













THE  
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FOR  
MARCH AND JUNE, 1818. .

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VOL. XVII.

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ὦ φίλος, ἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν  
Νῆϊς ἔφους Μουσέων, βίβλον αὖ μὴ νοτεῖς.  
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**ERRATA IN NO. XXXII.**

P. 386. l. 7. memorant

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**DIRECTIONS TO THE BINDER.**

**Place Quarto Plate opposite p. 1.**

**Octavo Plate opposite p. 155.**

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THE  
**CLASSICAL JOURNAL.**

NO. XXXIII.

MARCH, 1818

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NOTICE OF

*The Origin of Pagan Idolatry, ascertained from Historical Testimony and Circumstantial Evidence. By George Stanley Faber, B.D. Rector of Long Newton. 3 Vols. 4to. Price £6. 10s.*

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ONE of the most interesting characters in Shakspeare has said: "I am not only witty in myself, but the cause that wit is in other men" This observation we can apply in a more serious sense to the work under our notice. In the perusal of it a reader of any learning or sagacity will not only be pleased and instructed in various branches of biblical, historical, and general knowledge, but he will find himself insensibly led to draw many collateral observations from his own memory, reading, and experience. Thus, he will not only be pleased with the learned and ingenious author of this work, but he will find in his own mind a fund of useful reflections and important deductions.

To give a general idea of the work would greatly exceed our limits. We shall only give the general argument in the words of the author; and introduce an extract on a curious subject—the situation of the Terrestrial Paradise.

"The various systems of Pagan Idolatry in different parts of the world correspond so closely, both in their evident purport and in numerous points of arbitrary resemblance, that they cannot have been struck out independently in the several countries where they have been established,

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but must have all originated from some common source. But, if they all originated from a common source, then either one nation must have communicated its peculiar theology to every other people in the way of peaceful and voluntary imitation; or that same nation must have communicated it to every other people through the medium of conquest and violence; or lastly, all nations must, in the infancy of the world, have been assembled together in a single region and in a single community, must at that period and in that state of society have agreed to adopt the theology in question, and must thence, as from a common centre, have carried it to all quarters of the globe.

"These are the only three modes, in which the universal accordance of the Gentiles in their religious speculations can possibly be accounted for. But, as the incredibility of the first, and as the equal merited difficulty and impossibility of the second, may be shown without much difficulty, the third alone remains to be adopted. Now this third mode both perfectly harmonises with the general purport of Heathen Idolatry, and minutely accords with an historical fact which is declared to us on the very highest authority. An examination of the theology of the Gentiles forces us to conclude, that all mankind were once assembled together in a single community, and that they afterwards spread themselves in detached bodies over the face of the whole earth: Holy Scripture asserts, that such was actually the fact.

"Under these circumstances, I am necessarily led to treat largely of the dispersion from Babel, and specially to insist upon an important peculiarity in that dispersion which has hitherto been entirely overlooked. I am also led to discuss certain other subsequent great movements, which stand closely connected with the peculiarity alluded to. In short, the events which occurred in the plains of Shinar have stamped a character upon the whole mass of mankind that remains vividly impressed even to modern times. The powerful and martial family, that once obtained a decided pre-eminence over their brethren, have never, down to the present hour, ceased with a strong hand to vindicate their superiority."

"It is vain labor to look for the garden of Eden *below* Babylon; both because it is impossible to find the four heads of any four rivers in that region, and because, if the vast streams of the Tigris and the Euphrates had flowed through it in the manner which it has been conjectured they did, every part of it, except one, must have been utterly inaccessible to the first man: let us now endeavour to learn *positively* where we are to seek it.

"1. Moses informs us, that a river went out of Eden to water the garden, and from thence it branched out so as to constitute the four heads of four other rivers, which he denominates *Pison*, *Gihon*, *Hiddekel*, and *Euphrates*. From this account, according to its most natural and obvious interpretation, we may collect, that, in the antediluvian world, previous to the effecting of any partial alterations by the action of the flood, a stream flowed out of a region called *Eden* into the garden, which God had planted for the reception of the first pair. Here it fell into a lake or reservoir: and from this reservoir it again

issued through four distinct glens or channels. The four new streams, produced by such a division of the waters, soon quitted the limits of the garden; for we are told, that the original river, which rushed a *single* stream into Paradise, was divided from it, or left it, in *four* brooks, which were the heads or beginnings of *four* great rivers. Having quitted the garden, the four streams pursued their course: and, by the gradual reception of other streams, at length became rivers, which flowed contiguous to certain countries very accurately described by Moses, and of which two at least may be positively ascertained without the slightest difficulty.

"This seems to me to be evidently the substance of the inspired account, which has been handed down to us, of Paradise and its rivers. If then the heads of all the four rivers met together in the garden, the garden must clearly have been situated in a high region at the sources of all those four rivers, not surely in a low country far distant from the head or origin of *any* river and removed but a little distance from the sea. To such a conclusion we are necessarily brought, both by the plain import of the language used by Moses, and by the very reason of the thing itself. If the *heads of rivers* mean *their beginnings*, as the signification of the Hebrew word here employed absolutely requires;<sup>1</sup> and if the *single* river of Eden, in quitting the garden, was divided into *four* heads of rivers; then the garden must have been situated at the *beginnings* or *fountains* of the rivers, not near the *mouths* through which they emptied themselves into the sea; in other words, it must have been situated in a high inland region, where the courses of the four rivers all commenced. And, if the words of Moses clearly imply that every part of the garden was equally accessible to Adam; and if nevertheless that garden, as his words also intimate, was divided into several different parts by the course of the streams which watered it; then the very reason of the thing proves that it cannot have been planted near the sea where rivers are broad and deep, but that it must have been planted near the sources of its irrigating streams where they flow only in the condition of shallow brooks, which might easily be passed over. With this conclusion every idea, which we are taught to form of Paradise, exactly accords. No tract of country could possibly produce more exquisitely beautiful and romantic scenery, than one, which contained a stream, running through a finely wooded vale into a glassy lake, and afterwards discharging itself by four rivulets murmuring through the same number of deep rocky glens: while, on the other hand, the charms of the dead flat country below Babylon, where commentators have generally agreed to place the garden, might indeed rival the beauties of Holland and Batavia; but they would be physically incapable of ravishing any eyes except those of a Dutch burgo-master.

"If then Paradise, according to the description of Moses, must have been seated in a high country and at the source of the four rivers which

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<sup>1</sup> The word שָׂרָא always involves the idea of *priority*. See Parkhurst's Heb. Lex.

issued from it; since one of those rivers is declared to be the well-known Euphrates, Paradise must have been seated in the region whence the Euphrates takes its rise. But the Euphrates rises in Armenia. Therefore Paradise must have been seated in Armenia.

"This seems to be the inference, which must necessarily be drawn from the language of Moses interpreted according to its most plain and obvious acceptation: and with such an inference I might rest satisfied; for I only proposed to show, that there is considerable reason for believing that the terrestrial Paradise was seated in the same lofty region where the Ark rested after the deluge; and in establishing this position I have now made some progress, since Ararat is generally supposed to have been one of the Armenian mountains. But it may be curious to push the inquiry somewhat further, and to examine how far it is possible to ascertain the three other rivers mentioned by Moses. Before I commence this inquiry, however, I wish distinctly to specify, that, whether I be right or wrong in my determination, the main question respecting the site of Paradise will not be at all affected: for, since the garden was seated at the head of the Euphrates, I see not where it can be found except in the land of Armenia."

"2. In forming any hypothesis respecting the remaining rivers of Paradise, it is necessary that three things should concur: that they should be in the same part of the world as the Euphrates; that they should take their rise in the same high tract of country as that river: for, though the heads of all the four no longer now meet together in one point, we cannot suppose that their channels were so far altered by the deluge as to be diverted into a totally different region; and that in

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*This whole country, says a modern author, speaking of Armenia, is so extremely beautiful, that fanciful travellers have imagined that they had found here the situation of the original garden of Eden. The hills are covered with forests of oak, ash, beech, chesnuts, walnuts, and elms, encircled with vines growing perfectly wild but producing vast quantities of grapes. From these is annually made as much wine as is necessary for the yearly consumption; the remainder are left to rot on the vines. Cotton grows spontaneously, as well as the finest European fruit trees. Rice, wheat, millet, hemp, and flax, are raised on the plains, almost without culture. The valleys afford the finest pasturage in the world; the rivers are full of fish; the mountains abound in minerals; and the climate is delicious: so that nature appears to have lavished on this favored country every production that can contribute to the happiness of its inhabitants. Memoir of a map of the countries between the Black sea and the Caspian, p. 46. Armenia then is so beautiful a region, that from the mere aspect of it travellers have been led to deem it the land of Eden. Nor were they mistaken in their opinion; though, in forming such an opinion by guess alone, and without adducing any arguments in favor of it, they themselves may certainly be considered as fanciful. Let us however contrast the outward appearance of this lovely country with the monotonous Batavian aspect of Babylonia, and we can scarcely hesitate in determining which bids fairest to have comprehended the primeval garden of Paradise. It is not unworthy of observation, that Milton, as a poet of the picturesque, found himself absolutely compelled by his subject to place the holy garden in a romantic mountainous country.*

their course they should correspond with the geographical description, with which we have been furnished by the sacred historian. If, in addition to these indispensable marks, there should, in the rivers which we may pitch upon, be a close correspondence of name with the rivers particularised by Moses; the probability, that we have not been mistaken, would be much increased: for, though neither mere etymological coincidence would be sufficient to establish a theory, nor the want of it be enough to overthrow one, yet a *triple* resemblance of appellation, when all the necessary marks had been found to meet together, would at least furnish a corollary to the argument not wholly contemptible.

“(1.) The Euphrates being indisputably one of the Paradisiacal rivers, if we simply cast our eye upon a map, we shall immediately be led to conclude, as all commentators invariably *have* concluded, that the Tigris is another. Nor shall we be mistaken; for it exhibits every mark which has been laid down as necessary.

“With respect to its locality, it is to be found in the same part of the world, and it rises in the same high country, as the Euphrates. It also bears the precise geographical relation to Assyria, which Moses ascribes to the river Hiddekel: whence it must clearly, I think, be identified with that river. In our common English translation, indeed, the Hiddekel is said to go *toward the east of Assyria*, whereas the Tigris flows *to the west of that country*: but this apparent contrariety arises solely from an erroneous rendering of the original. The phrase, which is translated *toward the east of Assyria*, ought to have been translated *before Assyria*, as it is rightly understood by the Greek interpreters.<sup>1</sup> The expression *may* indeed denote *eastward*: but it likewise means *before*, in the sense either of *time* or *place*. Here it relates to *place*: and, since Moses composed his history in a region far to the west of Assyria, a river, which, with reference to *him the speaker*, flowed *before* Assyria, would of course be the *western* boundary of that country, as is precisely the case with the Tigris. Hence the Greek interpreters, agreeably to their very just translation, explain the Hiddekel of Moses to mean the Tigris of the classical writers: and in this opinion Josephus agrees with them.<sup>2</sup>

“As for the Greek appellation of the river, it departs indeed very widely from the sound of the Hebrew: but the *oriental* name of the Tigris, as well as its geographical situation, seems ever to have pointed out its identity with the scriptural Hiddekel. By Josephus, the Chaldee Paraphrasts, the Arabians, and the Persians, this river is called *Dig-lath*; by the Syrians, *Diklat*; by Pliny, or rather by those who communicated to him its eastern name, *Diglito*; and by the Levanters and other modern orientals, it is still denominated, with a slightly varied pronunciation, *Diglath*, or *Degil*, or *Digola*.<sup>3</sup> That each of these is a mere abbreviation of the word *Hiddekel*, the first syllable being omitted, is abundantly evident: and some have even supposed, that *Tigris* itself is but an Hellenic corruption of *Diglis* or *Tiglis*.<sup>4</sup>

<sup>1</sup> Κατ' ἑνὴν Ἀσσυρίαν.

<sup>2</sup> Joseph. Ant. Jud. lib. i. c. 1. § 3.

<sup>3</sup> Wells's Geog. of O. Test. part i. c. 1. § 23.

<sup>4</sup> Ibid.



"Be that however as it may, there is yet another argument, by which the identity of the Tigris and the Hiddekel may be sufficiently established. Daniel mentions, that he himself was once on the banks of the Hiddekel during his sojourn in Babylonia.<sup>1</sup> Now, as the Hiddekel cannot be the Euphrates, it must, when thus mentioned, if we would preserve geography consistent with itself, be the Tigris, which is not distant from Babylon more than fifty or sixty miles. That it cannot be a mere canal or petty tributary stream to the Euphrates, is evident from the descriptive language of the prophet. He says, that he *was by the side of the GREAT river which is Hiddekel*: but there is no river, which can merit the appellation of *great*, in the Babylonian neighbourhood of the Euphrates, except the Tigris: the Tigris therefore must be the same as the Hiddekel.

"(2.) Hitherto commentators are very generally agreed; and indeed there can scarcely be more than one opinion respecting the Hiddekel and the Euphrates: but it is not quite so easy to determine the situation of the Pison and the Gihon. That it is vain to seek for these two rivers where they have commonly been placed, I have already pointed out: and not more satisfactory is the conjecture of Josephus (though it is a conjecture which may easily be accounted for, as will appear in the sequel), that they are the Ganges and the Nile. Yet, if we do not attain to absolute certainty, we may at least be able to reach a moderate degree of probability.

"The river Pison is described as compassing a land named after the patriarch Havilah, and abounding in gold. Hence, in order to ascertain the river, it has been usual to inquire into the scite of the country.

"The region, generally selected for this purpose, is that mentioned by the author of the first book of Samuel, when he says, that *Saul smote the Amalekites from Havilah until they came to Shur that is over against Egypt*.<sup>2</sup> and, in order to make it answer to the proposed arrangement of the Pison, it is arbitrarily extended all the way from Egypt westward to the Persian gulf eastward.<sup>3</sup> But such a disposition ill accords with the obvious purport of the language employed by the sacred historian. The pursuit of the Amalekites is positively declared by that writer to have commenced from one of *their own cities*, and Saul is afterwards said to have smitten them *from Havilah to Shur*.<sup>4</sup> This Havilah therefore must have been a district, which bordered upon the Amalekitish city where the pursuit commenced, or which not improbably comprehended it. But the land of Amalek, thus immediately contiguous to the land of Havilah, was distant scarcely less than a thousand miles from the lower Euphrates, which Wells and Morinus would identify with the Pison, and it was also completely separated from Babylonia by the vast intervening desert of Arabia. Hence it is not very easy to conceive, how the land of Havilah, from which Saul chased the Amalekites, can have been compassed by the Pison, if we

<sup>1</sup> Dan. x. 4.

<sup>2</sup> 1 Sam. xv. 7.

<sup>3</sup> Wells's Geog. par. i. c. 1. § 9.

<sup>4</sup> 1 Sam. xv. 5. compared with ver. 6, 7.

suppose that river to mean the lower Euphrates. Nor would the matter be much mended, even if it could be shown that there was a country bearing the name of *Havilah* on the western bank of the lower Euphrates: for still that country could not be the Havilah intended by Moses in his description of Paradise. The Havilah, of which we are in search, is declared to be compassed by a river, the head or beginning of which was close to that of the Euphrates; for the heads of both are said to have been alike comprehended within the garden. But no large river empties itself into the sea in that part of the world, which at all answers to such a description.

"Perhaps it is impossible to determine positively the scite of that land of Havilah, which is mentioned by Moses, in his account of Paradise, as watered by the river Pison: but, since Havilah was a son of Cush, and since there were several countries denominated from that patriarch owing to the very great extension of his posterity, it is reasonable to conclude, both that there might in a similar manner be more lands of Havilah than one, and that the regions so called would frequently be in the vicinity of countries which bore the name of Cush. Of this we may at any rate be sure, that the Havilah of which we are in quest, was a district bounded by some river that rises like the Tigris and the Euphrates in the lofty region of Armenia, and that it was a country celebrated in old times for the production of gold. Taking these particulars for my guide, I am inclined to believe, that the Pison of Moses was the Absarus of the classical writers, or the Batoum of modern geographers. This river and the Phasis appear to have been a good deal confounded together by the ancients. For the latter stream was sometimes called the true Phasis, by way of distinguishing it from other rivers which bore the same name; and it was imagined, as we learn from Dionysius, to take its rise from a mountain of Armenia, though its real source lies far to the north of that country: while the former stream was also a Phasis, and does in fact originate from the very district whence the Greek geographer erroneously deduces the other. Hence I suspect, that the Absarus or the false Phasis ought to be deemed the true one, and that the name itself is a corruption of the scriptural Pison. But, however this may be, it answers with sufficient accuracy to the account given by Moses. The Colchians, whose territory was encompassed by the winding stream of the Absarus, were certainly a race of Cushites, probably through the line of Havilah: and their country was famed in ancient times for the abundance and excellence of its gold, as Strabo, Appian, Eustathius, and Pliny, all concur in testifying."

"(3.) It only now remains that we should ascertain, the river intended by the Gihon.

"This is said by Moses to have compassed the whole land of Cush; a description in itself somewhat ambiguous, since, as I have just observed, there were more countries than one which bore the name of

<sup>1</sup> Diog. Perieg. ver. 691—694.

<sup>2</sup> See Pochart. Phaleg. lib. iv. c. 31. p. 290.

that patriarch. But the ambiguity is sufficiently corrected by the manner in which he particularises the rise of the river. Its head before the deluge was close to that of the Euphrates and the Tigris: its head therefore after the deluge must at least be sought for in the same tract of country as that whence those streams now originate.

"Of the various lands of Cush, the two most celebrated were the Asiatic and the African. Each of these was styled by the Greeks *Ethiopia*, as being occupied by two great branches of the same family: and the two are still denominated by the Hindoos, in language perfectly corresponding with that of Scripture, *the Cushia continent within* meaning the Asiatic, and *the Cushia continent without* meaning the African.<sup>1</sup> It was partly from a mistaken notion that the African Ethiopia was intended by Moses, and partly (I apprehend) from a correspondence of names, that Josephus was induced to pronounce the Gihon the same as the Nile. The ancient pagans were strongly addicted to local appropriation: hence, in whatever countries they settled, there they alike placed both Paradise and mount Ararat; and, in more than one instance, applied to their sacred river, which flowed from the supposed scite of the garden and the arkite mountain, the name of one of the rivers of Eden. Thus the Nile was called both compoundedly *Ogen* or *Ogeon*, and simply *Geon*: thus the Oxus is still denominated *Jihon* or *Gihon*: and thus the present Indus was formerly known by the appellation of *Phison*.<sup>2</sup> The Ganges or Ganga also, which flows from the Paradise and Ararat of the Hindoos, is most probably a mere variation of *Gihon*, pronounced contractedly *Gawn*. But neither can the Ganges, the Nile, nor the Oxus, be the scriptural Gihon; nor yet can the Indus be the scriptural Phison: because both those rivers are said by Moses to rise from the same country as the Euphrates; consequently the origin of both must be sought for in the high tract of land which bears the name of *Armenia*. This being the case, since the Gihon is described as compassing the whole land of Cush, and since it is also represented as rising in the same range as the Euphrates; the Ethiopia, which it compasses, must doubtless be the Asiatic, not the African, Ethiopia.

"The Asiatic Ethiopia, however, in its largest sense, or the interior Cushadwip of the Hindoo geographers, is a most extensive tract of country, comprehending the whole of the ancient empire of Iran, from the river Indus to mount Caucasus, or even to the shores of the Euxine, and therefore receiving its general appellation rather from its Cuthic governors than from the great mass of its inhabitants.<sup>3</sup> This region consequently is so ample, that it contains both Babylonia and Assyria: whence we must plainly look for some specific part of it, which will answer to the description given by the sacred historian. Now there was a portion of it bordering upon the Persian gulf, which of old was

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<sup>1</sup> They so call them in reference to the situation of their own country, as the Romans were wont to speak of the nether and the further Gaul.

<sup>2</sup> Chron. Pasch. p. 39. 34. <sup>3</sup> Asiat. Res. vol. ii. p. 43, 44.

called *Cissia*, and which is even yet denominated *Chusistan*, or the land of *Cush*, as being peculiarly occupied by the descendants of that patriarch. This then I conceive to have been the Ethiopia intended by Moses.

"And now, if we consult a map, we shall perceive, that the western boundary of Chusistan is the ancient Gyndes, which empties itself into the Tigris a little before that river falls into the Euphrates. The Gyndes therefore, judging both from its name and its situation, I suppose to be the scriptural Gihon. Its name is nothing more than *Gihon*, with a Greek termination suffixed: in its course it compasses the whole of Chusistan, or the proper Asiatic land of Cush; and it rises, though not in Armenia, yet in the same mountainous region which may be deemed a continuation of that country.

"3. These then I suppose to be the four rivers of Paradise; and, whatever alteration has taken place in the higher part of their courses, I attribute to the violence of the deluge. The Euphrates and the Tigris appear to have suffered the least change, for their heads are still very near to each other: and it may be remarked, that even the present face of the country seems to indicate, that the form which it exhibited before the flood was not very different from what I have supposed. Those two rivers both rise in the neighbourhood of a considerable lake, formerly denominated the *Palus Arses*, and now *Lake Van*. This inland sea, though more than one stream falls into it, has no visible outlet: consequently its waters must be discharged through certain subterraneous passages. Where they re-appear, it is impossible, and would be useless, to attempt to determine: but there is no absurdity in conjecturing, that, before the great convulsion of the flood, they may have quitted the lake through visible channels. I think it, in short, not improbable, that this very lake may be an enlargement of the pool, into which the river of Eden once flowed, and from which the four rivers of Paradise took their rise. Should this speculation be well-founded, the garden may be considered as submerged beneath the surface of the present more ample sheet of water."

## ON LITERARY COINCIDENCES.

### No. I.

As the pledge given in the preface to *Porson's Tracts*, p. xcix. still remains, as far as I know, unredeemed; it is, I trust, allowable for an humble individual to follow the laborers in this harvest, and to bring forward a few gleanings which have fallen in my way. I mean not, however, to touch upon the conduct of those celebrated critics, who, without meaning any harm, have silently used the emendations of friends, as *Bentley* did the undoubted restoration of his friend *Grævius* ad Manil. l. 776.; as well as that of

his friend *Edward Bernard*, in his Dissertation upon Pseudo-Phalaris. The unacknowledged obligations of *H. Stephens* to *Hartungus*, and those of Archbishop *Potter* to Dr. *Bentley*, will not, I fear, admit of so plausible an extenuation. They will, perhaps, be submitted to your consideration in a future number. It has, however, sometimes happened, that minds equally anxious for the discovery of truth, and perfectly unconnected with each other, have proceeded with equal success. Their views were just, and their feelings correct; and the same conclusions necessarily result from the same premises. I shall, Sir, with your permission, begin with instances of this sort.

1. JOANNES HILDEBRANDUS      RICARDUS BENTLEIUS.  
WITHOFIUS.

PRÆMETIUM CRUCIUM CRITICARUM PRÆCIPUE EX L. A. Senecæ Tragœd cum  
SENECA TRAGICO. 4to. L. 1682.  
BAT. 1749.

Emenda: *relegit*—Cur, inquit, Herc. Fur. 54. Ereboque capto  
non ipsum Plutonem Jovi parem potitur, et reteggit Styga? In marginem *relegit*.

capto potitur, id est, victor ejus evadit, et sic *relegit*, iterumque transit Styga, cum hac opima præda ad Superos revertens? Agam. 574. *Hanc alia retro spatia vellentem ferit*. Vide Benti. ad Horat. Lib. i. Od. 34. p. 33.

sublata prava distinctione legendum est; Hic qui rex populis pluribus imperat.

pluribus imperat, — p. 155. 683, 4. — qualis *incertis* vagus  
libere et fidenter ex Florentino MS. recipi potuisset: — qualis Mæander *undis errat*, et cedit sibi. — p. 156.

Scriptit Seneca: *Ultrice* manu: — 1103. *Ultrice* manu.

p. 97. 1229. huc *arcum* date.

Nunquam et nusquam me legisse aut audivisse fateor, Herculi *ensem* inter cetera arma sibi consueta, — gessisse aut adhibuisse: — emendemus ipso Seneca, ipso Hercule attestante, sine omni temeritate: huc *arcum* date. — pp. 120, 121.

conjeceram quidem unum *columen* afflicto malis; sed, postea, vidi 1251. unum *columen* afflicto malis  
afflicto malis; sed, postea, vidi Temet reserva.

Danieli Heinsio idem in mentem venisse, — p. 124.

WITHOFIUS.

ipsa antiqua Basil. editio bene re-  
stituit habet, procul dubio e MSS.  
postea a ceteris neglectum; p.  
130.

THOMAS GRAY'S Works; 2 Vols.  
4to. 1814.

Acharnenses.

Should we not read Παρνίθιδι?  
Vol. ii. p. 133.

[Vespæ.

157. Read, Δικάσοντά με, p. 139.]

Lysistrata.

Τὰ κάτιον qu. Τουκατεῖον? i. e.  
τὸ Έκατεῖον, p. 167.

Plutus.

Φιλυλλίου, p. 180.

BENTLEIUS.

1343. Restituet armis. Sed mox  
resipuisse videtur.

BENTLEIUS.

Acharnenses.

347. F. Παρνίθιοι vide Stephan.  
de Urb. Suid. in Παρνάσιοι. Sed  
conf. omnino R.P. apud P.P.D.  
ad Ran. 1088, 9.

[Vespæ.

δικάσοντά μ' Q. S. Fl. Christia-  
nus.]

Lysistrata.

64. τοῦκατεῖον ad Callim. Fr.  
cxxxvii. et in exemplari olim suo  
R. B.

Plutus.

1195. Incertus apud Schol. φιλυλ-  
λίου.

ΤΥΡΩΝΙΤΙ Appendix ad *Toupii*  
Emend. in Suid. P. iii. p. 77.  
Scribendum fuisse ΕΙΛΗΣ, quam  
a *Tyrwhitto* olim *ϕηλατά* pro sua  
conjectura in Schol. ad Soph.  
(Ed. Col. 311. venditavit *Brun-*  
*ckius*.

L. C. VALCKENÆRIUS ad Ado-  
niaz. Theocriti,—1773.  
Callim. Fr. cxxiv. Εἶδεος in Εἰληs  
commode mihi videor mutasse.—  
p. 341.

LUDOVICI HÖTIBII Lectiones  
Aristophanæ. 8vo. Berolini 1808.

Σκηῖος λαμβανουσῶν fragmentum  
3. quod in iambicos redigere sena-  
rios sibi videbatur Brunckius, pæne  
nulla facta mutatione sic legendum  
esse monco, restitutis ejusmodi te-  
trametris catalecticis: "Ὤστ', εἰ τις  
ὀρχοῖτ' εὖ, θέαμ' ἦν· νῦν δ' ὀρώσιν  
οὐθέν, 'Αλλ', ὥσπερ ἀπόπληκτοι,  
στάδην ἐστῶτες ὠρύονται. Νῦν δ'  
ὀρώσιν οὐθέν, quod oppositum τῷ  
θέαμ' ἦν. p. ult.

RICARDI PORSONI SUPPLEMEN-  
TUM ad Præf. in Euripidem. 8vo.  
Cantab. 1802.

Aristophanes apud Athen. xiv. p.  
628. Ε. "Ὤστ', εἰ τις ὀρχοῖτ' εὖ,  
θέαμ' ἦν· νῦν δ' ὀρώσιν οὐθέν· 'Αλλ'  
ὥσπερ ἀπόπληκτοι στάδην ἐστῶτες  
ὠρύονται. P. xli=xlv.

Ita hos versus suo Marte digerere *Hötibium* nullus dubito. "For a  
man would have very hard measure, if because another, whom he  
knew not of, had lit upon the same thought; he must be traduced as  
a plagiarist: Though it appear from the rest of his performances [i. e.  
upon *Aristophanes*] " (which are certainly new, and his own) that he

was very able to do that too without stealing from others." *Bentley's Answer to Boyle*, p. 313

2. As the pretensions of departed critics to fame may be innocently discussed, I shall now proceed to subjoin certain alterations of the learned and accomplished *Jeremiah Markland*, appropriated with great self-complacency, but not with equal discernment, by *Joseph Valart*, in his preface to an edition of Horace printed at Paris 1770, and to add the recorded opinion of the illustrious *Bentley* upon the respective merits of the original alterations. I am aware that this has been done concisely in a late edition of the works of this poet, from the Cambridge press, but I hope for the indulgence of your readers, in giving a more enlarged account than the limits of that publication would allow. The words included in crotchets are mere insertions, or, if your readers please, interpolations. The work of *Raphael Fiorillo* would have remained unmolested on the shelf, if a learned brother had not thought it a good deed to make known an imputation,\* which I shall attempt to support by something more than slight probabilities. I have also appended certain emendations adopted with nice discrimination and wonderful composure by *Augustus Mamke*, and have contrasted them with the great and unquestionable services done to ancient literature by his predecessors. The depredations, I presume, are more extensive, but having been deluded by two or three instances, I give a detailed account of those alienated restorations, as far as my memory reaches, in order that others may not be so easily ensnared. These suspicions may be deemed uncharitable; let the reader judge.

## VALART.

Q. HORATII FLACCI OPERA,<sup>5</sup> [Jer. Marklandi] EPISTOLA CRITICA<sup>6</sup> ad fidem 76 codicum.—Curante Jos. VALART, Acad. Amb. 80. Franciscum Hare s r p.—Cantabrigiæ: 1723. [Ignoscas, velim, benigne lector, si mutationes aliquæ a *Valartio* derivatas, prout memoria suggestit, adscripserim.]

## MARKLANDUS

Carm. I. xxi. 14 legendum, a populo, Principe Cæsare.—PR. viii.

[Ex emendatione Scaligeri.]

\* Quart. Rev. N<sup>o</sup> ix. p. 207.

\* "Sunt," teste Bentley, "qui hoc indignantur, se in cupidis argumenti scriptis suas laudes non reperire, quod scilicet in *Miscellaneous Criticis* (cuius *Epistolam* et *Statium* Vir primarius silentio præterierit, *Marklandus* suæ humanitatis immemor, *Dawsoni* famam in postremis scriptis idcirco strenue obloquitur; imo, *Bentleyum* ipsum enixò studio inspergit. Ne quis *Dawsonum* invidiæ insimulet, *mutatationes* illas ex illo opusculo religiose recensitas hoc loco subijciam, et singulorum Viri præstantissimi calculum apponam.

IV. iv. 17—23. Videre Rætis bella [Exemplari suo adscripserat J. sub Alpibus Drusum gerentem *Taylorus*;—*Vindelici*; et diu *La-Vindelici*; [quibus Mos unde de- tegue victrices caterræ—Præclare: ductus per omne Tempus Amazonia, eam vero inter illas correctiones, securi Dextras obarmet, ~~quætere~~ quibus viri laudis alieni, et litteras distuli: Nec scire fas est omnia? humaniores sine dote tractantes sed] et diu Lateque victrices ca- studiosam juventutem condonave-

P. 15. Apul. Met. i. p. 2. edit. Colv. [p. 14. ed. Oudendorp.] corrigit, *Ac dumis jentaculum ambulatorium PARAT, QUOD PER ITER ore—Male. R. B.*

P. 16. Æn. iii. 670. Legendum, *Verum ubi nulla datur dextra adfectare potestas*;—*Male. R. B.* [Conf. virum summum ad Hor. Carm. III. xvii. 13. *Marklandi* conjectura viros præclaros in fraudem illexit; *Wytttenbachius* in PR. elegantissima oppido ad *Plutarch. operam affectant*, si rite memini, utitur. Recte quidem *Valck.* Opusc. i. 321. ad Philosophiam viam adfectabant. Frequenter *m* delendo, subinde eam inserendo sana evasit lectio; ut Æn. i. 747. vi. 559. Stat. Theb. ix. 811. Hujus tum *vultu* dea dissimulata profatur—emendabat *R. B.* conf. Æn. vi. 799.

P. 18. Petr. Arbitr. Vol. i. cap. 115. p. 689. ed. Burman. omnino legerem *muginantem*,—*Male. R. B.*

P. 19. Val. Flacc. II. 191. legendum, *INFESTAQUE conjunx*,—*Male. R. B.*

Ibid. Iust. Claudian. Lib. ii. in Eutrop. 250. *UBERIS capers* et p. 21. l. 17. *INVICIS capers*—utrumque rō, *Male* notavit *R. B.*

P. 22. l. 11. Sueton. in Claudio, xxxv. nec ante *PERSUASIT* quam intra breve tempus liber editus sit,] *Male R. B.* qui pro *quam*, cum conjecit.

P. 25. l. 12. Cic. de N. D. II. xvi. pro *NATURAM* necessario rescribamus *TEMERITATEM*;—*Male. R. B.*

P. 26. l. 27. 16. III. xxxv. atqui *in suo lectulo*—*Male. R. B.*

P. 27. l. 6, 7. in *triumphantis toga elatus* est.] *Male*: inter manus suorum elatus est. Virg. Æn. ix. 501. et Sueton. *R. B.* Mox hanc correctionem damnavit tanquam falsam, “cum de Dionysio *Siculo* sermo fiat, cui non competit *toga*, quæ *Romanorum* est. *Markland.* PR. ad Stat. xiv.

P. 28 l. 5. Gell. N. A. x. 18. Omnino legendum, *inter lamenta et NÆNIAS* uoris. *Male. R. B.*

P. 30. l. 13. Propert. ii. 19. Cl. *Davisius* eleganti conjectura reponit *molimur*. *Male. R. B.*

P. 31 A. 7. Lucan. Phars. viii. 507. lege—*momenta*,—Recte *R. B.* quem vide ad l. et in nota pro *Partisque* corrige, *Patriæque*—[16. l. 11. monumenta rerum gestarum, Liv. præf. PORSONUS.]

P. 33. l. 9. Sil. Ital. viii. 9. *Indivisi* honos RERUM; QUIN *rurus eidem*—*Male. R. B.*

P. 34. l. 9. Val. Flacc. v. 591. CÆCA TEGITUR *caligine campus*, *Male. R. B.*

P. 39. l. 13, 14. Flor. II. ii. *Africam et Syrtis* ET omnium IN *æq*



tervæ—In textu Parisino nulla runt, habeamus. In ludo quodam sunt hujus mendæ vestigia; sed in celeberrimo, Etonensem dico, jam PRÆF. iv. se emendationis causas olim innotuerunt duæ lectiones in notis attulisse dicit *Valartius*. [Venusinæ, quas viri eruditissimi, *Stapius* et *Georgius* adolescentibus tanquam *κτῆμα ἑσπερί* reliquerunt; vide *R. P. Tracts*, pp. 309. 375.: altera fortasse erat ad Serm. IK. iii. 69. Scribe DICAM a *Nerio*:]

MARI jacentium *insularum littora implevit*. *Male*; lege, omnium-  
QUE INTERJACENTIUM—R. B. Postea Marklandus ipse, *Syrtes* et  
*omnium INTERJACENTIUM insularum litora*; prout me comiter mon-  
uerunt Summi Viri *Franciscus Hare* et *Ricardus Bentleius*, et Eru-  
ditus Vir *Daniel Walterus*, Tutor olim meus: PR. ad. Stat. Sylv. xiv.  
P. 40. l. 17. Sil. Ital. xiii. 141. Cui *Sidonius*, superante *lucerto*,—  
*Male*. R. B.

P. 42. l. 24. Sil. Ital. xiii. 182. Et MISSÆ SUCCEDUNT turribus  
*hastæ*. *Male*. R. B.

P. 45. l. 4. Sil. Ital. xiii. 369. *occuluisse* probatur—*Male*. Pro  
virtus fortasse *visu*. Statius Theb. xii. 222. *Vadit atrox visu*. R. B.

P. 47. l. 6, 7. Cic. de Divinat. ii. 21.—*aera legum de calo tacta*  
*quid habent observandum?* Q. At VETUS, tum *Pinarii Natta*—  
*bilis*; *Male*. R. B.

P. 48. l. 10. Plin. Ep. vi. 17. *quem habere socium maxime OPTA-  
VERAM*. OPTARIM. R. B.

P. 50. l. 3. Sil. Ital. III. 257. NULLÆQUE *movent* in FRONDIBUS  
AURÆ: *Male*. R. B.

P. 51. l. 14. Lucan. V. 600. *lego tortas*—*Male*. R. B. qui maluit,  
*Pontus ut in scopulos gelidas erecitat undas*. Occurrit *Geticus*  
*Boreas, pelagusque refundit*: Sil. Ital. IV. 214. *Cru Geticus Boreas*,  
Lucan. ib. 644.—*in cumulos*—usurpat.

Ibid. l. 21. Silius Ital. IV. 244. lege iterum, *tortum*: *Male*. R. B.

P. 52. l. 3. Virg. Geo. III. 253. scribe, *correptos FUNDO* torquentia  
*montes*, *Male*. R. B.

Ibid. l. 14. Æn. I. 88. *legerem tortum*: *Male*. R. B.

P. 53. l. 10. Val. Flacc. IV. 409. nonne legendum *torquens*? *Male*.  
R. B.

P. 57. l. 12. Lucan. V. 457. *movitque Ceraunia FLATUS*. *Male*. R. B.

P. 59. l. ult. Lucan. V. 137. *fatigue PATENT*—*Male*. R. B.

P. 60. l. ult. Lucan. IX. 6. *Quodque PATENS*—*Male*. R. B.  
[qui in curis secundis tanquam spurium περιγραπτέον censuit. *patens*  
—*patet*—Codices.]

P. 61. l. 14. Tacit. Annal. XVI. xix. *Iniit ET VIAS*—*Recte*. R. B.

[P. 62. adde Cic. de LL. 25. pro Sex. Rosc. l. 8. Liv. IV. 4.  
PORSONUS.]

P. 63. l. 19. Porphyrius de Abstinencia, III. xviii. p. 120. ed. Can-  
*πλην τῶν ΙΧΘΥΩΝ*,—*ἱεροθύτων*. R. B.

Serm. I. i. 29. *Perfidus hic caupo*, —totum locum sic constituo; Perlecta, ut liquet, *Marklandi Causidicus raser hic*, p. 8. *Male*. disceptatione *Jo. Valartius* in viri *B. B.* [*Perfidus hic CAUTOR felici perdocti sententiam apud Taylor*,] solertia eruit vir doctissimus apud *rum* in Jur. Civ. p. 220 *perfidus Taylor*. l. c. "*Cavere verbum ju-*

P. 66. l. 14. totum locum sic constituo; *πλὴν τῶν ΘΥΣΙΜΩΝ*, (*ἢ καὶ αὐτὰ βίη, ΟΥΚ ἀναρροῦμαι*)—*Male. R. B.*

P. 69. l. 8, 9. Hor. Serm. II. iii. 154. *INGEST' accedit*—*Male. R. B.*

P. 70. l. 28. Solinus, c. xxii. *Non aliter quam in bello VITAM AGAT, et inter arma MORTEM OPPETAT.* *Male. R. B.*

P. 71. l. 22, 23. Sil. Ital. IV. 511.—*detur! cum fata vocabunt, Pugnantes cecidisse meum esto!* *Male. R. B.*

P. 78. l. 23. Lucan. X. 105.—*INGESTA perorat.* *Male. R. B.* [*incesta duo codices, incerta unus, inculta alter.*]

P. 81. l. 1. Hor. Serm. II. iii. 183. *LARGUS*—*Male. R. B.*

P. 93. l. 17, 18. Serm. II. vi. 30, 31—*obstat Ad Mæcænatem memori si mente recurras!* *Male. R. B.*

P. 96. l. 17. Gellius XVIII. 4. *fatuos*—*Male. R. B.*

P. 97. l. 20. de Hor. Epist. I. ii. 25. *Male. R. B.*

P. 103. l. 15. Apuleius de deo Socratis, p. 296. ed. Colv. *posteriorum*—*posteriorum. R. B.*

P. 104. l. 7. Statius Theb. IX. 216. *lege, timidum*—(*timidum MS. Petrensis*;) *male*; Æn. X. 866. *R. B.*

P. 106. l. 14. Æn. V. 541. *scribo, more Græco, invidit honoris,* *Male. R. B.*

P. 107. Hor. Carm. I. vi. 2. *Mæonii carminis*—*ALTERI, Male. R. B.* [*Non Nemo legit, Mæonii carminis Æmulo*, pp. 104, 105. scilicet *Atterburus* apud *Adventures*, No. 58.]

P. 111. l. 6. Hor. Serm. I. x. 64. *Combustum propriis, Male*; forte pestilentia obiit; ideo scripta una concremata fuerint; ut in peste solere fieri pluribus exemplis intelliges ex *Pteriano* de literatorum infelicitate. *R. B.*

P. 116. l. ult. Celsus de Med. II. i. [=II. i. p. 34. ed. L. Bat. 1785.]—*quæ per hyemem quoque exercent:* *Male. R. B.*

P. 122. l. 4. Æn. I. 445. *Omnino legendum umbræ.* Sic *Heinsii* editio. *R. B.*

P. 125. l. 1. Æn. IV. 471. *Aut Agamemnonius PÆNIS*—*Male. R. B.*

*Ibid.* l. 13. Val. Flacc. I. 797. *lege, meriti regis succedite tectis,* *Male. R. B.*

P. 126. l. 12, 13, 14. Virg. Cui. 375. *Ergo ME causam mortis, ME dicere VICTAM*—*Male. R. B.*

P. 127. l. 8, 9. sorte leg. *Ποιναῖς, ΕΠΗΤΙΜΟΙΣ Male. R. B.* [*Ποιναῖς φρικταῖς, Επινύσαι τιμωρητικαῖς.* T. HEMSTERHUSIUS ad *Lucan.* l. 469.]

P. 139. l. 24. Stat. Thebaid. I. 331, 2. *lappsum*—*lassum R. B.*

*Ibid.* l. 25. hinc *arte scopuloso limite, pendens*—scribo hinc *Acies scopuloso limite pendeus*,—*Male. Æn. IX. 323. lato te limite ducam.*

ibat. Sed, ut liberaliter agam, hoc ridicum. —Cic. Fam. III. i. Melius quoque factum fecisse videtur enim ei *cavere* volo, quam ipse aliis *Schraderus* in Emend. p. 70.; *Vn-* solet. Id. de Legg. I. 5. Non enim *lartii* enim editionem se penitus id quærimus hoc sermone, Pom- ignorasse ipse profitetur p. 78, *papi*, quemadmodum *caveamus* in *Callidus* hic *captor Valart*. PR. x. *Jabe*, aut quid de quaque consul-

X. 513. *latumque per agmen Ardens* (imitem agit ferro, —et Curtius IV. p. 43. [*arite*—*arte*—*arces* Codices; Stat. Sylv. III. ii. 112. Cûr serset Pharias Lethæus janitor *arus*: *arces* R. B. Conf. Æn. I. 112.]

P. 143. l. 23. Juv. Sat. XI. 165.—*artes*—*Male*. R. B.

P. 145. l. 2, 3. Sil. Ital. II. 597, 8. Æn. VIII. 620. *Terribilem cristis galeam, flammisque rorantem*, Ibid. l. 5. et p. 146. l. 3 *Ensem una, ac multis fatalem millibus hastam. lege, fatales*. R. B. Ibid. l. 6, 7. *Præterea textam nodis auroque trilicem Loricam, nulli tegmen penetrabile telo*. Æn. III. 467. *Loricam consertum hamis, auroque trilicem*. ●

P. 148. l. 27. legendum, *quod plebiscito Stolonis prohibitum fuit. Recte*. R. B. quam margini exemplaris sui apposuerat Vir præstantissimus.

P. 150. l. 15. Lucan. IX. 156 ET PHARII reges, *Male*. R. B. [Fortasse, *Quique alii*, —Ovid. Met. XV. 867. Vide autem Æn. VII. 181. Hor. Ser. I. iv. 2. R. B.]

P. 151. l. 3. Id. ibid 1074. *vestrisque est ista licentia regnis*. *Male*. R. B.

P. 152. l. 9. Gratius Cyneg. v. 318. frustrare—*Malæ*. R. B.

Ibid. l. 16. Juv. Sat. IV. 24. *Succinctus Pflaria quondam*, —*Male*. R. B.

Ibid. l. 24. non exinde—Immo ex *Sat* 4. 26. R. B. Nec aliter sentit *Schraderus* in Observat. pp. 19, 20.

P. 153. l. 13. Gell. X. 3. *in his umbra et color quasi opacæ vetustatis est*; —umbra et quasi squalor v. e.: ἀρχαῖος πῖνος καὶ χροῦς [i. e. χροῦς ἀρχαιοπινῆς] R. B.

P. 157. l. 24. Stat. IX. 562. clypeumque revellit HYPSEBS. *Male*. [ipsius unus Cod. *ypsius* i post rasuram alter. Æn. XI. 196. *Ipsorum clypeos, et non felicia tela*, R. B.

P. 196. l. 22, 3. Claudian. in Eutrop. II. 450. *crebro pulsatus perstre pitictu* BOSPORUS; *it varias penetrans Chalcidona nidor*. *Male*. Codex i. e. *Caudex, et varius penetrat*—R. B. [Variæ super hoc Claudiani loco doctorum fuisse sententiæ. Vide. I. F. Grönovium Observat. III. 21. J. Toup. Epist. Crit. p. 170. (=Voss II. p. 612. Oxon.) PORSONUS.]

P. 164. l. 3. Suidas v. Ἀλῖβες Ζευγγῖρας—omnino legendum—περὶ ΒΑΡΚΗΣ οἱ Λίβες, *Male*. R. B.

P. 169. l. 20. Hor. Epist. I. i. 85. *Cui si VENTOSA libido*—*Male*. R. B.

ERRATIS addidit R. B. p. 12. fin. ult. pro *referre*, lege *proferre*, p. 89. l. 12. pro *rescripsit* lege *rescripserit*, p. 90. lin. 21. pro *pedites* lege *patres*. P. 107. l. 6. l. Ὀμπυκῶν. P. 154. l. 28. pro *satias* lege *satietas*,

*Providus hic cautor*, Schrader. l. c. tatione respondeamus. De vocip. 71. *Pervigil hic campo miles*, bus κάπλος, κατήλευν, vide Bent-H. Bosch. in Præf. ad Poemata leii Conc. pp. 339, 340. Valck. ad sua P. xxiii.

N. F. p. 410. Morell. ad Liban. p. 230.; et de *cauponari* ad virum eruditissimum *Gent. Mag.* for Oct. 1805. pp. 921, 922.]

Serm. II. i. 63. *Primus in hanc operis componere carmina morem.*

Quid hæc sibi volunt, *In hunc operis morem*? Quid *mos operis*? Placeret mihi igitur versum hunc sic emendare. *In hanc operis componere carmina FORMAM.* *Primus in hanc operis componere carmina FORMAM.* pp. 9—11. Male. R. B.

m. 185. *Scilicet ut plausus quos fert Agrippa, feras tu.*

Ut obstringantur duo, interpunctio —mutatione—distinctionis, et ad-tantum modo mutandi est, et ad-ditione literæ unius, et sensum plenda literula una. A scilicet, Horatio, et partem suam Tiberio pleniusque sensus elicetur. PRÆF. restituisse me confido: *Scilicet?* aut *plausus quos fert Agrippa,* feras Tu. pp. 92—3. Male. R. B.

—V. 59, 60 *O Laertiade, quicquid dicam, aut erit aut non:*  
*Divinare etenim magnus mihi donat Apollo.*

Sic—lego. *Quidquid dicam aut erit, aut non Divinare mihi magnus donavit Apollo:* PRÆF. xi. [Taylorus in margine exemplaris a me inspecti reliquit, "*O Laertiade, quidquid dicam, aut erit, aut non Divinare mihi magnus donavit Apollo.* Ovid. Met. I. 391. Aut fallax, ait, est solertia nobis, Aut pia sunt, nullumque nefas oracula suadent." "Porro," monet BENTLEYUS, "in codice Regi-nensi et illo Regiæ Societatis, non *magnus mihi* habetur, sed *mihi magnus*: et in Codice Collegii Trinitatis, etsi is notæ sit non opti-mæ, apparet, *Divinare etenim magnus DONAVIT Apollo. Quis-quid dico citat R. B. in Conc. III. 104.*"]

Epp. I. ii. 25. *Sub domina meretrice fuisset turpis et excors.*

Si pro *Excors* quis EXSORS lege-ret, is—vozem maxime congruam adhiberet; *excors* enim dicitur qui —lis autem quæ sequuntur, *turpis et excors*, nunquam vidi quidquam propius aut eruditius.—Sed plus

*omnis et humanitatis et sensus. Venustatis et Eruditionis latet in communis expertus est.* PR. xij. *voce Exsors. Sors est hæreditas:* xij.

*Inde exsors, exhaeres, — Ulysses igitur si hoc poculum bibisset, exatus veluti, et exhaeres et exsors Humanitatis fuisset:* pp. 102, 3. *Male. R. B.*

vi. 11. *Improvisa simul species exterretr utrumque.*

Quum Latine non dicatur, *species exterretr timentem*, error est in hoc verbo *exterretr*, qui nullus erit si quis legit (legat), EXERCET. PR. xij.

ut recte dicas, *species aliqua EXTERRET CUPIENTEM*, vix tamen, opinor, eodem tempore dixeris, *species eadem EXTERRET TIMENTEM*,—media vox quærenda est, quæ utrique affectui conveniat,—*Improvisa simul species EXERCET utrumque*, pp. 113—15. *Male. R. B.* eodem loco, p. 116. *C. Celsus* tentaverat Vir Cl. quod nigro calculo notavit *R. B.* et Virg. *Æn.* IV. 450. *Tum vero infelix fatis EXERCITA Dido*, p. 117. *Male. R. B.* qui citat ib. *Æn.* XII. 610. *Conjugis attonitus fatis urbisque ruina.* Melius Scaliger ad *Cirin.* p. 307=48. *Impia prodigiis ut quondam exercite amoris—olim, exterruit amplis.* Vide ad *Daw. Misc.* Cr. p. 613. ed. nov. *Geo.* III. 434. *exercitus æstu legit Amicus quidam meus, Juvenis Eruditus.* p. 121. *Male. R. B.*

—vii. 40. *Haud male Telemachus, proles patientis Ulixæi.*

Nihil sapientius Telemachi responso quod mox sequitur: *sapiens autem filius quum sapientem patrem arguat, non vero patientem*, heic SAPIENTIS magis Horatium sapit quam PATIENTIS. PR. xij.

—proles *sapiæntis Ulixæi*: Ecce veram Horati manum! Telemachus *sapiænter* respondit, utpote filius Ulixis *sapiæntis*,—*sapiæntis* patris *sapiens* filius, adeo ut patrem in filio agnosceres. p. 131. *Male. R. B.*

xvii. 62. *Quære peregrinum, vicinia rauca reclama*

Si quilibet de vicinia, ubi semel sic irrisus est, *non curat planum, jaacentem tollere*, nec committit ut ad ravum usque clauit iterando duas hæc voces *Quære peregrinum*, is *raucus* dici nullo modo potest.

Tantumne ab re sua otii illis fuit, ut *præ studio reclamandi*, huic, quem planum et impostorem sciebant,—*ad ravum usque vociferarentur?* Non convthiunt, hæc sapientia sive calliditas *viciniae*

## On the Science of the Egyptians and Chaldeans. 19

Ergo *rauca* hic locum habere non potest. Nulla porro vox propius accedit ad *RAUCA* quam *CAUTA*, neque magis huic loco convenit. Legendum igitur, *vicinia cautæ resulat*. PR. XIV.

non permittentis sibi illudi, et stultitia ejusdem viciniae, *quære peregrinum, ad ravini* occurrentis: quando semel aut iterum hæc dixisse sufficeret—rescribo, *QUÆRE peregrinum vicinia CAUTA resulat*: hunc locum ita a TE (*Harrio*) legi solitum nuper audio. pp. 136-39. *Male. R. B.*

### II. i. 207. *Lana Tarentino violas imitata veneno.*

Quam vereor ne in hoc vocabulo *LANA* interciderit literula una, *E* scilicet, *lanaque* facta sit ex *læna*. *Lana* autem vestis genus erat, quæ ubi *Tarentino veneno violas* mentiri didicerat, *hyacinthina* dicebatur. Actor autem cui, ut Persianis verbis utar, cucum humeros *hyacinthina læna* erat, ubi prodierat in scenam, statim in spectatoium plausus veniebat. PR. XIV, XI.

scribo—*LÆNA* Tarentino violas imitata veneno. Quod autem caput fuit hujus meæ conjecturæ, apud Persium I. 32. invenio, *Hic aliquis cui circum humeros Hyacinthina LÆNA est*. Quid, quæso, est *Læna Hyacinthina* Persii, nisi *Læna violas imitata* Horatii?—His *peregrinis* divitiis actor oblitus, statim ac scenam ingressus est, immenso plausu excipitur. pp. 87. 90, 91. 85. *Male. R. B.* qui provocavit ad Juv. xiv. 187. *peregrina, ignotaque nobis Ad scelus, atque nefas, quæcunque est, purpura ducit*. Virg. *Æn.* XI. 771. *Ipse*, peregrina ferrugine *clarus et* ostro, Geo. II. 465. *Alba nec Assyrio* fucatur lana veneno.

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## ON THE SCIENCE OF THE EGYPTIANS AND CHALDEANS.

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Part III.—[Continued from No. XXXII. p. 273.]

HAVING finished the digression which I thought it necessary to make concerning the stadium, I shall now proceed to consider two objections, which may have occurred to the minds of my readers in perusing the first part of this essay. It may have been said, first, that the Chaldeans did not begin to make any astronomical

observations, even according to those who were the most inclined to favor their antiquity, until about 720 years before Alexander the Great; and that as Nabonassar destroyed the historical records of the Chaldeans, it is very unlikely that Pythagoras should have obtained much information concerning the more ancient learning of that people:—secondly, that if after the death of Nabonassar the Babylonians kept any records of their astronomical observations, those records were still in existence in the time of Alexander, and were consequently accessible to the Greeks long after the time of Pythagoras.

The first of these remarks may seem to be authorised by the following passage in Pliny. *Literas semper arbitror Assyrius fuisse . . . . . Anticlides in Egypto invenisse quemdam nomine Menona tradit XV. annis ante Phoroneum antiquissimum Græciæ Regem: idque monumentis adprobare conatur. E diverso Epigenes apud Babylonios DCCXX. annorum observationes siderum coctilibus laterculis inscriptis docet, gravis auctor in primis: qui minimum, Berosus et Critodemus, CCCCXC. annorum. Ex quo æternus literarum usus. (LVII.)*

Epigenes flourished a few years before Alexander, and Berosus passed his youth under that prince. But the quotation from Pliny can be of no avail, because the text has been evidently corrupted. The original numbers set down by the author probably alarmed his copyists, and they have mended his chronology at the expense of his logic. Pliny would scarcely have said, that because inscriptions had been made upon bricks by the Chaldeans, about 11 centuries before his own time according to some, or about 9 centuries according to others, the Assyrian characters had always existed, and the use of letters had been eternal.

The Babylonians, as it appears from Cicero and Diodorus Siculus, had very different pretensions. *Contemnamus etiam Babylonios, says Cicero with just severity, et eos qui e Caucasos, cæli signa servantes numeris et motibus, stellarum cursus persequuntur: condemnemus, inquam, hos aut stultitiæ aut vanitatis, aut impudentiæ, qui CCCCLXX. millia annorum, ut ipsi dicunt, monumentis comprehensa continent. (De Divinitate l. 1.)* Diodorus thus expresses himself. *Περὶ δὲ τοῦ πλεόνους τῶν ἐθνῶν ἐν οἷς φασι τὴν θεωρίαν τῶν κατὰ τὸν κόσμον πεποιῆσθαι τὸ σύστημα τῶν Χαλ-*

δαίων, οὐκ ἂν τις ῥαδίως πιστεύσειεν. Ἐτῶν γὰρ ἑπτὰ καὶ τετταράκοντα μυριάδας καὶ τρεῖς ἐπὶ ταύταις χιλιάδας εἰς τὴν Ἀλεξάνδρου διάβασιν γεγονέναι καταριθμοῦσιν ἀφ' οὗ τοῦ παλαιῶν ἤρξαντο τῶν ἀστρων τὰς παρατηρήσεις ποιεῖσθαι. (L. 1.)

“What the Chaldeans (literally the college of the Chaldeans) say concerning the multitudes of years, which they have employed in the contemplation of the universe, no one will easily believe; for they reckon 473,000 years from the time when they anciently began to make astronomical observations to the passage of Alexander.” Berosus himself, as I shall have occasion to remark, asserted, that the Babylonian records went back beyond 150,000 years. I think therefore we must abandon the present reading of Pliny, and the argument built on it.

In the Greek Chronography, edited by Syncellus, we are told that Nabonassar, (according to Alexander Polyhistor and Berosus, who had published the Chaldaic Antiquities,) having collected the monuments that recorded the actions of the kings who preceded him, destroyed them, in order that the enumeration of the Chaldean monarchs might begin with him. (Ἐπιστὰν, αἷς ὁ Ἀλέξανδρος [ὁ Πολυΐστωρ] καὶ Βερωσσός φασιν, οἱ τὰς Χαλδαϊκὰς ἀρχαιολογίας περιειληφότες, Ναβονάσορος συναγάγων τὰς πράξεις τῶν πρὸ αὐτοῦ Βασιλέων, ἠφάνισεν, ὅπως ἀπ' αὐτοῦ ἡ καταριθμῆσις γίνεται τῶν Χαλδαίων βασιλέων.) Nabonassar reigned about 400 years before the birth of Alexander, and about 200 years before the time when Pythagoras visited Babylon. But in the passage which I have cited, there is nothing to authorise the supposition, that he destroyed the astronomical records of the Chaldeans. This monarch, we may presume, was a Tsabaist. He could have no interest in destroying the astronomical records, which might be considered as the religious archives of a people who adored the host of heaven. After all, the story told of Nabonassar is very improbable; as it directly contradicts the assertions of Berosus himself, as we shall presently see. What can be thought of an historian who gives himself the lie?

2. I have observed that when Pythagoras visited Babylon, the scientific records of the Chaldeans were probably still preserved; but that they could hardly have escaped destruction, when Xerxes plundered and demolished the temple of Belus. The Persians cared little for the sciences; they abhorred the idolatry of the Babylonians; and it is not likely that they respected the



literary monuments of that people. In fact the very bricks, which were covered with inscriptions, must have been objects of detestation to the jealous orthodoxy of the Persians. These bricks, it is true, could not have been all destroyed; but when the priests, who could alone interpret the sacred characters, (for the Chaldeans had also a sacred language) were killed or dispersed, the records must have soon become useless and unintelligible.

But let us now examine the objections which may be made to these remarks. It may be said, that the authorities of Berosus, of Ptolemy, and of Simplicius, may be cited against them.

Βερυσσὸς δὲ ἐν τῇ πρώτῃ τῶν Βαβυλωνιακῶν φησι γινέσθαι μὲν αὐτοῦ κατ' Ἀλέξανδρον τὸν Φιλίππου τὴν ἡλικίαν, ἀναγραφὰς δὲ πολλῶν ἐν Βαβυλῶνι φυλάσσεσθαι μετὰ πολλῆς ἐπιμελείας ἀπὸ ἐτῶν που ὑπὲρ μυριάδων δεκαπέντε περιχοῦσαι χρόνον· περιέχειν δὲ τὰς ἀναγραφὰς ἱστορίας περὶ τοῦ οὐρανοῦ, καὶ θαλάσσης, καὶ πρωτογονίας, καὶ Βασιλέων, καὶ τῶν κατ' αὐτοὺς πράξεων. "Berosus says in the first part of his Babylonian Antiquities, that he was yet in his youth in the time of Alexander the son of Philip, and that inscriptions relating to many antiquities in Babylon, and comprehending a period of above 150,000 years, were then preserved with great care. These inscriptions contained histories about the heaven, and the sea, and primordial generations, and kings and their transactions." (*Chronograph. Græc.*)

From this account it would follow, that the Babylonian records, whether scientific or historical, for a period of more than 150,000 years, still existed in the time of Alexander. But by whom is this extravagant statement made? By the same author who asserts, that Nabonassar destroyed all the writings and monuments which recorded the actions of his predecessors. What credit can be given to a writer, who has been guilty of such a flagrant contradiction? Tatian has spoken highly of Berosus; and his reason seems to be, that he had mentioned the war which Nebuchadnezzar had carried on against the Jews; and thus confirmed, in the opinion of Tatian, the testimony of the sacred writers. The zeal of Tatian was indiscreet: he ought to have recollected, that the testimony of the sacred writers could receive little support from the additional authority of the historian of the fish Omnes, which raised its head twice a day

out of the waters of the Euphrates to exhort the people of Babylon.

Simplicius tells us, that Callisthenes furnished Aristotle with the astronomical observations of the Chaldeans for a period of 1903 years before Alexander. Callisthenes, the friend of this prince, had undoubtedly all the means of obtaining information at Babylon; and if any writings, or monuments, containing such observations, had existed in his time, there can be little doubt that they would have been copied and translated into Greek for the use of Aristotle. No expense, no pains were spared by Alexander to enable his ancient preceptor to write for the instruction of mankind. Many thousand men, according to Pliny, (L. VIII.) were employed in collecting rare animals for his inspection, while he was writing his Natural History, a work which, if we believe Athenæus, (L. IX.) cost Alexander 800 talents. But I am inclined to think, that Callisthenes merely transmitted to Aristotle such traditions, as he could collect among the Chaldeans, of the scientific discoveries and astronomical observations of their ancestors. There are several passages in the treatise *de Calo*, which seem to imply that Aristotle was not unacquainted with the traditions of the Egyptians and Chaldeans, concerning their ancient astronomical science. Knowing very little of the matter himself, and holding opinions contrary to those of the very philosophers whom he should have taken for his guides, he has spoken too briefly of their systems, and of the principles upon which they founded their theories. Still it seems incredible that Callisthenes should have sent a regular series of observations, for the long period of 19 centuries, to Aristotle, and that this philosopher should never have acknowledged the present. He says, indeed, that the Egyptians and Chaldeans had cultivated astronomy for many years (*ἐκ πλείστων ἐτῶν*). Would he have employed this indefinite expression, if he had possessed documents, which carried back the observations of the Chaldeans for the precise period of 1903 years? If Aristotle did possess such documents, and yet never mentioned their existence, though all Greece must have been acquainted with the fact, what became of them after his death? If he did not know how to prize them, how came they to remain unnoticed by the philosophers of the school of Alexandria? Upon the whole then, I am disposed to think, that

Callisthenes merely communicated to Aristotle, such oral traditions as he could find still preserved among the Chaldeans concerning their ancient observations and discoveries. The treatise *de Calo* seems fully to confirm the probability of this supposition; and the language of Simplicius may be interpreted in conformity with it.

Ptolemy mentions several eclipses, which seem to have been observed with great precision at Babylon. Three took place during the reign of Mardocempadus, 720 and 719 years before Christ—a fourth happened under Nabopolassar, about 100 years afterwards—a fifth under Cambyses, 524 years before Christ—a sixth and a seventh under Darius—an eighth and a ninth during the archonship of Phanostratus, 384 years before Christ—and finally, a tenth during the archonship of Evander the following year. Montucla has erroneously stated, that Ptolemy enumerates only seven eclipses observed at Babylon. (*Histoire des Mathématiques*, Part. I. L. 2.)

It is in the fourth book of the *Almagest* that Ptolemy mentions these ten eclipses. His account of them seems to be taken from Hipparchus. Now it is to be observed, that 337 years elapsed between the first of these eclipses and the last. Instead then of concluding that Hipparchus possessed a regular kalendar, in which the eclipses, as they had been observed at Babylon, were noted in continued succession, I should rather infer, that he had been only able to collect a few scattered remains of the scientific records of the Chaldeans. Ptolemy speaks of the three eclipses, which took place during the reign of Mardocempadus as the most ancient of any that had been observed at Babylon. The reign of Mardocempadus commenced the 28th year of the æra of Nabouassar; and if it be true that this last-mentioned king destroyed all the records of the Babylonians, the three eclipses which took place in the 28th and 29th years of his æra may have been the first that were described after his time. But unless the Babylonian kalendar had been complete, which it appears by no means to have been, Ptolemy, or rather Hipparchus, was only authorised to say that these eclipses were the most ancient, of which he had received any account.

I return then with undiminished confidence to my position, that the scientific and historical records of the Chaldeans must have been

in great part destroyed during the reign of Xerxes; while I can by no means admit, on the authority of Berosus, who flatly contradicts himself, that this event happened in the time of Nabonassar. This prince might have reformed the kalendar, and thus have given rise to the story reported by Berosus.

The traditions, which the Greeks preserved of the astronomical discoveries of the Chaldeans, seem to show that they had been only able to collect the fragments of a mighty system, which had fallen into ruin. No one will accuse M. Montucla of being too partial to the pretensions of the ancient Oriental nations. Let us then listen to some of his remarks.

“ Les anciens écrivains font mention de quelques périodes luni-solaires, qui peuvent donner une idée fort avantageuse de l'astronomie Caldéenne. Geminus en explique une, d'où l'on conclut le mouvement diurne et moyen de la lune, de  $13^{\circ}$ ,  $10'$ ,  $35''$ , ce qui s'écarte à peine d'une seconde de la grandeur qui résulte des observations modernes. Mais rien ne fait plus d'honneur à ces anciens astronomes que la période à laquelle ils donnoient le nom de *Saros*; elle étoit composée de 223 mois lunaires, 6585 jours, 8 heures, et elle avoit l'avantage remarquable de ramener après ce terme la lune presque exactement dans la même position à l'égard du soleil, de son nœud et de son apogée; d'où il suit que les phénomènes qui dépendent du mouvement combiné de ces deux astres, se renouvoient avec assez de précision dans le cours des périodes suivantes.” Again—“ L'astronome Arabe Albatenius dit que les Caldéens faisoient l'année astrale de 365 j. 6 h. 11'. Ne pourroit-on en conclure que la progression des étoiles fixes ne leur fut pas inconnue? Car il est évident par la comparaison des périodes ci-dessus, qu'ils avoient approché de fort près de la vraie année solaire, et qu'ils l'avoient faite de 365 jours, 5 heures, 49', 30". D'où peut donc venir cette nouvelle année nommée astrale, sinon de la connoissance qu'ils eurent que les étoiles fixes s'avançoient lentement dans l'ordre des signes? dans ce cas on pourroit dire qu'ils déterminoient ce mouvement de  $51''$  et quelques tierces par an, ou d'un degré en 69 ans environ.”

I suspect that there is an error of the press in this statement. Montucla probably meant, as may indeed be inferred from what he had said some pages before, that the Chaldeans reckoned the length of the solar year at 365 d. 5 h. 51'. 36". This was, accord-

ing to Cassini, the length of the year as established by the Antediluvians, if they, as Josephus asserts, were the inventors of the cycle called the *Neros*. It may be proper for me here to restore the reading of a passage in the first part of this Essay. (Cl. Jl. No. XXXI. p. 156.) It is there stated from Cassini, that the inventors of the *Neros* "estimated the diurnal period at 24 h. 51'. 36"., which is nearly 3' too long." Whether the error were mine, or whether it were the printer's, I know not; but it is evident that several words and cyphers have been omitted. The statement clearly was intended to be as follows—"They estimated the diurnal period at 24 h., and the annual period at 365 d. 5 h. 51'. 36"., which is nearly 3' too long."

To return to Montucla. I am of opinion that he might have found good reasons for attributing a yet more accurate knowledge of the great cycle to the Chaldeans. (See my Essay *Περὶ τοῦ Φολωνίου*, Part II.; and the first Part of this Essay, p. 156.)

From the observations which I have made, and from the authorities which I have cited, it must appear, I should think, to all unprejudiced minds, that most of the important truths which relate to astronomy were known to the Egyptians and Chaldeans. I would then ask, how these ancient philosophers obtained this knowledge, if they had not gone over the same ground, which has since been trodden by the moderns? No one will deny, that 300 years ago, the moderns had made very little progress in the exact sciences. How then, while they are yet so young in the wisdom of the universe, can they venture to conclude that of all the mighty nations that have been swept away, none could be compared with themselves? The facility with which the astronomers of the present age know how to express much in a small compass by the aid of algebraical formulæ, gives them a decided advantage over the Greeks. The understanding is now enabled to reason by the aid of signs alone. With their help it pursues truth through all the mazes of intricate calculation, measures proportions in infinite progression, and establishes laws for all the forms of extension, all the modes of motion, and all the combinations of number. But when our modern mathematicians send forth their scientific volumes crowded with algebraical formulæ, checkered with lines and with letters, great and small, Greek and Roman, and

bristling with crosses and hooks and crooks—when, I say, they send forth these volumes, and leave just room enough to assure their readers in the vulgar character, that the Europeans infinitely surpass all the ancient nations in knowledge, I would have them to consider a few circumstances which may not be unworthy of their attention. The mechanism which they employ, though without doubt very greatly improved, was first used, as they tell us, by an Alexandrian Greek. It was in Egypt, then, that they believe algebra to have been invented by a Greek; but as I have shown that the ancient Egyptians had gone much farther in mathematics and astronomy than the Greeks of Alexandria, I think myself entitled to contend, that they possessed the facility of expressing their knowledge in proportion to its extent. Diophantus, who advanced the science, which he is said to have invented, to equations of the second degree, employed letters and lines for his formulæ. Now is it not true, that we see lines and letters frequently combined on the sculptured monuments of Egypt? Most antiquaries agree that these lines were numerical signs. We are told that the Chaldeans inscribed their scientific discoveries on bricks. The bricks found on the site of Babylon are covered with characters, all formed by straight lines, and no brick contains the characters in the same order with another. The Egyptian priests had two modes of writing, used only by themselves and unintelligible to the vulgar—the first was called by the Greeks *ιερατικόν*, or *συμβολικόν*—the second *ιερογλυφικόν*. From these circumstances I would conclude, that the Chaldeans and Egyptians had the art of expressing themselves by a mode of writing extremely concise, and of enabling the mind to carry on a train of reasoning by the help of signs and symbols alone.

It appears to me utterly improbable, that the college of the Chaldeans (*τὸ σύστημα τῶν Χαλδαίων*) should have determined the circumference of the earth so exactly as Bailly states them to have done, (and as I have endeavoured to help him in showing to have been the case,) unless they had possessed a thorough knowledge of geometry. But let the reader consider the many other examples which I have cited, and judge whether, or not, it would have been possible for the ancient Orientalists to have known so many truths established by science, if to science they had really been strangers.

We hear it said, that where knowledge is not very generally diffused, the sciences can never arrive at perfection. I venture to think otherwise. The general diffusion of knowledge in a country is no doubt very desirable, because without it the great mass of the people can neither know their own interests, nor judge justly of the conduct of their rulers. Knowledge is power; and therefore all the knowledge should not be kept in the hands of a few. I am far from being persuaded, however, that the great diffusion of knowledge is favorable to the cultivation of the severer sciences. The stream becomes shallow as it widens. Those, who in our days apply themselves to any particular branch of learning, must study and know ten thousand things besides. The case was very different in Egypt. There the learned only pretended to learning. Science was the business of a whole class of men, who from the cradle to the grave were occupied with it alone. Their provision was assigned to them by the state. They mixed not with the world, and were strangers to its cares. They lived only to learn and to teach. By their habits they were temperate, and by their seclusion they were tranquil. In public they might affect to venerate an ox, or a ram, or a cat, or a dog, as popular superstition happened to compel their submission; but in the retirement of their colleges, they read the numerous volumes ascribed to Thoth, or calculated the periods of time, or studied the celestial phenomena, or busied themselves with geometry, chemistry, and pharmacy, or discussed, in a language unknown to the vulgar, the most abstruse questions in Philosophy and Theology. Their private and common dissent from the monstrous idolatry of the people, rendered them tolerant towards each other. If some were seduced into the errors of materialism; others taught, as Cudworth has clearly shown, the wisest doctrines, and the purest principles of natural religion. (See Cudworth's *Intellectual System* B. iv., and a passage cited from Chæremón by Jerom, *adversus Jovinianum*, L. ii.)

Let those, who question the learning of the ancient sages of the East, consider the long duration of the Egyptian and Chaldean monarchies. Let them remember, that the sciences were already taught in Egypt for many centuries before our æra. The great pyramid remains to attest this truth. He, who built it, knew how to take a meridian. This was more than was known to the ablest modern

astronomers 250 years ago, for the celebrated Tycho Brahe made an error of 20', in the determination of his meridian line, in building his observatory at Uraniberg. According to the report of some writers, the northern side of the great Pyramid is illuminated by the rays of the sun at mid-day from the vernal equinox to the autumnal, but casts a shadow from the autumnal equinox to the vernal. Thus at mid-day at each equinox the sun will be seen precisely at the apex of the pyramid, by those who place themselves at the centre of the northern base. The division of the circle into 360 degrees was already made in the time of Osymandias. Ptolemy notes an ancient observation of the heliacal rising of Sirius the 4th day after the summer solstice. Justin (L. xiii.) says that Aristæus discovered the solstitial rising of Sirius. This is nonsense. Aristæus was contemporary with Cadmus, and consequently lived about 1500 years B. C.; and the heliacal rising of Sirius, even the 4th day after the solstice, would carry us farther back than that period by 750 years. Aristæus then should have been said to have celebrated the memory of the solstitial rising of Sirius, of which the memory had been preserved, because the rural year of the Egyptians had been established at that period. The observation noted by Ptolemy would consequently carry us back within 100 years of the deluge. Since, then, the Egyptians had been occupied with the cultivation of the sciences for a long lapse of ages, may we not conclude that they were advanced as far in them as the moderns, whose progress in them has been made within 800 years? It is something to know that Plato has spoken with reverence of the learning of the Egyptian priests. Yet before Plato's time those priests had been the objects of a cruel and lasting persecution; the mighty fabric of their knowledge, founded on the experience, and built up of the collected wisdom of ages, was already fallen into decay; and the ancient Genius of Egypt, still holding, like Harpocrates, the finger on the lip, had expired under the iron yoke of the Persian despots.

*Marseille, Jan. 1818.*

*W. DRUMMOND.*



## REMARKS ON THE PROMETHEUS OF ÆSCHYLUS.

If the following cursory remarks on the Plays of Æschylus be worthy of insertion, I shall continue them. The introductory lines of the Prometheus seem not sufficiently understood.

Χθόνος μὲν εἰς τηλοῦρόν ἤκομεν πέδον,

Σκύθην εἰς οἶμον, ἄβατον εἰς ἐρημίαν.

The reader might take πέδον, οἶμον, ἐρημίαν, as but different terms descriptive of the same place; and thus they appear to be understood by the critics. The agents in the scene were now moving towards Caucasus; and as they were supernatural, their movements were as quick as the words they uttered. "We are come," says Kratos, "to the foot of the country," meaning the borders of Scythia. By this time they had advanced to its frequented and cultivated parts: the next moment they found themselves on the remote point which was to be the limits of their journey, having traversed the country during the time they are supposed to have uttered these words. A modern reader can only conceive of this velocity as it is suggested by the occasion; but the spectators who witnessed the representation of the play, were doubtless made sensible of it by the scenery. Mr. Blomfield, in his edition, has corrupted the text by introducing ἄβροτος in the room of ἄβατος, thus spoiling the beautiful antithesis of the original. The term οἶμος, like ὄδος, and even κλέυθος, in this play, ver. 729., means not only *a path*, but a country containing paths, that is, frequented and cultivated country. Thus it stands opposed to ἄβατος, a region, a place not marked by human footsteps. Introduce ἄβροτος, and the opposition is destroyed. Nor did the poet mean to represent the country in which Prometheus was crucified as *uninhabited*, but only as a spot *inaccessible* to men, whose abrupt height, while it held forth the sufferer as a sad spectacle to the surrounding nation, frustrated their attempts to rescue him. Lucian thus understood the passage, and therefore must have read ἄβατος. His words are the following: περισκοπῶμεν δὲ ἤδη κρημνὸν τινα ἐπιτήδειον, ὡς . . . οὗτος ἀπασὶ περιφανὴς εἰν κρεμάμενος . . . ἀπότομοί τε γὰρ αἱ πέτρα καὶ ἀπρόσβατοι, πανταχόθεν ἡρέμα ἐπινευοκύβηται καὶ τῷ ποδὶ στεγὴν ταύτην ὁ κρημνὸς ἔχει τὴν ἐπίβασιν, ὡς ἀπροποδί τι μόνος εἶσθαι. Vol. i. p. 185. Ed. 1743. Besides, it may be fairly doubted whether ἄβροτος, if admitted, can have the sense here ascribed to it. The term is used only in Il. ξ. 78., where it occurs as an epithet of night, νύξ ἀβρότη which is explained *hominibus carens*, that is, night wanting men; because forsooth men do not go out in the night. This explanation, to say the least of it, seems puerile, and

unworthy of Homer, though it may be traced to Eustathius as its author. The parent of the word I take to be ἀβρός, *soft, delicate, sweet*. Epithets of this import might with propriety be applied to night, as disposing the mind to meditation, and conferring tranquillity and repose. This is the cause of night being designated εὐφρόνη. Homer describes ὕπνος as μελίσφρων, and in the same place νύξ as ἀμβροσία. It is creditable to the judgment of Dr. Butler, that he has retained his text undefaced by this innovation: but the elegant and learned Maltby has surrendered his own understanding to the authority of Damm and Porson.

Ὦς ἂν διδαχθῇ τὴν Διὸς τυραννίδα

Στέργειν, φιλανθρώπου δὲ παύσθαι τρόπον. ver. 9.

Στέργειν is explained by Schutz to mean *colere*, and by Mr. B. *aquo animo ferre*: but it here retains its primary sense of *to love, to have affection for*; and the point of it turns on the opposition between the feelings which Prometheus cherished towards Jupiter, and towards the human race. The former he hated; the latter he loved: but his executioner tells him that he should be taught to reverse these feelings, to transfer to the sovereign of the Gods the regard which he had hitherto cherished for man.

Ἐξωριάζειν γὰρ πατρὸς λόγους βαρύ. ver. 17.

The root of ἐξωριάζειν is ἔξωρος, *out of season, unseasonable*, and hence it means to delay the doing a thing so as to do it out of season, and has precisely the same meaning with κατοκνέω, used in ver. 67. to express the same reluctance in Vulcan, being opposed to ἐπείγομαι in 52. But Mr. B. has in the room of ἐξωριάζειν introduced εὐωριάζειν. Εὐωρας, if used absolutely, may signify one who is at his *ease* in taking care; if relatively, one who so takes care of a thing, as to do *well*, or be beneficial to him against whom he takes care, that is, in regard to himself, remiss, negligent; the root of the word being εὖ, *well*, and ᾠρα, *care*. Hence εὐωριάζειν must denote, to keep a careless watch, to be heedless, not to mind; ἀφροντιστεῖν, a word by no means so applicable to Vulcan on the present occasion as ἐξωριάζειν.

Ποταμῶν τε πηγὰς, ποταμῶν τε κυμάτων

Ἀνήριθμον γέλασμα. ver. 90.

Ye rivers springing from fresh fountains, ye waves

That o'er th' interminable ocean wreath

Your crisped smiles.

The use of metaphors often depends on the origin of the term by which it is expressed; and a writer will appear more figurative, as he is more ancient or approaches near to the age in which the primary was the current sense of his words. We have an illustration of this in the above line. In Hebrew גַּל, *gel*, or הַגַּל, *gela*, means the bubbling of a fountain, or the purling of a stream. From a fancied resemblance between this soothing sound and laughter,

## 32 Remarks on the Prometheus of Æschylus.

the Greeks have borrowed the Hebrew term under the form of γέλαω. The word also carries an allusion to the bright and exhilarating aspect of a clear fountain; an object highly delightful in all, and especially in warm countries. Ἰνερθμον is for ἀνηρθμον, as in effect qualifying κυμάτων. "Ye unnumbered waves, that stretch your murmuring smiling length, while rolling round me on every side." Toup would substitute κάχλασμα for γέλασμα. This Mr. B. properly rejects as an unhappy conjecture. But he is mistaken, where he says that καχλάζειν means *cachinnare*. The word used to express violent laughter is καγχάζω, or καυχάζω, (whence *cachinno*) while καχλάζω is confined to the murmuring noise which the waves make by dashing against the shore, or moving the pebbles by their retreat. These two words have a very different origin. The former is derived from a reduplication of χάω or χαίνω, to gape, thus—χάω, χάζω, καχάζω, and is thus augmented to express the wide opening of the mouth in violent laughter, the latter is a reduplication of κλάζω, *clango*—καχλάζω,<sup>1</sup> and thus by its composition it is intended to express the loudness of the sound conveyed by it.

As I am speaking of the origin of metaphors, I will anticipate one that appears the most harsh and exceptionable in the composition of Æschylus, but is in reality, on account of the allusion, not unnatural.

Τραχῖα πότον Σαλμυδυσία γαίθο,  
'Εχθρόζενος ναίτησι μητρὶα γενν. v. 732

This *Salmydessus* was a bay, which opened between opposite rocks a seemingly safe retreat from the storm. From its shape resembling, it is probable, the mouth of a beast when open, it is here called, *jan of the sea* and it is further termed *step-mother of ships*, in reference to the term κόλπος, which means both *a bay* and *the bosom of a mother*. The word *sinus* in Latin, bears the same double signification; and to this circumstance we owe the following line of Virgil.

Nunc tantum sinus, et statio male fida carinis.

It is observable that the Greek poet, by giving his object the direct name *μητρὶα*, has rendered the image violent and turgid, while the Roman has invested it with chastened beauty and dignity, in only alluding to the perfidy of a step-mother by the epithet "male fidel."

JOHN JONES.

<sup>1</sup> The verb καχλάζω may be thought to have the same origin with ελάω. This opinion is countenanced by the Onomatopœia, which explains καχλάζω by *scaturio, elutio*, and by Hesychius, who interprets it by *ἀθρόως γέλαω*. It is interpretation, it true justifies Mr. Bloomfield in giving, in the sense of *cachinnare*. But this cannot be admitted, unless an instance be adduced from a Greek author in justification of it, since the most obvious composition of the word is κλάζω κλάζω, or κα κλάζω.

## MISCELLANEA CLASSICA.

III.—[Continued from No. XXXII. p. 357.]

I shall now produce a selection of parallel passages.

1. Crescit et invito lentus in ore cibus. Ov. Ep. Paris Helenæ.

Faucibus ut morbo siccis, interque molares

Difficili crescente cibo.

Juv. Sat. xiii. 213.

Both the poets are delineating the effects of strong mental perturbation.

2. Ὡς εἰπὼν, ὅτρυνε πάρος μεμαυῖαν Ἀθήνην

βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐψα.

ὦλον δ' ἀστέρα ἔκκε Κρόνου παῖς ἀγκυλομήτεω,

ἢ ναύτησι τέρας, ἢ στρατῶν εὐρείων,

λαυτέρων τοῦ σ'· τὰ πολλοὶ ἀπὸ σπινθήρος ἔνται

τῷ· εἰκυ' ἦξεν ἐπὶ χθονά Παλλὰς Ἀθήνη. Hom. Il. II. 73.

Divino semita gressu

Clauit. Augurium qualis laturus iniquum

Præcep̄ sanguineo dilabitur igne cometes

Prodigiale rubens: non illud navita tutò,

Νόσι impune vident populi: sed cruce minaci

Nunciat aut ratibus ventos, aut urbibus hostes.

Claud. Pros. i. 230.

Nam, quæ inuadit pascitur Alcido

Devota, quæcus inter et ilices,

Aut crescit Albanis in hauris

Victima, pontificum secures

Cervice tuncq; te nihil attinet

Tentare inulcē eade bidentium,

Parvos coronantem manibus

Rore Deos, fragilique myrto.

Immuvis aram si tetigit manus,

Non sumtuosa blandior hostia

Mollivit aversos Penates

Farre pio, saliente micā.

Hor. I ib. ii. Od. 23, 9.

sed qui, quàm potuit, dat maxima, gratus abunde est,

Et finem pietas contigit illa suum.

Nec, quæ de patra Dis pauper libat acerâ,

Thura minus, grandi quàm data lance valent.

Agnaque tam lactens, quàm gramine pasta Falisco

Victima, Tarpeios iudicis tota focos.

Ov. de

Hi membris animâque litant, hi cespite nudo;

NO. XXXIII.

W. N.

VOL. XVII.

- Nec mīdīs auditi, si mens ~~accepta~~ meretur  
Thure Deos. Stat. Theb. ii. 218.
4. Ast Ætna eructat tremefactis faucibus ignes :  
Inclusi gemitus pelagique imitata furorem,  
Murmure per cæcos tonat irrequieta fragores  
Nocte dieque simul: fonte e Phlegethontis ut atro  
Flammæqum exundat torrens, piceæque procellâ  
Semianibusta rotat liquefactis saxa cavernis.  
Sed quamquam largo flammæqum exæstuat intus  
Turbine, et assidue subnascens profluit ignis,  
Summo caua jugo cohibet (mirabile dictu)  
Vicīnam flammis glaciem, æternoque rigore  
Ardentes horrent scopuli: stat vertice celso  
Collis hyems, solidâque nivem tegit atra favillâ. Sil. Ital. xv.  
In medio scopulis se porrigit Ætna perustis—  
Nunc vomit indigenas nimbos, piceæque gravatum  
Fordat nube diem: nunc molibus astra lacessit  
Terrificis, damnisque suis incendia nutrit.  
Sed quamvis nimio fervens exuberet astu,  
Scit nivibus servare fidem, pariterque favillis  
Durescit glacies tanti secunda vaporis,  
Arcano defensa gelu, fumoque fideli  
Lambit contiguas innoxia flamma pruinas.  
Claud. Pros. 156, 162.
5. Crescunt in cumulum strages, vallemque profundam  
Æquavere jugis. Claud. Cons. Prob. et Olyb. 110.  
Slaughter the wearied Riphaim's bosom fills ;  
Dead corps imboss the vale with little hills. Cowley, David. ii.
6. Ὡς φίλοι, Ἀργείων ὅς τ' ἔθοχος, ὅς τ' ἐμὲσῆς,  
ὅς τε χειριόττερος· ἐπεὶ οὐπω πάντες ὁμοῖοι  
ἄνδρες ἐν πολέμῳ· νῦν ἐπλετο ἔργον ἅπασι. Hom. II. M. 269.  
Καὶ νομίζατε—ὁμοῦ τό τε φαῦλον, καὶ τὸ μέσον, καὶ τὸ πᾶν ἀκριβὲς  
ἀν' ἐνυγκραθὲν, μάλιστ' ἀν' ἰσχύειν. Thuc. vi. 18.
7. — arcano florentes igne smaragdos. Stat. Theb. ii.  
— arcano florentes lumine postes. Claud. Pros. iiii.
8. Καὶ τότε ἄλλη τε παραχῆ· οὐκ ὀλίγη, καὶ ἰδέα πᾶσα καθεστῆται ὀλέ-  
θρου. Thuc. iii. 29.  
— crudelis ubique  
Luctus, ubique pavor, et plurima mortis imago.  
Virg. Æn. ii. 368.
9. — et si quando in prælia ventum est,  
Ut quondam in stipulis magnus sine viribus ignis,  
Incassum furit. Virg. Georg. iii. 98.  
Their valour like light straw on flame,  
A fierce but fading fire. Scott, Marmion, V.
10. ἀτὰρ κακὸν γὰρ χατέρω γενήσομαι

θανοῦς', ἴν' εὐθὺ μὴ πὶ τοῖς ἑμοῖς κακοῖς  
ὑψηλὸς εἶναι.

Eurip. Hipp. 725.

-miscabitur alter

Sanguis, nec Stygias ferar intromittatus ad umbras,

Nec mea securus ridebit funera victor.

Claud. Ruf. ii.

11. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστεις οὐ τῷ θεῷ νόμον μᾶλλον ἐκρατύ-  
νοντο, ἢ τῷ ποιῆν τι παρανομῆσαι. Thuc. ii. 82.

infame nocentium

Concilium, qui perpetuis crevere rapinis,

Et quos una facit Rufino causa sodales,

Illicitum duxisse nihil. Delicta fuere

Nexus amicitiae.

Claud. Ruf. ii.

12.

τὸ γὰρ

φανθὲν τίς ἂν δύναται ἀγγένητον ποιεῖν ;

Soph. Frach. 744.

neque

Distinget, infectumque reddet,

Quod fugiens semel hora vexit. Hor. Od. iii. 29, 46.

13.

Ἄλλ' ἤμει παρὰ νηυσὶν ἐτάσιον ἄχθος ἀρούρης. Hom. II.

Ὡς οὐδὲν ἐσμὲν, πλὴν σκιαῖσιν εἰκότες,

βαρὺς περισσὸν γῆς ἀναστρωφόμενοι.

Soph. Fr. xxvii.

14.

Ὅθεν κατεῖδον τὴν βεβακχισμένην

βροτοῖσι κλεινὴν Νῦσαν.

Soph. Fr. xciv.

Bacchataeque jugis Naxon.

Vulg. Æn. iii. 125.

15. Præclarum autem nescio quod adepti sunt, qui didicerunt, se, cum tempus mortis venisset, totos esse perituros. Quod ut ita sit (uihil enim pugno) quid habet res ista aut lætabile aut gloriosum? Cic. Tusc. Disp. i. 21.

So Campbell, in the Pleasures of Hope, on the same subject:

Are these the pompous tidings ye proclaim,

Lights of the world, and demigods of fame?

Oh! star-eyed Science, hast thou wander'd there,

To bring us back the message of despair?

Yet, if thy voice the note of thunder roll'd,

And that were true which Nature never told,

Let Wisdom smile not on her conquer'd field;

No glory 'awns, no treasure is reveal'd!

Campbell, ii.

16. An vero, si domum magnam pulchramque videris, non possis adduci, ut, etiam si domum non videras, muribus illam et mustelis ædificatam putes: tantum vero ornatum mundi, tantam varietatem pulchritudinemque rerum coelestium, tantam unam et magnitudinem maris atque terrarum, si tuam, te non deorum immortalium domicilium putes, non te plane desuere vivere? Cic. de Nat. Deor. ii. 6

So Young, in asserting the immortality of the soul:

Why this so sumptuous insult to our heads?

Why this cœrulean canopy display'd?

Why so magnificently *long'd* to Despair?

A Thebes, a Babylon, at vast expense  
Of time, toil, treasure, art, for owls and adders,  
As congruous, as, for man, this lofty dome,  
Which prompts proud thought, and kindles high desire,  
If, &c.

17. Σάλπιγγ' δ' αὐτῇ πάντ' ἔκειν' ἐπέφλεγεν. Æsch. Pers. 401.

— quo non præstantior alter

Æie ciere viros, Martemque accendere cantu.

Virg. Æn. vi. 164.

18. Obstipum caput, et tereti cervice reflexum.

Cic. ex Arat. de Nat. Deor. ii. 12

— illam tereti cervice reflexam

Mulce re alternos.

Virg. En. viii. 633.

19. Sic expectabat populus, atque ore timebat

Rebus.

Equius ap. Cic. de Divin. i. 46.

— — timuitque exterrita pennis

Ales.

Virg. Æn. i. 505.

— — struggling in vain,

And loudly wond'ring at the sudden change. Cowp. Task. iv.

20. Ἐτόλμασάν τε τὰ δινώτατα, ἐπεξήσαν τε. Thuc. iii. 82. \*

Ausi omnes immane nefas, ausoque potuit. Virg. En. vi. 621

21. Μέλας μὲν γὰρ ἦν τὴν χροὴν, ἰσχνὸς, τὴν σάρκα πεπιλημένος,  
ἀλλ' ἐνέκει ψυχὴ τις ἥρωικὴ λεπτῷ σώματι, καὶ πολὺ τῆς ἰδίας ἀλκῆς  
στενότερόν. Jos. Bell. Jud. vi. 1, 5.

A fiery soul, that, working out its way,

Fretted the pigmy body to decay,

And o'er-inform'd the incement of clay.

\* Dryden's Absalom and Achitophel.

20. Ὁ γὰρ μισότεκνος, καὶ πατὴρ πονηρὸς, οὐκ ἂν ποτε γένοιτο δημα-  
γωγὸς χρηστός οὐδὲ ὁ τὰ φίλτατα καὶ οἰκίστατα σάματα μὴ στέργων,  
οὐδέποτε ὑμῖς περὶ πλείονας ποιήσεται τοὺς ἀλλοτρίους οὐδέ γε ὁ ἴδιος πο-  
νηρὸς, οὐκ ἂν ποτε γένοιτο δημοσίᾳ χρηστός. Æsch. de Cor. xlii.

For where was public virtue ever found,

Where private was not? Can he love the whole,

Who loves no part? He be a nation's friend,

Who is in truth the friend of no man there?

Can he be strenuous in his country's cause,

Who slights the charities, for whose dear sake

That country, if at all, must be belov'd? Cowp. Task, v.

23. — ἐπεὶ οὐχ ἱερήιον, οὐδὲ βοήην

ἀρνύσθην, τῶν τε τοσσὶν αἰθλία γίνεται ἀνδρῶν,

ἀλλὰ περὶ ψυχῆς θεοῦ ἑκτορὸς ἵπποδάμοιο. Hom. Il. X. 150.

The wounded hind thou track'st not now,

Pursuest not maid through greenwood bough,

Not priest thou now thy flying pace  
With rivals in the mountain race ;  
But danger, death, and warrior deed,  
Are in thy course—speed, Malise, speed !

Scott, Lady of the Lake, iii.

\* To the passage from a modern poet, cited among the parallel passages in the first number of the *Miscellanea Classica*, under the head of Eur. Hipp, 915, φίλους γε, καὶ μᾶλλον ἢ φίλους, is to be added a passage from the xxvth of Dr. Johnson's Sermons: "He who follows his friend, in whatever there is dearer than a friend, to the grave."

In the same number, under the head of Thuc. ii. 43 τοὺς δὲ λοιποὺς χρηὺς ἀσφαλεστέραν μὲν εὐχεσθαι, κ. τ. λ. were quoted the following passages :

Disce, puer, virtutem ex me verumque laborem,  
Fortunam ex aliis. Virg. Æn. xii. 435.

Digna minus misero, non meliore viro. Ovid.

To the above may be added :

ὦ παῖ, γένουε πατρός εὐτυχέστερος,  
τὰ δ' ἄλλ' ὁμοίως. Soph. Aj. 550.

—σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,  
ὡτρυν μὲν οὐχὶ μάλλον, εὐτυχὴ δ' ἴσως. Eurip. Alc 182.

Bright as his manly sire my boy shall be

In form and mind—but ah ! more blest than he !

Campbell, Pleasures of Hope, i.

Southey has also imitated the line of Ovid :

Worthy a happier, not a better love. Joan of Arc, iv.

The following are a few instances of parallelisms occurring between modern writers exclusively.

1 Certainly virtue is like precious odours, more fragrant when they are incensed or crushed. Bacon's Essays (Of Adversity)

The good are better made by ill,

As odours crush'd are sweeter still. Rogers' Jacqueline.

Believe me, my friends, the poet, the tender poet, is like the rich perfume, which, the more it is crushed, the more delicately yields its odours. D'Israeli's Romances, 1799, p. 40.

Reminding him, that poets were a timid and sensitive race, whose sweetness was not to be drawn forth, like that of the fragrant grass near the fountains, by crushing and trampling upon them Moore's Falla Rookh, p. 163, 4.

2 For his love, they are, like a well-drawn picture, he eyes all his children alive. Fuller (of a Good Parent).

The state, with respect to the different sects of religion under its protection, should resemble a well-drawn portrait. Let there be half a score individuals looking upon it, every one sees its eyes and its benignant smile directed toward himself. Southey's Ommama, vol. ii. p. 205. art. Toleration.

3. Men thought (so much a flame by art was shown,)

The picture's self would fall in ashes down. Cowley's Day iii



—falsus tanta arte, accenditur ignis,  
Ut toti metuas tabulae, ne flamma per omne  
Livida serpat opus, tenuesque absunta recedit  
Pictura in cineres, propriis peritura favillis.

Addison.

4. His double biting axe and beamy spear.

Dryden's *Palamon and Arcite*, iii.

Lords of the biting axe and beamy spear. Heber's *Palestine*

5. Thy life a long dead calm of fix'd repose,

No pulse that riots, and no blood that glows. Pope's *Eloisa*.

Be his the life that creeps in dead repose,

No joy that sparkles, and no tear that flows. *Palestine*.

Several other adaptations of the same kind occur in the last quoted poem.

6. Most of those who have translated Thucydides, have traduced him. Hobbes, Preface to Transl. of Thucydides.

I fear, lest while I seem to have translated my author, I should, according to the French phrase, have traduced him. Dryden, Preface to *Fables*.

Virgil has been traduced into French, and overturned into Dutch. Quarterly Review, art. Chalmers's *English Poets*.

7. Abde caput, Benace, tuo et te conde sub amue,

Victrices nec jam Deus interlabere lauros. Flac. *Syph.* i.

—nec qui late, Benace, ad odora

Porrigeris nemora, et densam interlabere laurum.

Ars. *Piscatoria*, l. 110, quoted J. P. Mus. Crit. T. I. p. 468.

9. Love is no more a violent

'Tis a mere metaphor, a painted fire. Dryden's *Prologues*.

And all her love of God a groundless claim,

A trick upon the canvas, painted flame. Cowp. *Conversations*.

—Fresh and clear

The rivulet, rejoicing in its strength,

Ran with a young man's speed.

Wordsworth's *Poems*.

Behold where, untired and unbroken in might

By his toils of a thousand years,

With foot like a youth, leaping down from his height,

The torrent of ages appears.

Poems from the Danish.

10. Thus we prevent the last great day,

And judge ourselves.

Herbert's *Poems*.

—deputed Conscience scales

The dicad tribunal, and forestals our doom. Young, *Night* iv.

11. Attonitæ novus hospes auræ.

Casim.

Cærulæ novus hospes auræ.

Lawson. in *Comet*.

12. Frustra: nam in urnâ surdus et immemor

Jacebo pulvis.

Casim.

Hæc nos sub urnâ surdus et immemor

Pulvis, fugato sole, jacebimus.

Lawson. *ibid*.

13. As when an earthquake shakes th' Idæan grove.

Dryden.

As when an earthquake shakes the nodding grove.

Pope's *Iliad*, Book viii.

This line is an addition of Pope's, unauthorised by the original, as will be seen by inspecting the whole passage.

Ψαῦν δ' ἰππόκομοι κόρυβες λαμπροῖσι φάλοις  
νεούτων ὡς πυκνοὶ ἐφίστασαν ἀλλήλοισιν.

II. N. 132.

CÆCILIUS METELLUS.

## MODERN GREEK PROVERBS.

*From the Appendix to Col. M. LEAKE'S "Researches  
in Greece."*

It has often been remarked, that nothing helps to give a more correct estimate of the genius of a nation, than the proverbs of the common people; but it is no less true, that they lose a great part of their wit and nationality in a translation. I have here subjoined some of those, which are in use among the Greeks. Being seldom written, they may be considered as perfect specimens of the vulgar dialect, and the fewest which could have been chosen for the purpose of showing, that Romaic words, in their transmutation from Hellenic, have generally followed a systematic mode of change, and that the modern language is in many respects rather a dialect of the Hellenic than a separate tongue, or a corrupted jargon.

1. Ὁ Θεὸς ἀργεῖ, ἀλλὰ δὲν λησμονεῖ.

God delays, but does not forget.

2. Ἡ καλὴ ἡμέρα ἀπὸ τὴν αὐγὴν δείχνει.

The fine day shows itself in the morning.

3. Τὰ φέρει ἡ ὥρα. χρόνος δὲν τὰ φέρει.

An hour (sometimes) brings to pass what a year does not.

4. Ὁ πάθος εἶναι ἰατρός.

The disorder is a physician.

5. Μὴν ρώτηξς τὸν ἰατρὸν, μόνον ρωτᾷ τὸν πάθον.

Consult not the physician, but the disorder.

6. Ὁ τρελὸς τὸν βουρλισμένον σὰν τὰ μάτια του τὸν ἔχει.

The fool loves the fool like his own eyes.

1. δ from οὐδὲν, by dropping the vowel-sound in the beginning.

3. Τη for Ἄ, thone which—a vestige of the Ionic dialect.

5. ρώτηξς for ἐρωτήσης.

6. τρελός, fool from H. τριπλός, halbus, trahulus.—βουρλίζω, I am silly or mad, seems to be from the same cismen as the low Latin and Italian *burlesco*, to play.

7. Ἀργυροὺ τὸ πάλμα, χρυσὸ τὸ σιάμα.

Discourse is silver, silence is gold.

8. Οἱ πολλοὶ παραβοκραῖοι πνίγουν τὸ καράβι.

Many considerers sink the ship.

9. Ὅταν τὸ σπίτι τοῦ γειτονός σου καίεται, πάντεχε καὶ τὸ δικό σου.

When your neighbour's house is on fire, look to your own.

10. Ἡ νύμφη στὰ πεθεριακὰ χερσὶ γαμβρόν τί θέλει;

What has the bride to do at her father-in-law's house without the bridegroom?

11. Τοῦ παιδιοῦ κοιλὴ κοφίνι καὶ τραλὸς ὁποῦ τοῦ δίνει.

The child's belly is a basket, and he is a fool who gives it (food without discretion.)

12. Πές το, πές το—τὸ κοπέλι ἔκαμε τὴν γριὰν καὶ θελήει.

Ask for it, ask for it—(thus) the child makes the old woman willing; i. e. the parent yields at last to the child's importunity.

13. Ἀλλὰ τὰ μάτια τοῦ λαγοῦ καὶ ἄλλα τῆς κουκουβάγιας.

The eyes of the hare are of one kind, and those of the owl of another.

14. Ἀλλοῦ τὰ καρκαρίσματα καὶ ἄλλου γεννοῦν αἱ κότται.

The hen cackles in one place and lays her egg in another.

15. Τὰ κερία χάνεις, καὶ τὰ χροῦστα πλερώνεις.

What you spend you lose, and what you owe you pay.

16. Κάθισε στραβὰ καὶ κρεῖν ἴσια.

Sit crooked (if you will) but judge straight.

17. Μὴν ἀκοῦς ἓναν καὶ δύο κρήνης δύο.

Do not hear one and judge two; i. e. hear both sides.

7. -α, the imperative of -ωμαι, used for a substantive.

8. παραβι, ship, from H. παραβος, in allusion, perhaps, to the similarity of shape between the high sterned vessels, which are still in use at Constantinople, &c. and the shell of a lobster.

9. σπιτι for σπιτιον, from Latin hospitium.

παντε/ς, explicit, for παντεχες, from H. παντεχος, tutto, duro.

12. Πές, tell, from H. πείθω, dic, by dropping the initial vowel sound, and adding the particle ε.

κοπέλι, child, fem., κοπέλο, qu from H. κοπεμαι, plango, unde κόπτεω, plantum. In the middle Greek, κοπέλο, meant a bastard child, in apposition to γριό. This meaning is now obsolete.

γριὰν for γριὰν, οἱ γριάν—by converting the ι into ια, with the accent on the last syllable, as in μ'ιαν, apple tree, from H. μηλιά, συκιά, fig tree, from H. συκ.

19. κοικουβασία, owl, from H. κοικαβία, the cry of the owl.

14. καρκαρίμα, cackling, from H. καρκαρίζω, cackling, do, τρέπω—κοτα, head, from H. κοττο, eullus, as eoid n, to Hesychius, δια του ἐπὶ τῇ κεφαλῇ (κοττην) ἁρύν. Κοττη, head, seems to be the root of some other Romance words, as καρπινα, fur head—ποντουι. the back part of the head—κουτζίουμι, the head or head-ress of the poppy.

15. κερῖα, I melt, pour out, formed from H. κερῖον, by the insertion of ν between the liquid and final ω.

χρωστώ, I am in debt, is formed by changing the first ω of χρωστώ into ιω, and its ιω into αω, both common conversions.

18. Στὸν ἀματωλιὸν τὴν χάριν αἰκνύει καὶ τὴν καθίζει.  
In the town of sinners, the unjust is in judgment.
19. Ὁποῦ φτεῖ τὸν οὐρανὸν φτεῖ τὸ μούτρον.  
He that spits against Heaven, spits in his own face.
20. Τ' ἄλογον ποῦ χριζοῦσι στὰ δόντια μὴν τὸ βλάπῃς.  
Do not look at the teeth of the horse which is presented to you.
21. Τὸ μεγάλο ψάρι τρώγει τὸ μικρόν.  
The great fish eats the little one.
22. Τὸν ξένον ἐν τῇ οἰκίᾳ σου σπένδουσιν γὰρ μαρτυρίαν τὸν ἔχεις.  
The stranger in your house is a witness against you.
23. Ὅταν σοῦ λέγουν πῶς μεθύεις, βιάσθαι τὸν τοίχον, πῆγαναι.  
When they tell you that you are drunk, hold by the wall, and go on; i. e. yield to public opinion.
24. Ὁ ἀμαθὴς βρακὶ ἢ ἔσθῃ κατὰ πάτημα τὸ ὄνυξ.  
When the unpractised puts on breeches, he looks at them every step.
25. Στραβὸς βελόνην ἐγύρατο μετὰ στὸν ἀχυρῶνα,  
καὶ ὁ κουτσοχεράς ἤκαμε καλάδι γὰν τὸ βαλεῖν.  
The blind man sought for a needle in the straw-loft,  
And the man with lame hands made a basket to put it in.
26. Ἰδὲ καλὸ ἀρνὶ βυζαίνει δύο μανάδες, τὸ κακὸ οὔτε τὴν μάμαντον.  
The good lamb sucks two mothers, the bad not even its own.
27. Μετὰ τὸν οἰκόν σου φάγε καὶ πίε καὶ πραγματιάν μὴ κάμνης.  
With your relation eat and drink, but have no traffic.
28. Μετὰ τὸν καλλήτερόν σου φάγε καὶ πίε καὶ ἡσυχίᾳ ἀσῆκα.  
With your superior, eat and drink, and use with an appetite.
29. Κάθε ψεύστης ἔχει καὶ τὸν μαρτυράτου.  
Every liar has another for a witness.
30. Ὁ φρόνιμος ἂν γελασθῇ σ' ὀλίγον δὲν γελιέται.  
If the wise man be deceived, it is not by a trifle.

19 φτεῖ for φτεῖ, for φτεῖ for φτεῖ is a vulgar contraction, like that of ἀκούω for ἀκούει, in No. 17.

μουτρου, μουτρον, μούτρα, ὀφθαλμοί, face, is from μάτη, the Romance word for nose, the etymon of which is the same as that of μύξα, mucus, viz. μῖω, comprehendo claudo. The low Latin musum, the Italian muso, and French museau, have all the same origin.

21 φαί for φαί, by the usual Romance apocope at either end—οφθαλμοί, from οφθαλμός, meaning properly any thing eaten with bread, was applied to fish in particular, at a remote period. See Athenæus, l. 9. c. 55. ed. Schweigh.

21 ἔσθαι, the third person imperfect of φάω, I eat, eat—ἔσθαι from φάω, from H. φάω.

25. ἄνθρωπος. This nominative is formed from χεῖρ, according to the usual method in, nominative, of κουτσο, I am ignorant of the etymology. Ναὶ τὸ βλάπῃ, for τὸ τὸ βλάπῃ, the preposition being separated from the compound verb, μὴ βλάπῃ, or μὴ βλάπῃ, and attached to να.

28 ἀσῆκα, the imperative of ἀσῆκα, the same verb as ἀσῆκα, of which ἀσῆκα is the more common form.

30 γελῆται. The circumflexed verb in now is here converted into one in ἔσθαι.

31. Ὁ ξένος ἀναπαύει μὰ δὲν θεραπεύει.

The stranger rests, but is not cured; i. e. he cannot be quite himself till he returns home.

32. Βασίλει τιμα τὸν παπὰ καὶ σὺ παπὰ ἔχε γιῶσιν.

Basil, honor the priest, and you too, priest, have prudence.

33. Παλαιὸς εχθρὸς φίλος δὲν γίνεταί.

An old enemy will never be a friend.

34. Ξάστερος οὐρανός, ἀστραπὴν μὴν φοβᾶσαι.

The sky is serene, fear not a thunder-storm.

35. Ἀπὸ χεῖλι βγαίνει λόγος καὶ εἰς χιλίους καταντεύει.

The word comes forth from the lip and arrives at thousands.

36. Ἀκουσά σε κ' ἴδρωσα, εἶδασε καὶ ἔιδρωσα.

I heard you and was sick, I saw you and was well.

37. Κάλλιον τὸ σημερινὸν αὐγὸν παρὰ τὴν ἀδωνιὴν κόταν.

Better to-day's egg than to-morrow's hen.

38. Τὰ διδάσκει ἀμτέλια φράζε καὶ τὰ ξένα μὴν γυρεύς.

Fence your own vineyards and covet not your neighbour's.

39. Ὁ τ' ἴσα ἴπ' ἔω τοῦ χοροῦ πολλὰ τραγοῦδι' ἔξῃρει.

He that is out of the dance knows many songs.

40. Τρεῖς ἡμέραι εἰν' τὸ θαῦμα καὶ τρεῖς, τὸ παραθαῦμα.

A wonder lasts three days, and a miracle three days.

41. Ὁποῦ ναι καλορίζικος, γεννᾷ καὶ ὁ κ' ἰκτός του.

For him who is lucky even the cock lays eggs.

42. Ὅταν βγάνης καὶ δὲν βάνης, πάντεχε τὸν πάτον πιάνεις.

When you take out and do not put in expect to reach the bottom.

43. Ὅποιος καίει μὲ τὸ ζεστό, φυσάει καὶ τὸ κρύον.

He that has been burnt by the hot, blow even upon the cold.

44. Ἢ θ' εἰς τὸ χρυσο βατζέλι καὶ νὰ φτῇς τὴν αἷμα μέσα.

What profits the golden vessel to spit blood into.

34. Ξάστερος οὐρανός, *serene*, from ξίσι κατέ, and Η στορίω οἱ στρώμι.

35. Ἀ play upon the word χεῖλι-βγαίνει for ἐγχαίνει.

36. The supposed exclamation of a man, who is disappointed in seeing a woman's face, after having admired her figure. Ἰδρῶσα the past tense of ἰδρῶ, from Η ἰδρῶ, *admirer*, by the usual insertion of ν before the ω pure, like χανῶ, *I lose*, from Η. γανῶ, *in his aim*, &c.

37. Κάλλιον, for κάλλιον, literally *I unskated*.

38. φράζε, *promise*, from Η. φράζω, by converting φ into α, and inserting γ between the vowels, as in αἰγῶ, from Η. φάω, and many others.

39. ἴδρωσα from Η. ἰδρῶσσω, like ταῖω, *I promise*, τῶω, from τᾶσσω, and τεινῶω, *I disturb*, from τεινῶω. From Η. γίρω, *circulus, unspun*, are derived γιρῶω, *I turn*, return, and γυρῶω, *I seek, desire*.

40. In Greece it is common to sing and dance at the same time. Ἰαγουδῖ is from Η. ἱαγῶδῖ, by taking the neuter termination, and changing the ω into οῦ, the commonest of all the R conversions.

41. ἰκτός, *calliope*, from ἰκτύω, 2d aorist of ἰκτυῖσσω, *inventio*.

42. πιάνω, *I take*, from Η. πιάω, *prehendo*—πιάω, *bottom*, from Η. πατώ, *calce*, whence the Η. πῶω, *calls*.

44. βατζέλι, from Latin *vas*, the etymon also of *vascello*, *vascelle*, &c.

41. Ὁποῦ τρώγει λινοκούκι τρώγει τὸ ποκάμισότου.

He that eats flax-seed, eats his shirt.

46. Ὅσος εἶσαι πάντα φαίνου καὶ κομμάτι παρακάτω.

Always appear what you are, and a little below it.

47. Πάρεμε ὅταν μ' εὔρης, γιὰ νὰ μ' ἔχῃς ὅταν θέλεις.

Take me when you find me, that you may have me when you want me.

48. Μίας στιγμῆς ὑπομονὴ δέκα χρόνων χουζούρι.

A moment's patience is (sometimes) a ten years' comfort.

49. Ἡ ἀλήθεια εἶναι μαλάτσα.

Truth is a quarrelsome person.

50. Ἡ χορεύετε καλὰ ἢ ἀφίτε τὸν χορόν.

Either dance well or not at all.

51. Πίτα, ποῦ δὲν τρώγεις, τί σε γνοιάζει ἀν' καίεται.

The pie that you are not to eat, what care you whether it is burnt.

52. Ἡ ξύνη ἔγνωι γηγῆει τὸν σκύλον.

The dog is worn out in the care of another's property.

53. Ἀξίζει ὁ ἄνθρωπος γιὰ ἑκατὸν καὶ ἑκατὸν οὔτε ἓνα.

One man is (sometimes) worth a hundred, and a hundred (sometimes) not worth one.

54. Ἐνας ξουρλὸς ρίχνει τὴν πέτραν εἰς τὸ πηγάδι, καὶ ἑκατὸν φρονιμοὶ δὲν τὴν ἐυγάζουν.

One fool throws a stone into the well, and a hundred wise men cannot take it out.

55. Τὰ, ὡς δὲν θέλεις, γίνονται, θέλε τα καὶ ὡς γίνονται.

Those things which happen as you do not wish, wish for them as they happen.

56. Ἐσοῦ' ὁ κλέπτης τὴν φωνὴν, νὰ φύγῃ ὁ οἰκοκύριος.

45. *κούκι*, *bean* or *grain*, from H. *κοκκός*, by two usual changes.

*ποκάμισοι* for *ποκαμισοί*. The *κάμισοι* and *ἐποκαμισοί* were two articles in the dress of the Greek monks—the *κάμισοι* being so called from being the chamber-dress, from *καμίν*, *chamber*, from L. *camera*.

46. *κομμάτιον*, a little bit, from H. *κόμμα*.

47. *πάρε* aorist imperat. of *πέρνω*, *I take*.

48. *χοζούρι*, a word borrowed from the Turkish.

49. *ἀφίτε*, *quit*, for *ἀφίντε*, from *ἀφίνω*.

51. *γνοιάζει* for *ἰναξιάζει*, from H. *ἐπισία*, *cure*, by dropping the initial slender vowel, and prefixing *γ* to the liquid, as in *γίμαι*, *nod*, from H. *νέμα* *γλίσσω*, *I lick*, from H. *λύχω*, which change was also common in H. as *γνώσκει* for *νέσκει*, &c.

*Πίτα* and *pie* seem to be the same word.—It was so called, perhaps, by the lower Greeks, because it resembled the cakes of pitch (*π.πη*), which were formed in cauldrons, by mixing the raw resin with vinegar, and coagulating it. See Plin. Hist. Nat. l. 16. c. 11.

54. *ξουρλός* has probably the same origin as *βουρλίζω*, and *burlesque*.

56. *εἶσοῦ*, from H. *εἶρω*, by the insertion of *ν* after the liquid, has a great variety of applications in Romic. This proverb alludes to those, who accuse others, to prevent accusation against themselves.

The thief raised his voice to make the master of the house run away.

57. Ὅπως στρώσει καθένας, θὲ κοιμηθῇ.

Every one will sleep as he makes his bed.

58. Τῶν ἀκριβῶν τὰ σταμένα σὲ χαροκόποι χίρια.

The riches of misers (fall) into the hands of the spendthrift.

59. Ὅπ' ἀκοῦς πόλλα κεράσια, βάσταινε μικρὸ καλάθι.

Where you hear of many cherries, carry a small basket.

60. Τοῦ κλέπτου καὶ τοῦ δυναστοῦ καθένας τοὺς χρωστάει.

To the thief and the man in power every one has debts.

61. Ἀπὸ ζουρλὸν καὶ μεθιστὴν μαυθάνεις τὴν ἀλήθειαν.

From the fool and the drunkard you learn the truth.

62. Ἀπὸ τὸ κεφάλι βρωμάει τὸ ψάρι.

From the head the fish begins to stink.

63. Τοῦ χαριᾶτη τὸ σχοινὶ δὲν σώνει, μὰ δίπλον περισσεύει

Single the clown's rope is not long enough, double it is too long

64. Τὶ εἰς τα χίλια πέρπερα καὶ κακοεῖδη γυναῖκα.

Τὰ χίλια τέρπερα πετοῦν καὶ ἡ κακοεῖδη ἀπομένει.

Why do you choose a thousand sequins, and an ugly wife?

The thousand sequins fly away, but the ugly one remains

65. Δύο γαῖδαροι ἐμάλωναν στὸν ξένον ἀχυρῶνα.

Two asses quarrelling at the manger of a third.

66. Ἀπὸ ἀγκάθι βγαίνει ρόδον, καὶ ἀπὸ ρόδον βγαίνει ἀγκάθι.

From the thorn springs the rose and from the rose the thorn.

67. Οὐδ' ἀγίου κηρί μὴν τάξης οὐδὲ παιδιοῦ μικροῦ κουλοῦρι.

Neither promise wax to the saint, nor cakes to the child.

68. Ἀπὸ κακὸν χρεωδολέτην καὶ σακκὶ ἄχυρα καλὸ εἶναι.

From a bad debtor even a bag of straw is worth having.

69. Τὸν σκύλον κάμψ' σύντεχνον καὶ τὸ ραβδίσου βάστα.

Make the dog your companion, but hold fast your staff.

76. -μένα, from the H. word ἱσταμένα, *via* χρημάτων, an expression analogous to that of *beni stanti* in Italian.

χρηστός: There are several other Romic substantives compounded of κα-εσ, and verbs of κα-εσ, generally meaning the pursuit of some particular inclination to excess, as *χαρτοκοπος*, gambler at cards, *μυθονοσῶ*, I am a drunkard.

63. τ. ω, I save, *σῶναι*, &c. *σῶναι*, it is sufficient, from H. *σῶω*, by the usual insertion of *ν*.

64. τ. *λεῖα*, a provincial word, which I have not seen in any dictionary—probably from the H. *λεῖα*, *leis*, in allusion to the thinness of the gold—in the same manner as *π. ταλ*, *house shoe*, from H. *π. τάλω*, *collum*.

65. *ἀγκάθι*, from H. *ἀγκίσθα*, by the metathesis of *ν*, and converting the feminine termination into a neuter in *ν*, which of course removes the accent.

67. This proverb alludes to the custom of burning wax-candles before the pictures of saints in Greek churches, and to the common superstitious practice of promising, upon the successful conclusion of any undertaking, to be at the expense of adorning the picture of the favourite saint with a gilt or silver frame, or of burning wax candles before its image, or any other absurdity of the same kind. *κουλοῦρι* from H. *κολοῦρα*, by the usual changes.

70. Κόρακας κοράκου μάτι δεν βγάνει.  
Crow does not pick out the eye of crow.
71. Παπούτσι ἀπὸ τὸν τόπινσου καὶ ἄς εἶν' καὶ μπαλομένον.  
The slipper from home, (is ascribable) though it be patched.
72. Τ' ἄλογον τὸ πληγωμένον, ὡς ἰδῇ τὴν σέλλαν, τρέμει.  
The wounded horse, when he sees the saddle, trembles.
73. Κάλλιον ἕνας φρόνιμος ἐχθρὸς παρὰ ἕναν ζουρλὸν φίλον.  
Better a wise enemy than a foolish friend.
74. Τ' ἄσπρα τὰ θέλει ὁ ἄνθρωπος διὰ τὴν μαῦρ' ἡμέραν.  
Man wants money for the black (evil) day.
75. Βασιλεὺς λογαρεῖν ἔχει, κ' ἂν τοῦ δάσουν κ' ἄλλο θέλει.  
The emperor has large treasures, but wishes for more, if you will give it him.
76. Ἡ μικρὸς παντρέψου ἢ μικρὸς καλογερέψου.  
Either marry when young, or turn monk when young.
77. Ὅταν κλέπτουσι μὴν κλέπτης καὶ ὅταν διαλαλοῦσι μὴν φοβῆσαι.  
When they rob, partake not, and when they divulge, fear not.
78. Ὁ ψιμὸς υἱὸς μὲ κύριν δὲν θερίζει.  
The tardy son reaps not with the father.
79. Τὰ στραβάμας παραθύρια τὰ χρυσὰ φλωριὰ τὰ σιάζουν.  
Our windows are crooked—golden sequins will make them straight.
80. Τῆς νυκτὸς τὰ καυώματα τὰ βλέπει ἡ μέρα καὶ γελά.  
The day beholds the deeds of the night and laughs.
81. Ἡ ζήτρα δότρα δὲν γίνεται.  
She that has the habit of asking has not that of giving.
82. Ὅτ' ἔχει πρόβατ' ἔχειται καὶ ὅπου τὰ βοσκαί τρώγεται.  
He that has sheep has them, but he that feeds them eats them.
83. Ὁ Διάβολος γίδια δὲν ἔχει καὶ τυρὶ ἐπούλιε.  
The devil had no goats, yet he sold cheese.
84. Ἀγορεύς προσηνητὴς γιὰ λόγουτου γινάσκει.  
He that solicits on the part of another in a disagreeable or unseasonable manner, is making interest for himself.

75. βασιλεὺς for βασιλεῖα, the common  $\beta$  form of the  $\Pi$ . βασιλεύ. This change of  $\epsilon$  into  $\iota$ , with the accent on the last syllable, is also exemplified in ἀλλίως for  $\Pi$ . ἀλλίως—and is like that of  $\mu\eta\lambda\iota\alpha$  for  $\mu\eta\lambda\iota\alpha$ , already given in No. 12.

79. σιάζουν for σιάζου, from  $\Pi$ . σιάω.

ἐπούλιε,  $\beta$  sing. imp. of πουλώ,  $I$  sell, for  $\Pi$ . πουλώ,  $vendo$ .

83. γίδιον, goat, from  $\Pi$ . αἶξ, αἶγος, whence the diminutive αἰγίδιον—and by dropping the initial  $\alpha$  (equivalent to  $\iota$ ) γίδιον.

84. ἀγορεύς, immature, unsedentable, from  $\Pi$ . ἀγορεύ, by changing  $\omega$  into  $\sigma\upsilon$ , and inserting  $\gamma$  between the two vowels, as in the instance of αἶγος, and many others. The preservation of ancient accent in ἀγορεύς and αἶγος is remarkable. It is also curious to observe, that in the former word ΑΓΟΥΡΟΣ,  $\Gamma$  supplies the place of the aspirate, and in the latter ΑΓΟΥ (whence the Latin *agrum*) that of the digamma. In modern verbs derived from Hellenic,  $\nu$  is often inserted before the  $\sigma$  pure, as στήνω,  $I$  deprive, from  $\Pi$ . στήνω. And the same practice was known to the ancients, who wrote τυραννῶ, as well as τυραννῖν. In other modern verbs, taken



**Neither the beggar nor his word (are good for any thing.)**

Give riches, you give sense, give poverty, you give folly

That not of cords in the house of the man who has been  
unged.

For a hundred you go to prison, and for a thousand to prison.

99. Ἐν τῇ ψαυμὶ οὐ ἔχουσιν καὶ ἡ κατατίτα σύρσι.

We have not bread to eat while the cat drags away the pi .

90 Κάλλιον λόγια στο χωράφι παρά μαγγανά στ' ἔλουνι

**Better words in the field than cudgels at the threshing floor**

from H / and sometimes  $\nu$ , are introduced before the  $w$ , as  $\alpha\pi\omega$   $\nu$   $\lambda\alpha\gamma\omega$  or H  $\lambda\gamma\mu\omega$ ,  $\lambda\lambda\omega$   $\nu$   $\tau\mu\rho\iota\mu\epsilon\omega$ , for  $\tau\mu\rho\iota\mu\iota\omega$   $\nu$  and  $\epsilon\alpha\lambda\beta\gamma\omega$  for H  $\epsilon\alpha\lambda\beta\omega$ . But these changes seem also to have been practiced by the ancients, whose  $\phi\eta\gamma\omega$  has probably been taken from the more ancient  $\phi\epsilon\omega$ .

89. Applied to fathers, living in misery while their sons are spendthrifts

## DIOSEMEA.

A TH FORSITER, L. S.

No. II. (Continued from No XLVIII. p. 573.)

Εἰ δέ κέ μιν περὶ πᾶσαν ἀλαυκίαν πυκλώσωνται,

<sup>4</sup> Ἡ τρεῖς ἢ δύο περιπέσεις, ἢ μὲν οἷον,

77 μὲν ἰὴ ἀνέμῳ γαληναίῃς τε δοκῶσιν·

80

v. 75-78 Non enimbus diebus ex-  
mutat omnia signa, una te facit qui-  
tu facit, is ne aliquid atam signifi-  
cant a dimidiata quidem usque ad se-  
mitem et nam (per unum). Iussu e-  
semine una usque ad dimidiatam de-  
cibus, mox vero habet et eius  
quartus sic decem et ex po-  
tertia ad octid. una de his vi-  
mibus.

(79 bc II  
Velduosh p, ve  
Lumani chich

[illegible]

'Ρηγνυμένη, ἀνέμοιο· μαραινομένη δὲ, γαλήνης.  
 Ταὶ δύο δ' ἂν χειμῶνι περιστροχέοιτο σελήνῃ.  
 Μείζονα δ' ἂν χειμῶνα φέροι τριέλικτος ἅλας,  
 Καὶ μᾶλλον μελανεύσα· καὶ εἰ ῥηγνύατο, μᾶλλον. 85  
 Καὶ τὰ μὲν οὖν ἐπὶ μηνὶ σεληνναίῃς κε πύθοιο.  
 'Ηελίοιο δέ τοι μελέτω ἐκάτερθεν ἰόντος·  
 'Ηελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται,  
 Ἀμφοτέρων, δύνοντι καὶ ἐκ περάτης ἀνιόντι.  
 Μὴ οἱ ποικίλλαιτο νέον βάλλοντος ἀρούραις 90  
 Κύκλος, ὅτ' εὐδίου κεχρημένος εἴματος εἴης,  
 Διὶ δὲ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς ἀπάντη.  
 Εἰ δ' αὐτῶς καθαρὸν μιν ἔχοι βουλόμενος ὥρη,  
 Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,  
 Καὶ μὲν ἐπερχομένης ἡοῦς εἴθ' ὑπεύδιος εἴη. 95

diversorum halonis generum praesagis, quae secundum singulos Lunae phases variantur, observationes nostrae confirmare nequeant. In australioribus regionibus fortasse haec discrimina locum habent. 81. (τῇ μὲν ἀνέμοιο γαλήνης τε, etc.) Theophrastus ita scribit ἅλας δὲ εἰς ὁμαλὴς παγὴ καὶ μαρπύθη. [Theoph. Sign. Seren.] Et Plinius in Hist. Nat. Libro, Si plena circa se habet orbem, ex qua parte is maxime splendeat, ex ea ventum ostendit. [Plin. Hist. Nat. xviii. 35.] 82. ('Ρηγνυμένη ἀνέμοιο,) Ita Aristoteles Ὅταν δὲ διασπασθῇ (ἅλας) πνεύματος σημεῖον· ἡ γὰρ διαίρεσις, ὑπὸ πνεύματος γέγονεν ἥδη μὲν ὅντος, ὅπως δὲ πάροντος· σημεῖον δὲ τοῦτου, διότι, ἐπεὶ ὅθεν γίγνεται ὁ ἄνεμος, ὅθεν ἂν ἡ κυρία γίγνηται διασπασίς. [Arist. Met. iii. 3.] Seneca observat. Nonnunquam punctulatum diluuntur ac desinunt: nonnunquam ab aliqua parte rumpuntur; et inde centum nautici expectant, unde contextus coronae perit. Si enim a Septentrione discesserit, Aquilo erit; si ab occidente, Favonius. [Seneca. Nat. Quaes. i. 2.] Ibid. (μαραινομένη δὲ γαλήνης,) ita Arist. Ἀπομαραινομένη δὲ εὐδίας. [Arist. Meteor. iii. 3.] Seneca habet, Haec de quibus dixi, coronae, cum delapsae sunt equaliter, et in semetipsis coaeuuerunt, significatur aeris quies et otium et tranquillitas. Cum ab una parte coeuerunt, hinc ventus est unde finiantur. Si ruptae pluribus locis sunt, tempestas fit. [Senec. Nat. Quaes. i. 2.] vv. 83, 84, 85. (καὶ ὁ δύο, etc.) Sic Plinius, Si caligo orbis nubem incluserit ventus quae se ruperit; si gemini orbes

coeuerunt, maiorem tempestatem: et magis si tres erunt, aut nigri, aut interrupti atque distracti. [Plin. Hist. Nat. xviii. 35.]

De halonis coronae et aliorum huius generis meteorum varietatibus atque de eorum causis vid. infra Excurs. ad v. 64.

(v. 87—95.) Jam ad Solis praesagia se transfert: soli enim certiora et magis nota signa ponuntur. Ut memorat Virgilius:

Denique quid vesper serus vehet, unde serenus

Ventus agat nubes, quid cogitet humidus Ausler

Sol tibi signa dabit; solem quis dicere falsum.

Audet?

[Virg. Geor. i. 464.]

Omnia haec signa, quae soli discoloribus aut refractionibus lucis constant; per vaporem aut nubes interpositas producuntur; itaque melius sub ortum et occasum cernuntur quam medio die quam altius caratim spectat. Ergo dicit vv. 87, 88, 89.

'Ηελίοιο δέ τοι μελέτω, ἐκάτερθεν ἰόντος, 'Ηελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται· Ἀμφοτέρων, δύνοντι καὶ ἐκ περάτης ἀνιόντι; quos Maro iuvatus est.

"Sol quoque et exoricens et quam se requit in undas,

Signa dabit; solem certissima signa sequuntur.

Et quae mane refert et quae surgentibus astris.

[Virg. Georg. i. 438.]

93—95. Si vesperi sol purus sit oc-

Ἄλλ' οὐχ' οππότε κοῖλος ἐσιδόμενος περιτέλλῃ,  
Οὐδ' ὅπότε ἀκτῖναν αἰ μὲν νότον, αἰ δ' βορρῇ  
Σχιζομένοι βαλλωσι, τὰ δ' αὖ πρὸς μέσσα φαείνη'

Ἰλα που ἡ ὑετοιο διέρχεται ἡ ἀνελίο.

Σκοπτεο δ' εἴ κέ τοι αὐγαὶ υπεῖεν ἀν' ἡελίοιο

100

Αἶτον ἐς ἥλιον· τοῦ γὰρ σκοπιαὶ καὶ ἄρισται.

Ἔτι πρὸς ἡ καὶ ἔρευθος ἐπιτρέχει, διὰ τε πολλὰ

Ἰλκομένων ἰσθῶν ἐρυθραίνεται ἄλλοθεν ἄλλα

Ἢ εἴ που μ-λανεῖ. καὶ σοι τὰ μὲν, ὕδατος ἔσται

cubatque innubilis cum blando fulgore, purus etiam oriens, et serenus dies acquiescit. Nihil in igitur notum est quam sol, cum purus sit, serenitatem portendere. Theophrastus scribit Eὐδης δὲ σημεῖα τάδε, ἥλιος μὲν ἀνίων λαμπρὸς καὶ μὴ καυματίας, καὶ μὴ ἔχων σημεῖοι μηδὲν ἐν αὐτῷ εὐδίαν σημαίνει ὥς δ' αὐτὸς σελήνη πανσελήνη. Καὶ δυομένος ἥλιος χειμῶνος εἰς καθαρόν, εὐδίας εἰς ἄν μὴ ταῖς προτέραις ἡμέραις εἰς μὴ καθαρὸν δεδούκας ἢ ἐξ εὐδίας, οὐτὰς δὲ ἀδύλον καὶ εὐν χειμῶντος ἢ θυσις γένηται εἰς καθαρὸν εὐδίας. [Theophr. hi. n. 8. c. 10.] Philius continuat. "Purus oritur atque non fervens serenitatem dicunt praedicat, hybernas pallidas grandinem, si et occidit pluit serenus et oritur, tanto certior fides veritatis." [Plin. Hist. Nat. xviii. 35.]

Et Virgilius,

"At si quum referetque diem condetque celatum

Lucidus quibus erit, flustia terribere nimbis

Et clauso sylvas cernens aquilone troen."

[Virg. Georg. i. 460.]

96 99. Nunc de pluvia prognosticis ex sole agit. Non enim sol serenitatem praesagiet, quum caesus exoritur, sed pluviam. Neque enim e radibus quidam ad Austrum, quidam ad Boream erigere tendunt, media autem (μέσσα τοι δίσκου) lucida sunt. Haec vel pluviam vel ventis signa sunt, quae omnia confirmat M. Varro. "Si ex oriente sol exoritur videtur ita ut a medio fulgeat, et radibus partim ad Aquilonem partim ad Austrum jactat, temperatum humidum et ventosum futurum nuntiat." [Varro l. 1. c. 1.] Comm. in German. habet "Si sol in ortu suo maculosus sit, atque sub nubibus latens aut divisa parte appareat, nimbis fore nos nuntiat." [Cicero. Div. Comm. in Germ.] Et Plinius "Concavus visus

pluvias praedicat." [Plin. Hist. Nat. xviii. 35.] Nec multum distat nunc videtur Virgilius cum de praesagis ex sole agit in fine, Georg. i.

"Ille ubi nascuntem maculis variaverit ortum,

Conditus in nubem medioque refugit orbe,

Suspecti tibi sint imbie nimborum tecti ab alto,

Arboribusque satisque Actus pecorum tunc sistet,

Aut ubi sub lucem decessit inter nimbos,

Diversi rumbent iadun, aut ibi patina surgit

Tithoni croceum linquens Aurora colorabile,

Heu misere tum mitis defendet pectus nubes,

Tam multa in fectis crepitans et it horrida grando."

[Virg. Georg. i. 139.]

100 101. Adspice autem si solis radibus subeant ipsum in sole, nam huius observationis optima sunt

102 117 Si quando incidit rubor, ut raze attactis nubibus rubescit nuncunde aliter, aut si quando nigrescit, pluvia portendunt, sed si omnino rubescit, ventus. Porro si ambobus simul sol coloratus sit pluviam et ventum denunciat. Plinius inter prognostica tempestatum et sole, scribit. "Item ventos (praedicat) cum ante exortum cum nubes rubescunt, quod si et nigrae rubentibus intervererint et pluviae. Cum orientis atque occidentis radibus rubent, coere pluviae." [Plin. Hist. Nat. xviii. 35.] Notissimum est illi Maronis versus ex Aeneide subiecti, quibus in fine primi Aeneidos expressit praesagia tempestatum ex solis aspectibus, partim supra dicta, paullo inferius scribit,

Σήματα μέλλοντος· τὰ δ' ἐρευνθεῖα πάντ', ἀνέμοιο.

105

Εἴγῃ μὲν ἀμφοτέροις ἄμυδις κεχωρσμένος εἶη,

Καί κεν ὕδωρ φορέοι, καὶ ὑπηνέμιος τανύοιτο.

Εἰ δέ οἱ ἀνιόντος ἢ αὐτίκα δυσόμενοιο

Ἀκτῖνες συνίωσι, καὶ ἀμφ' ἐνὶ πεπλήθωσιν,

Ἡ ποτε καὶ νεφέων πεπιεσμένος, ἢ ὅτ' ἐς ἡῶ

110

Ἐρχεται παρὰ νυκτός, ἢ ἐξ ἡοῦς ἐπὶ νύκτα,

Τῷ αὖ κεν κατιόντι παρατρέχοι ἤματα κεῖνα.

Μηδ' ὅτ' οἱ ὀλίγη νεφέλη παρὸς ἀντέλλῃσι,

Τὴν δὲ μετ' ἀκτίνων κεχωρσμένος αὐτὸς ἀερθῇ,

Ἀμνηστῆιν ὑποῖοι· πολὺς δ' ὅτ' οἱ περὶ κύκλος

115

"Hoc etiam emenso quum jam decedat Olympo,

Profuerit imminuisse magis, nam saepe videmus

Ipsius in vultu varios errare colores;

Cernens pluviam denunciat, igneus Euros;

Sin maculae incipient rutilo immiscerier igni,

Omnia tum pariter vento nimisque videbis

Perfere: non illa quisquam me nocte per altum

Ire, neque a terra moneat convellere funem."

[Virg. Georg. i. 457.]

Bene distinguit (per vv. 104, 105.) inter obscuritatem quæ pluviam indicat, et ruborem qui ventum portendit; ambo qui ære nebuloso interposito efficiuntur. Cum rubor et nigritia mixti sunt; sive per nubem, sive per diffusioem vaporem efficiuntur, pluviam et ventum futurum denunciant. Neque veritate caret observatio, ut saepe notavi. Nubes quæ effectum reddat in utroque casu latè expansa est sine multa densitate. Nomen cirrostratus a modernis meteorologicis ei affigitur, de quo *infra*. Monendum est quod duobus modis nubes coloretur. Ipsa nubes radios lucis vel refrangere vel per aëra nebulosus refractos iterum ad nos reflectere potest; frequentissime accidit ut quum nubes visibiles seu definitæ eo genere sunt ut ruborem, per refractionem, ostendant suffusi vapores quibus constat, quod Anglice *Haze* dicitur, etiam eundem habent colorem. Sæpè tamen diversæ inter se nubes diversos colores habent eodem tempore; coloris diversitate a differentia in nubium structura facta; sed nunquam manet idem color in

cælo per decem fere minuta; variatio perpetua est ab occidente usque ad tenebras. Nunc quum de cæli coloribus agitur; observare licet de illibus noctibus cæruleum inter stellarum spatium, claro cælo, non semper æqualiter lucidum esse. Aliquando color densior, aliquando pallidior est. Cælum a montium verticibus conspectum fere atrum videtur. Dnæ hujus rei causæ philosophis placent. Alicui credunt lucidiorem seu candidiorem colorem a vaporibus suffusis effici; alii, ut celeberrimus Saussure [Saussure, Voy. Alp. iv. 2070.], ignis decompositioni imputant.

108--112. Si orientis aut vicissim occidentis solis radii coeant, et circa unum locum crassescant; aut quando sol pressus nubibus est, vel quum ad Auroram veniat a nocte, vel ad noctem ab Aurora; dies illi pluvio peraguntur. Per quandam refractionem, solis radii apparent radiantem interposita nube, quasi trabes lucidæ ab uno loco (scil. sole) divergentes. Hoc notum pluviae signum ut supra dictum. *Contra* sol, etiam Arist. *περὶ θαλάσσης*, in Meteor. libro. [Arist. Meteor. iii. 2 et 8.] 110, *νεφέων πεπιεσμένος*. Cum sol aut oritur, aut occidit, nubibus obscuratus, pluvias expectemus: causa est quod nubibus vespere non decrescentibus, aut apparentibus mane ante tempus; solitas nubium causas per aliquam cæli mutationem interruptas esse putamus. Nam serenitatis tempore nubes, si ullæ sint; paullo post orientem apparent; crescant per diem, et vespere paulatim minuantur; quasi in totam mutantur; hemisphericam fere formam habent et cumuli vocantur.

113--119. Neque enim modica nubes et soli præoritur; vero postea radiis

Οἷον τηχόμενον ἐναλίγκιος εὐρύνηται,  
 Πρῶτον ἀνερχομένοιο καὶ ἄψ' ἐπὶ μεῖον ἴησιν,  
 Εὐδιός κε φέροιο· καὶ εἵποτε χείματος ὥρη  
 Ὀχρήσῃ κατιών· ἀτὰρ ὕδατος ἡμερινοῖο  
 Γινομένου, κατόπισθε περὶ νέφεα σκοπέεσθαι.

120

Καὶ δὴ δυομένου τετραμμένος ἡέλιοιο,  
 Ἦν μὲν ἵποσκιᾶσιν μελαινομένη εἰκυῖα  
 Ἥελιον νεφέλῃ, ταὶ δ' ἀμφὶ μιν ἔνθα καὶ ἔνθα  
 Ἀκτῖνες μεσσηγὺς ἐλίσσόμεναι διχόωνται,  
 Ἦ τ' ἂν ἔτ' εἰς ἥω σκέταρος κεχρημένος εἴης.  
 Εἰ δ' ὁ μὲν ἀννέφελος βάπτει ῥοοῦ ἐσπερίοιο,  
 Ταὶ δὲ καταρχομένου νεφέλαι καὶ οἰχόμενοι  
 Πλησίον ἐστήκωσιν ἐρυσθέες, οὐ σε μάλα χρῆ  
 Αὔριον οὐδ' ἐπὶ νυκτὶ περιτρωμένειν ὑποῖο.

125

Ἄλλ' ὅπότε ἡέλιοιο μελαινομένησιν ὁμοῖαι  
 Ἐξαπίνης ἀκτῖνες ἀπ' οὐρανόθεν τανύωνται,  
 Οἷον ἀμαλδύνονται, ὅτε σκιᾶσιν κατ' ἰθὺ

130

variatus ipse elevatus fuerit, pluvia imminet esto. Neque serenus erit, quoniam primus orientis orbis flaccescenti similis dilatetur, et mox decrescat: etiam si pluvioso tempore occumbens palluerit. Dilatio orbis a cirrostrata nube facta, est certissimo venturæ pluvie signum.

119—125. At facta diurna pluvia, nubes circumspicito; et occidentem ad solem conversus; si quidem nubes nigricanti similis solem obscuret; sed, circum ipsam nubem hinc inde circumvoluti radii finduntur certe adhuc in Auroram operimento indigus esses.—Densam cirrostratum ante oculos habuisse videtur dum vv. 122, 123. scribebat; nam in plana hujus nubis facie, cum longe lateque horizontaliter expansa est, solis radii quasi intervoluti et acissi sæpius videntur.

126—129. At si sol innubilis se fluctu vespero submergat; descendenti vero et abeunti nubes rubicunda vicine existant; hand te valde oportet, neque per noctem neque cras, timere de pluvia. Vulgaris opinio est rubicundum vespere cælum crastinam serenitatem portendere; sed, cum mane rubet, pluviam in illo die. Ex frequentissima hujus prognostici observantione fit adagium nostrum.

“An evening red and a morning grey,  
 Is a sure sign of a fine day.”

[Ray Proverb. 4. edit. p. 37.]

Nonnulli addunt,

“But an evening grey and a morning red,  
 Put on your hat or you'll wet your head.”

Jam in mentem venit notissimum illud Gallorum proverbium,

*Rouge soir et blanc matin  
 Font réjouir le pèlerin.*

[Ray Proverb. 4. edit. p. 37.]

Cui simillimum habent Itali,

*Sera rosa, e nigro mattino  
 Allegra il peregrino.*

[Ray Proverb. 4. edit. p. 37.]

Plinius scribit, “Si circa occidentem rubescunt nubes, serenitatem futuræ diei spondent;” [Plin. Hist. Nat. xviii. 35.] paullo inferius notat, “Quod si in exortu fiet ita ut rubescant nubes, maxima ostenditur tempestas.” [Plin. Hist. Nat. xviii. 35.]

130. Verum quando solis radii marcescentibus similes extemplo e cælo portenduntur quasi evanescentes, quandoque Luna stans ex directo solis terræque obumbret, tum oportet te timere de pluvia. L. T. Bæhle de his versibus ita commentatur, Οἷον κατὰ καθερὴν γῆς καὶ ἡλίου· καὶ γὰρ τῆς ὕψεως ἡμῶν πολὺ μείζων ἐστὶν ἡ σελήνη; ὥστε ἀποφράττει ἡμῶν τὰς ὕψεις μὴ ὁρᾶν αὐτοῦ, ἐν ἰσομοιρίᾳ κατὰ καθερὴν γινόμενῃ. Αἱ δὲ ἡλιακαὶ ἐκλείψεις φθίνοντος μηνὸς γίνονται, τὸ δὲ ἰσταμένη, ἤγουν ὑπὸν κατὰ τὸν οἰκείον δρόμον ἢ σελήνῃ ἐν μίκτῃ γινόμενῃ,

Ἰσταμένη γαίης τε καὶ ἡελίοιο σελήνῃ  
 Οὐδ' ὅτε οἱ ἐπέχοντι φανήμεναι ἡῶθι πρὸ  
 φαίνονται νεφέλαι ὑπερωθέες, ἄλλοθεν ἄλλη,  
 Ἀρράντοι γίνονται ἐπ' ἡματι κείνῃ ἄρουραι.  
 Μῆδ' αὐτως ἔτ' ἐόντι πέρην, ὅποτε προταθεῖσαι  
 Ἀκτῖνες φαίνονται ἐπίσκοιοι ἡῶθι πρὸ,  
 Ὅδατος ἢ ἀνέμοιο κατοισομένου λελαθέσθαι.  
 Ἀλλ' εἰ μὲν κείναι μᾶλλον κνέφας φορέοιντο 140  
 Ἀκτῖνες, μᾶλλον κεν ἐφ' ὕδατι σημαίνουσιν,  
 Εἰ δ' ὀλίγος τανύσιτο περὶ δνόφος ἀκτῖνεςσιν,  
 Οἷόν που μαλακαὶ νεφέλαι φορέουσι μάλιστα,  
 Ἦτ' ἂν ἐπερχομένοιιο περιδνοφείοντ' ἀνέμοιο.  
 Οὐδὲ μὲν ἡελίου σχεδόν μελανεύται ἀλωαὶ 150  
 Εὐδίοι' ἀσσότεραι δὲ, καὶ ἀστεμφῆς μελανεύσαι,  
 Μᾶλλον χειμῆρια· δύο δ' ἂν χαλεπώτεραι εἴσι.  
 Σκέπτεο δ' ἢ ἀνίντος, ἢ αὐτίκα δυομένοιο,  
 Εἰ που οἱ νεφείων τὰ παρήλια κικλήσκονται,  
 Ἦ νότου ἢ βορρῆος ἐρεῖσθεται, ἢ ἐκάτερθεν 50  
 Μῆδ' οὕτω σκοπιὴν ταύτην ἀμνηνὰ φυλάσσειν·

ἐπισκιάζῃ τὸν ἥλιον, ἰσταμένη κατ' εὐθὺ  
 τῆς γῆς καὶ τοῦ ἡλίου. [Buhle Arat. Vol.  
 i. p. 193. Edit. Lipsz. 1793.]

De solis radiis ita Plinius, "Cum  
 oriente radii non illustres eminebunt,  
 quamvis circumdati nube non sint,  
 pluviam portendent." [Plin. Hist. Nat.  
 xviii. 35.]

131. Neque, cum moranti soli nubes  
 subrubrae luescere ante Auroram  
 apparent, alibi alia arida sunt arva in  
 illo die. Nubes rubentius colorate  
 ante orientem pluviam portendunt;  
 ergo arva non arida, sed humida sunt.  
 Angli proverbium habent,

"If red the Sun begins his race,

Be sure that rain will fall apace."

Hoc proprie ad solis colorem respicit;  
 eadem tamen causa ruboris est, sive in  
 solis disco sive in circumjacentibus  
 nubibus observatur; nempe specialis  
 vaporis interpositi structura, quæ talis  
 est ut radii rubri transcant, dum cæteri  
 reflectantur.

137-141. Inutilis repetitio in his  
 versibus de prognosticis ex radiis con-  
 tinetur. Ita transib. Neque eodem  
 modo adhuc existenti inferre, quando  
 præstanti radii ante Auroram obscuri  
 apparent, pluviae aut venti inturi ob-  
 liviscere. At si radii caligine magis  
 involvantur certius pluviam prædi-  
 cunt. Sin autem caligo modica circa  
 radios extendatur, qualem sæpe teneræ

nubes ferunt, certe adveniente vento  
 obtenebrari solent. De his radiis quos  
 virgas appellant, ita scribit Seneca,  
 "Nunc dicendum est de virgis quas  
 minus pictas variasque et æque pluvia-  
 rum signa solemus accipere; in quibus  
 non multum operæ consumendum est;  
 quia virga nihil aliud quam imperfecti  
 arcus sunt. Nam facies quidem illis  
 est picta, sed nihil curvati habent: in  
 rectum jacent. Fiunt autem juxta so-  
 lem in humida fere nube et jam se spar-  
 gente. Itaque idem est in illis qui in  
 arcu color, tantum figura mutatur:  
 quia nubium quoque in quibus exten-  
 datur alia est." [Seneca, Nat. Quæst. i.  
 9.] Et inferius in capite undecimo,  
 "Aliud quoque virgarum genus appa-  
 ret cum radii per angusta foramina  
 nubium tenues, intenti, distantesque  
 inter se diriguntur et ipsi signa im-  
 brum sunt." [Seneca, Nat. Quæst.  
 i. 10.]

145-147. Iterum de halonibus agit  
 et inter diversa genera distinguit. De  
 halonibus circa Lunam apparentibus  
 satis supra disputavimus; cum iidem  
 solem circumdant, eandem fere tempe-  
 statem portendunt. Ergo scribit vv.  
 145-7. ut trans. Neque quidem prop-  
 solem halones nigrescentes, sereni; vi-  
 ciniore vero et impense nigricantes  
 magis tempestuosi; duo saviores fue-  
 rint.

ANNOTATIONES  
IN SOPHOCLES ANTIGONAM,  
EX RECENSIONE CAROL. AUG. ERFURDTII.

V. 2. ὅτι scripsit Hermann. pro ὁ, τι; eleganter Erfurdthio quidem iudice. 'Amant enim Græci diversas confundere structuras, veluti cum ὅτι vel ὅπως infinitivo jungunt, quem ab ellipsi verbi alicujus pendere perpêram statuit Zeunius.' Tum locum, qui nihil ad rem præsentem spectat, e Platone laudat, additque: 'Non aptius exemplum afferri potest quam Cæd. R. 1402.' Sed illic certissima est emendatio Elmsleii legentis, ἄρά μιν μέμνηται τί μου. Hinc parve inducor ut in nostro loco legam, ἄρ' οἶσθα τί Ζεὺς. Sequentia Schæferus: ὁ, τι si genuinum est (habent autem et libri omnes et vere etiam Scholiastes) dicam positum pro ὅτι οὖν, ὅτιδήποτε. Call. Hymn. in Dian. v. 18. πόλιν δέ μοι ἦντινα νείμον, 'Ἦντινα λῆς. Pausan. 11. 9. 7. τόπον ὄντινα εἶπον. Cf. Bastii Epist. Crit. p. 114. § 121.

40. Schol. λύουσα τὸν ὀρισμὸν καὶ θάπτουσα τὸν Πολυνείκην: unde liquet præ oculis Scholiastæ versari veterem lectionem, quæ Brumckio manifesta depravatio videtur: nam "quæ inter duo verba oppositio debet esse, nulla hic est, quum λύειν τὸν νόμον idem sit quod θάπτειν." Legit igitur λύουσ' ἂν ἢ θάπτουσα; opposita enim sunt λύειν et ἐθάπτειν, solvere et adstringere. Ad hæc recte observat Erfurdthius, ἐθάπτειν neque simpliciter, neque addito νόμον, significare posse "legem adstringere." Recipit ergo lectionem Heraldii ad Tertulliani Apolog. I. Digress. 27. emendantis λύουσ' ἂν ἢ θάπτουσα; et ne quis particula ἢ sententias disjungente offendatur, locum citat ex Eur. Phœn. 1647. ὅς ἂν νεκρὸν τόνδ' ἢ καταστέζων ἀλφ' ἡ γῆ καλύπτων, θάνατον ἀνταλλάσσεται. Commemoratur etiam lavatio tanquam mōs funerationem præcedere solitus. Sic in Eurip. Phœn. 1661. Antigone a Creonte petit, ut Polynicis cadaver sibi saltem lavare liceat. Σὺ δ' ἀλλὰ νεκρῷ λουτρὰ περιβαλεῖν μ' ἔα. λύειν autem et λύειν alibi quoque confusa reperiuntur, ut Orphei Lithic. 380., sed de loco ex Æschyl. Choeph. 291. desumpto male-ratiocinatur Erf.:—Hermannii enim emendatio δέχεσθαι ὁ, οὔτε συλλούειν τινὰ, supervacanea est. Rectius ed. vel. συλλούειν i. e. συγκαταλύειν, "una diversari." Præterea hanc Heraldii emendationem quodammodo defendit hujusce fabula v. 892. Ἐπεὶ θανόντας αὐτόχειρ ὕμας ἐγὼ ἔλουσά κακὸς μῆσα κ. τ. λ. Infelices conjecturas Toupnii et Musgravii in his versibus emendandis memorare supersedeo.

24. ποῦ γὰρ ποτ' εἶ; sic cum membranis et Aldo exhibent omnes quos scio editores: male. Nam εἶ in hoc loco non ab εἶμι, sum, sed ab εἶμι, ibo, derivatur; ποῦ etiam de motu dici non

potest: legas igitur ποῖ cum T. quod in his formulis usitatus. *Æd. Col.* 170. ποῖ τις φροντίδος ἔλθῃ; *ibid.* 310. ποῖ ρεῖνων ἔλθῃ, πάτερ; *Eur. Hipp.* 342.

43. "Sepelire hunc meditaris, *id quod publice prohibitum est*, vel nunc cum publice prohibitum est?" *Musgr.* sed male; construas "Tunc hunc sepelire meditaris, qui interdictus est civibus?"

53. διπλοῦν ἔπος male, ut mihi quidem videtur. Cum August. *Dresd.* et *ed. vet.* reponas πάθος, quam agnoscunt membr. *Cf. Æd. Tyr.* 732. 1297. ὃ δεινὸν ἰδεῖν πάθος ἀνθρώποις.

56. αὐτοκτονοῦντε. "Ita Coraius emendavit vulgatum αὐτοκτενοῦντες: quod Lexicographi, D. Scotto praeunte, ab αὐτοκτείνω, prorsus barbaro illo, derivant. *Cf. Schneid. Lex. Tom. II. p.* 690. Vulgata tamen scriptura facit ut meminerim Euripidei illius σταδισδραμοῦμαι. *Herc. F.* 865. cujus non aliud prasens dici potest quam σταδιστρέχω, quod non minus barbarum videtur." *Schæfer.*

58. In hoc loco primam personam pluralem nominativo duali coniungit noster, ut etiam Eurip. *Orest.* 1060. Δράσαντε κατθανοῦμεθ' ἀξιώτατα. *Aristoph. Aves,* 120. ἰκέτα νῶ πρὸς σὲ δεῦρ' ἀφίγμεθα. Qui huiusce syntaxeos plura exempla cupit, adeat is "Annotationes in Euripidis Iphigéniam Tauricam ex Recensione Augusti Sedleri in *Mus. Crit.* editas, egregiamque Ehnsliei notam ad 777 consulat.

67. *Cf. Hipp.* 785.

71. ἴσθ'—i. e. ab εἰμὶ sum. Cave ab ἴσθμι derivandum putes, quod Brundcius fecisse videtur.

75. τῶν ἐνθάδε, id est, τοῦ, ὃν δεῖ μ' ἀρέσκειν τῆς ἐνθάδε. Sic in *Philoct.* 682. οὐδ' ἔσθιδαν μοιρᾷ τῇσδ' ἐχθρόνι συντυχόντα θνατῶν, i. e. ἢ τόνδε. *Eurip. Troad.* 787. 'Talia nuntiari decet eum, qui inimicors est, vestraeque impudentiae quam sapientiae studiosior.' Si dixisset ἀναιδείας μᾶλλον φίλος ἢ γυνώμης, genitivus γυνώμης e φίλος penderet. Nunc a μᾶλλον regitur, ut etiam sic dicere potuerit ἀναιδείαν τὴν ὑμετέραν μᾶλλον γυνώμης φιλῶν. *Cf. Hermann.* ad *Vig.* p. 714.

80. προὔχοι.—'Pesychi. πρόχοιο, προφασίζοιο, quo sensu hic accipiendum.'—*Musgr.* *Cf. Herod.* ix. iv. ταῦτα δὲ τὸ δεύτερον ἀπέστελλε, προέχων μὲν τῶν Ἀθηναίων οὐ φιλίας γνώμας, ἐλπίζων δὲ σφεας ὑπήσειν τῆς ἀγνωμοσύνης.

83. μὴ μοῦ λεγέω, non μή μου.

86. V. Porson. ad *Enrip. Hec.* 624. et *Monk.* ad *Hip.* 487. *Lycophron,* 667. πλείον ἐξωλέστατος. Vulgatam tamen defendit *Trach.* 1198, ubi forma πολλὸν iterum invenitur.

92. Nunquam veritas ἀρχήν, omnino, nisi in eadem sententia particulas οὐ vel μὴ reperiās. *Phil.* 1232. Ἀρχήν κλύειν ἂν οὐδ' ἀπαξ ἐβουλόμην. *Electr.* 439. *Cf. Hermann.* ad *Vig.* p. 718. ubi minus recte intellexisse videtur vir doctus *Herod.* I. 9. ἀρχήν γὰρ ἐγὼ μηχανάσομαι: quem locum sic construas: ἰνπρῖμῖς rem totam αἰε geram ut—Diversa chorda oberrat *Æschineæ κατὰ Κτησιφώντος*



orationis Editor Oxoniensis p. 12. ἀρχὴν ὑπέσθηνον μὴ ἀποδημεῖν, ubi hæc nota occurrit : 'ἀρχὴν reddas omnino adverbialiter : ' nimis : in illo loco ἀρχὴν valet magistratum.

96. Malim παῖσομαι γὰρ οὖν.

104. Sic v. 871. λάμπαδος ἱερὸν ὄμμα, et Eur. Iph. T. 194. ἱερὰς ὄμμ' αὐγάς de Sole dicitur. Sic etiam Luna noctis oculus vocatur in Æsch. Theb. 386. Pers. 428. Tragicorum in his rebus grandiloquentiam ridet Aristoph. Nub. 284. "Ὀμμα γὰρ αἰθέρος ἀκάματον σελαγγεῖται Μαρμαρέαισιν ἐν αὐγαῖς, quod monuit Valckenæer. Animad. in Ammon. p. 76.

106. Aldus et Codd. vet. τὸν λεύκασπιν Ἀργόθεν, metro claudicante. Inepto additamento Triclinius defectum supplevit πρῖν. Legit Brunck. τὸν λεύκασπιν ἐξ Ἀργόθεν, quod improbat Hermann. ad Viger. p. 812. epicorum poetarum usu in Sophoclem intruso offensus : quæ ratio minus Erfurdium movet : multa enim Tragicæ ex Epicis adoptasse reperiuntur. Sed metrum Brunckii mutationem repudiat : reponit igitur ἀπ' Ἀργόθεν, quod probo. Æsch. Theb. 89. Phœn. 1110. Λεύκασπιν εἰσορῶμεν Ἀργείων στρατόν.

112. Cf. Æsch. Agam. 48. Μέγαν ἐκ θυμοῦ κλάζοντες Ἀγρ Τυόπον αἰγυπιῶν.

120. Te hoc modo post plures voces in priore sententiæ membro positum multis exemplis confirmari potest. CEd. T. 758. Οὐ δῆτ'. ἀρ' οὐ γὰρ κεῖθεν ἦλθε καὶ κράτη Σέ τ' εἶδ' ἔχοντα ἰαῖόν τ' ὀλωλότα. Phil. 141. Iph. T. 199, ab Elmsleio emendatur : ἐνθεν τῶν πρόσθεν δμαθέντων Τανταλιδῶν ἐκβαίνει ποινὰ τ' εἰς οἴκους, σπεύδει τ' ἀσποῦδαστ' ἐπὶ σοὶ δαίμων.

126. Musgravio assentior, qui ἀντιπάλη δράκοντι de Thebanis dictum arbitratur, quod et docet Scholiastes, et satis per se perspicuum est. Ejus tamen conjecturam δυσχείρωτα non probo : melior est δυσχαίρωμα, quod significat difficultatem objectum ab adversario serpente.

127. Cf. Blomfieldium ad Æsch. Pers. 832.

130. Χρυσὸν καναχῇ ὑπεροπλίας. Sic Brunck. prima posterioris vocabuli syllaba ob crasin copulæ καὶ producta. Quare Erfurdt. jungit χρυσὸν cum ῥέματι, et Hermannii emendationem, quæ est καναχῇ ὃ ὑπεροπλίας, in textum admittit.

134. Sic Æschylus de Capaneo Sept. Theb. 428. "Ἐχει δὲ σῆμα, γυμνὸν ἀνδρὰ πυρφόρον.

135. Æschyl. Sept. Theb. 334. Μαιώμενος δ' ἐπιπνεῖ λαοδάμας μαιῶν Εὐσέβειαν Ἀγρ.

138. Aldus hunc versum sic edidit : εἶχε δ' ἄλλα· τὰ μὲν ἄλλα, τὰ δ' ἐπ' ἄλλοις ἐπενώμα κ. τ. λ. ubi, si legas ἄλλῃ pro ἄλλα, omnia sunt clara. Sic construas : "Sed aliter cecidit res. Hæc in illum, illa in alios, mala contulit Mars." Infelicem Musgravii conjecturam prætereo. Brunckius sic constituit : Εἶχε δ' ἄλλα τὰ μὲν ἄλλα, τὰ δ' ἐπ' ἄλλοις, neglectis antistrophicorum versuum numeris. Εἶχε δ' ἄλλα τὰ μὲν, Ἀλλα δ' ἐπ' ἄλλοις ἐπενώμα, Erfurdlius, qui,

“Sensus est:” ait, “*alia alibi sors.*” Vocibus τὰ μὲν poeta subjungit ἄλλα δὲ ut Pind. Olymp. II. 133. Nem. VIII. 51.

143. “Τέλη hic valet τάξιν. Cf. Eustath. p. 686. 19. “Σοφοκλῆς δὲ καὶ τὰς στρατιωτικὰς παντευχίας ἐν Ἀντιγόῃ πάγχυα καὶ τέλη λέγει, διὰ τὸ τελευτῶντος ἴσως ποιεῖν τοὺς ἔχοντας αὐτὰ, εἰ μὴ τι ἄρα καὶ ἐκεῖ οὕτως ἐκάλεσε τὰ ὀπλιτικὰ τάγματα. Posterior interpretatio vera.” Herm. in Notis Mss. et confirmatur, ut ait Erfurdlius, simili loco in Æschyl. Pers. 295. “Ὁς τ’ ἐπὶ σκηπτουχία Ταχθεῖς, ἀνάνδρον τάξιν ἡρέμου θανών.—Non opinor. Prior interpretatio mihi videtur melior.

149. Post Θήβα tantum sit virgula: namque ἄλλα γὰρ, ut docet Elmsleius ad Eurip. Heracl. 481., valet ἀλλ’ ἔπει.—Verba sequentia sic conjunge: ἐκ πολέμων post bellum θέσθε λησμοσύναν τῶν νῦν obliviscamini presentium malorum.

154. Ὁ Θήβας δ’ Ἐλελίχθων Βάκχοι ἄρχοι. Sic pessime ex Scholiaste edidit Erfurdlius. Pro ἐλελίχθων, legendum, ἐλελίζων—quod exhibent Aldus et veteres Codd.—Recte Schneiderus in Lex. Gr. jungit ἐλελίζων ἄρχοι, “lætum clamorem incipiat.”

163. Πολλῶ σάλα σείσαντες. Quam metaphoram adamat noster poeta. CEd. R. 22. πόλις γὰρ, ὥσπερ καὶ τὸς εἰσορᾷς, ἄγαν Ἡὴ σαλεύει κἀνακουφίσαι κἀρα Βυθῶν ἐτ’ οὐχ οἷα τε φοινίου σάλου.

175. Πρὶν cum subjunctivo vel optativo non usurpant Tragici, nisi in priori membro adsit negandi aut prohibendi significatio. Cf. Med. 277. 677. Philoct. 551. 961. CEd. Tyr. 505. Trachin. 559. Interdum, ut in nostro loco abest particula negatiua, sed ita tamen ut maneat sensus negatiuus. Negatiuam particulam in adiectivo ἀμήχανον includi vix opus est ut moneam. Idem est ac si dixisset, οὐκ ἂν ἐκμάθης; ut in Trach. 2. ὥς οὐκ ἂν αἰῶν’ ἐκμάθοις βροτῶν πρὶν ἂν θανῇ τις. Cf. Elmsleium ad Med. 221.

181. νῦν τε καὶ πάλαι, “nunc ut olim. Alibi dixit νῦν τε καὶ τότε. vid. not. ad Elect. v. 676. Plato Phæd. p. 274. αἰεὶ τε καὶ τότε, tunc ut semper.” Schaf.

182. Trach. 577. στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον. Eurip. Suppl. 429. Ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους Κρείσσου δίδωσι.

189. Cicero ad Famil. XII. Epist. 25. “Una navis est jam honorum omnium: quam quidem nos damus operam, ut rectam teneamus.” τοὺς φίλους ποιοῦμεθα recte explicat Erf. “comparamus nobis eos amicos, quos nobis comparamus.” Eadem ratione dicitur τοὺς θεοὺς ἡγέσθαι, credere, deos esse, quos esse credi solitum est.

199. Sept. Theb. v. 579. Πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς.

203. Recte, ut mihi quidem videtur, legit Erfurdlius ἐκκεκήρυκται pro ἐκκεκήρυχθαι.

205. Ἐὰν δ’ ἀθᾶπτον καὶ πρὸς οἰωνῶν δέμας Καὶ πρὸς κυνῶν ἔδεσθον, αἰκιστόν τ’ ἰδεῖν. Sic legas et verba conjungas: ἔξν δέμας ἀθᾶπτον καὶ ἔδεσθον πρὸς—αἰκιστόν τε ὥστε ἰδεῖν qua via omnia patent. Nugatur quidem Scholiastes legens αἰκισθένθ’—“τοῦτο καθ’ ὅλον καὶ μέρος τὸ μὲν αἰκισθέντα ὅλον τὸ δὲ δέμας, μέρος.”

207. κοῦποτ' ἐκ γ' ἐμοῦ, male Aldus—quem sequitur Erf.: non enim dici potest pro ἐξ ἐμοῦ γε. Recte aliae editiones ἐξ ἐμοῦ.

213. In vulgata scriptura ποῦ τ'. quid sibi velit particula τε, nemo exputaverit. Reponit igitur, et mea sententia recte, Erf. τοῦτ', quæ vox interdum abundat, ut v. 698. *Æd. Col.* 504. ubi et τοῦδε, v. 640.

218. τοῦτ'. Brunckius τοῦδ. legendum inquit ἄλλο τοῦδ', aliud præter hoc. Sed Porsonus ad Toupîi Emend. p. 486. vix credit ἄλλος cum genitivo usurpasse Tragicos.

228. Recte usurpantur οἱ et ὅποι, cum in utroque membro est motus significatio. Sic Eurip. *Orest.* 1678. Χωρεῖτέ νυν ἕκαστος, ἢ προτάσσθμεν (sub. χωρεῖν). *Telepho* 111. 'Ιδ' ὅποι χρῆσεις (sc. ἰέναι.)

234. καί σοι τὸ μηδὲν ἐξερῶ, δ' ὅμως. Hunc versum sic exhibet Erfurdus; minus recte; Brunckius tamen rectius, qui sic legit: τέλος γε μὲν τοι θεῦρ ἐνίκησεν μολεῖν Σοί· καὶ τὸ μηδὲν ἐξερῶ, φράσω δ', ὅμως. ubi languidum σοί, sic sensu a reliqua versus parte divisum, valde displicet. Scio equidem ἡμῖν tali modo poni Eurip. *Helen.* 1310. Ἔσται τάδ' οὐδὲ μέμψεται πόσις ποτὲ Ἡμῖν. σὺ δ' αὐτὸς, ἐγγὺς ὦν, εἴσει τάδε. sed illic emphaticum est ἡμῖν, quod minus displicet. *Ajax*, v. 331. Τέκμησσα δεινὰ, παῖ Τελευτάντος, λέγεις Ἡμῖν, τὸν αἰδρὰ διαπεφοιράσθαι κακοῖς: quod melius ita punctum monet vir doctus, Τέκμησσα δεινὰ, παῖ Τελευτάντος λέγεις, Ἡμῖν τὸν αἰδρὰ δι-  
πεφοιράσθαι κακοῖς, conferens ejusdem fabulæ v. 216. Μανίχ' γὰρ ἀλούς ἡμῖν ὁ κλεινὸς Νύκτερος Αἴας ἀπελωβήθη. In priorē nostri versus parte, lege σοὶ δ', εἰ τὸ μηδὲν, conferens v. 76. σοὶ δ', εἰ δοκεῖ v. 467. Totum versum sic punctum volo Σοὶ δ', εἰ τὸ μηδὲν ἐξερῶ, φράσω δ', ὅμως.

256. *Hor. Carm.* 1. 28. At tu, nauta, vagæ ne parce malignæ arenæ Ossibus et capiti inhumato Particulam dare:—precibus non linquar inultis, Teque piacula nulla resolvent. Quamquam festinas, non est mora longa: licebit Injecto ter pulvere curras.

271. ἐγινώσκομεν aut tale verbum ante ὅπως ex nostræ linguae indole esset. expectandum. Similis autem verbi omissio invenitur *Il. Γ.* 315, 6. *Hippol.* 255. 931. *Med.* 535-8.

276. Simili modo versum claudit Eurip. *Phœn.* 1633.

277. Cf. *Æsch. Pers.* 258. Οἶμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά.

278. μὴ pro εἰ, *num, utrum*. Sic v. 1236. ἀλλ' εἰσόμεσθα, μή τι καὶ κατὰσχετον κρυφῇ καλύπτει. Cf. *Heracl.* 483. *Troad.* 176.

287. Post γῆν ἐκείων virgulam insere, et cum prioribus conjunge.

296. *Hipp.* 487. Τοῦτ' ἐστ', ὃ θνητῶν εὐ πόλεις οἰκουμένας Δόμους τ' ἀπόλλυσ'—

316. Οὐκ οἶσθα καὶ νῦν, ὡς ἀνιαρῶς λέγεις; Erf. Sed legendum puto: Οὐ καὶ οἶσθα, νῦν ὡς—

318. 'Simplicius et elegantius esse putabam cum Hermannō, si tolleretur interpunctio post τὶ δὲ, quæ quidem et in cod. August. et in ed. Ald. abest.' Erf.: cui non assentior. Cum

Brunckio reponas: τί δε; ῥυθμίζεις—Sic Aj. 103. Ἡ τοῦπίτριπτον κίχιδος ἐξήρου μ' ὅπου; QEd. T. 926.

321. Οὐκουν τόδ' ἔργον τοῦτο ποιήσας ποτέ. Sic membr. August. et impressi. Br. e cod. E. dedit οὐκουν τόδ' ἔργον εἰμί ποιήσας ποτέ, cui impugnat Erf. primum, quia εἰμί in cod. August. supra ποιήσας scriptum est, tanquam interpretatio; deinde, quod ποτέ supervacaneum est; denique quod omissum est pronomen ἐγώ, sine quo nullus cum præcedentibus nexus. Legit ergo οὐκουν τό γ' ἔργον τοῦτο ποιήσας ἐγώ. Harum rationum vim haud curo, nec, ut videtur, curavit Valckenaerius, qui et ποτέ retinuit et ἐγώ omisit, sic legens: οὐκουν ποτ' ἔργον τοῦτο ποιήσας ἔχω: cui objicio, quod ἔχω, cum aoristi participio conjunctum actionis durationem plerumque, si non semper, denotat: quæ significatio huic loco minime convenit. cf. sup. v. 22. 32. 180. 786.

324. Brunck. recte ᾧ δοκεῖ γε: rectius tamen fuisset, si totum versum sic legisset: Ἡ δεινὸν, ᾧ δοκεῖ γε, τὸ ψευδὴ δοκεῖν. Haud infrequens est hæc antecedentis ellipsis, ubi antecedens antea memoratum fuit. Cf. v. 36. ἀλλ' ὃς ἂν τούτων τι δρᾷ [τούτῳ] φόνον πρόκεισθαι. 477. 581. Οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἄτας οὐδὲν ἐλλείπειν γενεᾶς ἐπὶ πλῆθος ἔρπον; ubi constructio est: οὐδὲν ἄτας ἐλλείπειν ἔρπον ἐπὶ πλῆθος γενεᾶς [τούτων] οἷς ἂν σεισθῇ δόμος. Aj. 1069.

334. 'τοῦτο, i. e. κατὰ τ.' Br. Ut mihi videtur, male. Alludit ad τοῦτο τὸ δεινὸν hoc solers animal; mecum facit Schol. τοῦτ' ὃ τὸ γένος τῶν ἀνθρώπων.

348. Vulgo περιφραδῆς. Sed Eust. p. 138, 24. veram lectionem ἀριφραδῆς servavit.

355. 'Ανέμοεν φρόνημα de celeritate consilii intelligendum male docet Hermann.: nec tamen Brunckio assentior, qui pro sublimium rerum scientia sumendum putat. 'Ανέμοεν Dorica est forma pro ἡνέμοεν, quod Hermannum videtur latuisse. Per ἡνέμο. φρ. tranquillitatem animi intelligo.—Pro ὀργὰς Musgr. conjicit, infelicissime sane, ὀρχμὰς, i. e. ex Hesych. expositione, φραγμούς: ἀρχὰς legit Schol.: sed non sollicitanda sunt vulgata. Αστυνόμοι ὀργαὶ civiles mores et omnino civilia instituta denotant. Affini significato ὀργὰς adhibet noster Aj. 640. Οὐκ ἔτι συντρόφοις ὀργαῖς ἔμπροσθεν.—ἐδίδαξατο hic valet αὐτὸς ἑαυτὸν ἐδίδαξεν. Cetera paullo audacius sic refingit Hermann.: δυσαύλων Ἰδρις πάγων αἰθρίων. 'Defectum' quibus syllabis versum restituit Hermann sagacitas, addita voce Ἰδρις, quod quidem Sophocleum sonat, et simile quid Schol. legisse colligere licet ex illius interpretatione εὐαίσθητός ἐστι καὶ οἰκοδομημάτων. Præterea ipsam vocem Ἰδρις ab eo expositam esse probabilem facit Scholion ad Aj. 910, ubi voces κῶφος et αἰδοῖς declarantur per ἀναίσθητος. Erfurd. In reliquis haud pari fortuna rem gessit: meliora sunt nec tentanda vulgata.

367. Pro νόμους παγείρων rectissime et ingeniosissime scribit Schæfer. νόμους γὰρ αἶρων, i. e. ἀνέχων τιμῶν. V. Arist. Ran. 378. ubi αἶρεῖν Glossæ interpretantur ὑψοῦν, μεγαλύνειν. Brunckii εὐα-

ῥῶν, Musgrav. φρουρῶν, Reisk. γεραίρων, Hermannii ῥύων silentio prætermittenda censeo. Non autem male vulgatam lect. defendit Erf. 'Verbum παρσίρειν, quod præter hunc locum occurrit in fragm. Æschyli apud Longinum III. 1, in Xenoph. Symp. VI. 2, et Polyb. Hist. XVIII. 418. verti debet *conserere, connectere*. Sic ergo construas: *Qui leges patriæ et sacramentum Dei justitiam connectit, i. e. qui leges patriæ tales esse vult, quales sancta Deorum justitia convenient.*'

385. 'Cum Schol. προῦβην legisse videatur, Christianus Car. Reisigius, juvenis harum literarum studiosissimus, probabiliter corrigit ποία ξύμμετρος προῦβην τύχη.' Schæf. Eandem lect., non monito lectore, ad Heracl. 461. exhibet Elmsl.

387. Cf. Hip. 436. Αἱ δεῦτεραι δὲ φροντίδες σοφώτεραι.

388. Recte vulg. Conjicit ex Suida Erf. σχολῇ γ' ἄν. Sed illud, ut mihi quidem videtur, ad CEd. T. 433. solum spectat; ubi poetam nostratem laudat Elmsl. *Titus Andron. Act. 1. Sc. 2. I'll trust by leisure him that mocks me once.*

395. Punge post ἄλλου. In v. 399. pro καθευρέθη legas καθηρέθη. In v. 404. ῥέεθη scribendum recte putat Schæf. ad Greg. Corinth. p. 532.

400. ἐπίστασαι reponendum putat Hermann. in Not. Mss. Frequenter nuncii in peroranda narratione hac formula utuntur πάντ' ἔχεις λόγον, πάντ' ἀκήκοας, et similibus.

407. ἥ κατείχετο νέκυς emendatio est clarissima Hermannii. 'Articulus,' ait in not. Mss. 'versum finiens auribus est molestus: neque unquam alibi Soph. sic collocat. Sæpius quidem apud Soph. articulus in præcedente versu, nomen in sequente, est, sed semper interjecta aliqua particula vel adjectivo. CEd. T. 553, 995, 1056. CEd. C. 290, 351, 577.' &c. Brunck. confiteor in CEd. T. 1266. legisse: ἐπεὶ δὲ γ' ἡ Τλήμων ἔκειτο, δεινὰ τάνθενδ' ὄραν. Sed illa et seqq. mirum in modum corrumpit. Rectius Elmsl. reponit: ἐπεὶ δὲ γῇ ἔκειτο τλήμων, δεινὰ γ' ἦν τάνθενδ' ὄραν.

412. εἰ τις τοῦδ' ἀφειδήσοι πόνου. Genuina lect. Cf. simillimam constructionem apud Phil. 376.

416. ἄχος jubet legi Hermann. quo proprie significari putat quod quis stupet et a quo quis præ metu refugit. Sed ea significatio cum Erfurdt. vereor ne nulla possit auctoritate comprobari. Nec Erfurdt. assentior, cui οὐράνιον ἄχος esse videtur *ingens malum*, quavis haud ignoem iερὸς in illo sensu interdum usurpari ut apud Hip. 1201. Cycl. 264. II. π. 407, iερὸς ἰχθύς. Blomf. in Gloss. ad Pers. 579, de nostro loco optime disputat. 'Οὐδ'. ἄχος absurde post Hesych. et Phot. VV. DD. intelligunt, *pulverem ad cælum sublatum*, cum sit calamitas divinitus immissa. Aj. 195. ἄταν οὐρανίαν, ubi Schol. τὴν ἐξ οὐρανοῦ πεμφθεῖσαν.' •

421. πικρῶς conjicit Bothius, vere, ut opinatur Erf. Indictum Ellem. Sic Aj. 628. οἰκτρὰ γόου ὄρνιθος ἀηδοῦς Ἦσει δύσμορος. In hoc loco πικρὸς est οἰκτρός.

423. Cf. Porson. ad Hec. 302. Blomf. ad Pers. 425.

428. Repone ἀρδαν. Cf. Pers. 493, 811.

429. De libaminibus, quæ mortuis fiebant, v. Gloss. Blomf. ad Pers. 616.

449. ' Verba τούσδε νόμους non intelligi possunt, nisi de iis legibus, quarum paullo ante vv. 444, 6, 7, mentio facta erat. Deinde, quæ Thebanis data fuerant, quo jure ἐν ἀνθρώποισιν conditæ vocantur: fortasse pro τούσδε scribendum τούς.' Erf. Mihi quidem recte, aliter vero Schæfero videtur judicasse. ' Τούσδε νόμους sc. θάπτεσθαι τοὺς νεκροὺς, ut recte Schol.: legem enim justorum mortuis persolvendorum intelligi oportere satis docet versus proxime antecedens. Sic autem eximie magnanima puella Creontis illud, καὶ δὴτ' ἐτόλμας τοὺςδ' ὑπερβαίνειν νόμους, respondet, tanquam parodia ridens.'

451. ' A sensu hujus loci Brunckius in versione aberravit, verba θνητὸν ὄνθ' ὑπερδραμεῖν, quæ manifesto de se dicit Antigone, referens ad Creontem.' Erf. Sed propter plures causas false. Primo, locus ex Eurip. Ion. ab Herm. ad Vig. p. 713. depromptus non defendit hanc locutionem, θνητὸν ὄνθ', si quis eam de se ab Antigone usurpatam intelligat: illic enim recte legit Musgr. Καὶ πῶς τὰ κρείσσω, θνατὸς οὐς' ὑπερδραμῶ;—Præterea, notus canon Dawesiagus: ' Si mulier de se loquens,' &c. Erfurdtii opinioni adversatur.—Deinde ὑπερτρέχειν non est idem quod ὑπερβαίνειν violare, sed vincere, superiorem esse, νικᾶν, κρατεῖν, denotat. Cf. Valck. ad Phœn. 581.—Denique, si θνητὸν ὄνθ' ad Creonta referemus, ellipsin τοῦ ἐμὲ ante θνητὸν ὄνθ', quæ haud sane frequens est, vitamus.

454. Recte in notis Mss. Hermannus: ' Repugnat sensui νῦν γε: scribe νῦν τε καὶ χθές, ut νῦν τε καὶ πρόην Aristoph. Ran. 726.' Conferatur CEd. R. 865, &c. ὅν νόμοι πρόκεινται, &c.

461. V. Blomfield. in Gloss. ad Pers. 1013. Quoad sententiam conferendus Cæsar apud Sallust. Cat. l. 1. 20. In luctu atque miseriis mortem ærumnarum requiem, non cruciatum, esse.

464. παρ' οὐδὲν nullius momenti. Sic v. 35. Agam. 237. Orest. 569.

482. Elmsleio ad Heracl. 651, scribendum videtur, ἢ τὰρ' ἐγώ—. In versu proximo legendum est ἀνατί.

485. Illic et Aj. 108. ἔρκιος pro ἐρκείος dat Erf. Sed, ut ejus verbis utar, ' ἐρκείος procul dubio rectius est.' Cf. Choeph. 559, 569. Troad. 17, 483.

491. Recte conjungit Musgrav. κλοπεὺς cumi πρόσθεν ἡρησθαι, ut constructio sit: ὁ δὲ θυμὸς τῶν ἐν σκοτῶι μὴδὲν δεδῶς τεχνωμένων φιλεῖ πρ. ἡ. κλ.: mens autem eorum, qui in tenebris pravi aliquid moluntur, solet prius malefica convinci, i. e. maleficii. Paullo aliter vertit H. Steph. ' Mens eorum, qui aliquid sceleris clam moluntur, quum alioqui sit illius occultatrix, solet tamen prius deprehendi, i. e. solet eorum vultus, qui scelus moluntur, certis quibusdam indiciiis detegere mentem et trepidam conscientiam eorum qui ali-

*quid,* &c. Huc pertinere videntur hi senarii Menandri: 'Ο συνιστῶ-  
 ρῶν αὐτῷ τι, καὶ ἢ θρασυτάτος, 'Η σύνεσις αὐτὸν δειλότατον εἶναι ποιεῖ'.  
 Cicero de Fin. I. *Etsi vero impietas molita quippiam est, quamvis  
 occulte fecerit, nunquam tamen confidit id fore semper occultum.  
 Plerumque improborum facta primo suspicio insequitur, deinde  
 sermo, atque tum accusator, tum iudex.*

498. Elmsleius ad CEd. R. 322. scribendum putat ἀρέστ' εἶη.

502. Brunckii conjecturam τοῖσδε pro ταύτοις in textu recipit  
 Erfurdt.: mea quidem sententia male. Libri omnes ταύτοις. Si  
 quid mutandum, ταύτοις ταὐτὸ legerem, quamquam haud ignoro  
 ταὐτὸ pro ταύτων non valde frequentasse Tragicos. Legitur tamen,  
 ut notat Elmsl. ad CEd. R. 734. apud Trach. 425. Choeph. 208.  
 &c. in versu sequenti melius legeretur ἐγκλείοι.

513. ὁ κατθανὼν νέκυς ineptum Brunckio videtur, quum de utro-  
 que fratre perinde intelligi possit. Sed, ut recte monet Erf., uter  
 fratrum significetur, e nexu satis apparet. Vulgatum satis de-  
 fendit v. 26. τόνδ' ἀθλίως θανόντα πολυνείκους νέκυν. Od. A. 37. 490.  
 νεκύεσσι καταφθιμένοισι.

517. 'Ομως ὃ γ' 'Αδης τοὺς νόμους ἴσους ποθεῖ, post Brunck. edidit  
 Erf. Malim ὅμως ὅδ'—ποθεῖν. 'Οδ' Ald. et ὅδε ποθεῖν dicitur ut in  
 S. C. Th. 368. ὅδε—μαθεῖν. Hip. 294. γυναῖκες αἷδε συγκαθίσταναι  
 νόσον; ubi male Porsonus conjicit συγκαθίστανιν' ἄν. Cf. quæ  
 notantur v. 732.—De sententia Lucian. Dial. Mort. xlv. 2. 'Ισο-  
 τιμία γὰρ ἐν 'Αδου καὶ ἕμοιοι πάντες: et Dial. xlv. Chiron: τὴν ἐν  
 'Αδου ἰσοτιμίαν, ut rem plane popularem laudat.

524. Eodem modo supprimitur verbum v. 618. S. C. Th. 366.

Hip. 170. 'Αλλ' ἦδε τροφὸς γεραῖα πρὸ θυρῶν—

526. Hip. 172. συγγνὸν δ' ὀφρύων νέφος αὐξάνεται.

529. Male legit Brunck. ὑψημένη. Τπειμένην repone, quod ne ille  
 quidem prorsus damnandum putat, et cum Musgrav. verte *furtim  
 subrepens*; non cum Brunckio, qui locum ex Herc. Fur. 71, ubi  
 in sensu τοῦ ταπεινὸς occurrit, laudat.

535. Eandem constructionem in Prom. 339. notat Hermann.  
 Πάντων μετασχὼν καὶ τετολημηκὼς ἐμοί.

541. Post λόγοις recte monet Erf. subaudiendum esse μόνον.  
 Cf. Hip. 359. et ibi Porsonum.

550. Τί δῆτ' ἄν, ἀλλὰ νῦν,—Edd. omnes, quasi ἂ. νῦν per *nunc  
 saltem* interpretandum esset. Sic autem positum mihi valde frigi-  
 dum videtur: nec loca, ubi ἀλλὰ in hoc sensu occurrit, vulgatam  
 defendunt. Electr. 411. Ὡ θεοὶ πατρῶοι ξυγγένεσθέ γ', ἀλλὰ νῦν.  
 1013.—Legerem τί δῆτ' ἄν ἄλλο νῦν—Cf. v. 218. Τί δῆτ' ἄν ἄλλο  
 ταῦτ' ἐπεντέλλοις ἔτι;

556. Μαῦ καὶ μὴν ἴση νῶν γ'—et 1042. καὶ νῦν λέγεις—ubi  
 vulgo legitur καὶ μὴν. Particulæ enim καὶ μὴν, si γ' una alterave  
 voce interposita non inducatur, adventum novæ personæ semper  
 indicant: quod bene notum.

566. Cf. Pors. ad Or. 1051.

567. Recte Erf. ἀρώσιμοι. Foemininum γῶη Atticis ignotum fuisse cum Elmsl. ad Heracl. 839. jamdudum putavi.

571. Locis a Brunckio prolatis addas Hip. 113.

587. Recte in textu Jacobsii emendationein admisit Erf., tum quod δυσάνεμον θίνα post δυσπνόις Θρήσσοις πνοαῖς egregie langueret, tum quod antiqui poetæ non solent epitheta plura per copulam jungere. Legant igitur futuri editores θίνα καὶ δυσανέμων Στόνω βρέμουσιν ἀντιπλήγες ἀκταί.

592. Repudianda est Brunck. lect. quam male defendit Electr. 142. Facillime excidere potuit τις, ut notat Erf. quod ipsum additur CEd. R. 921. Lege igitur cum Erf. ἔχει λύσιν τινά.

597. Legendum Ἐρινύς. Cf. Blomf. in Gloss. ad Prom. 53.

598. κατάσχοι frustra tuentur Erf. et Herm. ad Vig. p. 784; linguae ratio postulat κατάσχη. In Electr. 800 cum Bothio lege κατὰξιν ἄν.

605. οὐδέν' ἔρπειν legendum puto. Sic intellige: *legem hanc—* sc. *neminem mortalium in vita procul a calamitate incedere—* satis comprobant tempus instans et futurum et prateritum; quasi verba essent νόμος οὗδε, ὅτι οὐ. θ. ε. ἐν β. πάμ. γ' ἐ. ἀ. ἀρκ. ἐπὶ τὸ ἔπ.— Misere nugantur editores: nec scio an melius profecerim.

615. Recte reponit Elmsl. τῷ δὲ μὲν: forma ἔμμεν pro εἶναι ut suspicor offensus. Hoc enim μὲν, cui nullum respondit, δὲ non insolens est.—Sententia notissima: *Quem Jupiter cult perdere, prius dementat.* Schol. versus seqq. præfert: "Ὅταν δ' ὁ δαίμων ἀνδρὶ πορσύνῃ κακὰ, τὸν νοῦν ἔβλαψε πρῶτον, ὃ βουλεύεται. Aesch. Frag. quod servavit Plut. de Aud. Poet. p. 63. Θεὸς μὲν αἰτίαν φέυει βροτοῖς, "Ὅταν κακῶσαι δῶμα παμπήδην θέλῃ. Lycurgus contra Leocrat. p. 213. ed. Tayl. οἱ γὰρ θεοὶ οὐδὲν πρότερον ποιῶσιν ἢ τῶν πονηρῶν ἀνθρώπων τὴν διάνοιαν παράγουσι καὶ μὴ δοκοῦσι τῶν ἀρχαίων τινὲς ποιητῶν, ὥσπερ χρησμούς γράψαντες τοῖς ἐπιγενομένοις, τὰδε τὰ Ἰαμβεῖα καταλιπεῖν; "Ὅταν γὰρ ὀργὴ δαιμόνων βλάβη τινά, τοῦτ' αὐτὸ πρῶτον ἐξαφαιρεῖται φρενῶν τὸν νοῦν τὸν εσθλὸν, εἰς δὲ τὴν χεῖρ τρέπει Ἰνώμην, ἣν εἰδὴ μηδὲν ὦν ἀμαρτάνει.

623. ὑπέρτερον melius. Sic S. C. Th. 525. Choeph. 103. De hac περὶ τῶν ἀφανῶν loquendi formula cf. Hip. 346. Οὐ μάντις εἰμὶ τάφαν' ἡ γῶναι σαφῶς, ubi Monk. laudat Hec. 737. Heliodori Theagenes Cnemonem sic alloquitur ii. p. 97. πῶς ταῦτα ἂν εἰδείην; οὐ γὰρ δὴ μαντικόν με πῶδε σπηλαῖον ἀνέδειξε.

624. ἀρά μοι κλύων, τῆς μελλονύμφου πατρὶ λυσσαίνων πάρι; Sic legendum puto. Vulgo ἀρα μὴ κλύων, quæ et Musgr. et Herm. perabsurda quæstio apparet: haud tamen Blomf. qui ad S. Th. 193. nostrum locum defendit, citans Soph. El. 446. S. Th. 193. Sed hæc a nostro loco sunt paullum diversa: conjecturam igitur ab Herm. ad Vig. p. 789. propositam in textum reciperem; acin, τῆς μελλονύμφου cum λυσσαίνων jungo, ut Alc. 5. οὐδὲ χολαθῆις, ubi or



χάρην aut ἔνεκα supprimi recte monet Monkius. In versu ultimo malim δρῶμεν φίλα.

629. Recte Musgr. ἀξιώσεται—Μεῖζον conjicit, quod tamen non probat Erf. Rectius fecisset, si virgulam post φέρεσθαι delevisset, ut constructio esset: μεῖζ. σοῦ κ. ἡ. Languidior est sensus, si σοῦ κ. ἡ. pro genitivo absolute, ut aiunt, posito accipias.

632. ἐστάναι male Erf. Cum Schæf. malim ἰστάναι: *“sic animatum esse oportet, ut postponas”*—

645. Quid sibi velit τζ, prorsus ignoro. Legerem cum Schutz. ad Choeph. 194. ὡς εἰς τὰ δυσμενῆ. Sententia est similis v. 302-8.

652. δῆα male Br.; nam, ut recte monet Schæf., in hoc particularum complexu δῆτα nunquam conspicitur. Recte igitur Erf. εἰ γὰρ δὴ τὰ γ' ἐγγενῆ. Ἀκοσµα θρέψω nutriam ut sint parum obediētes. Post verba sæpe ponitur adjectivi accusativus, qui effectum ab actione productum denotat. Elect. 1297. ἔσχον ὄργαν ἀναυδον. Phœn. 446. διαλλάξασαν ὁμογενεῖς φίλους. Med. 869. τέγξει χερὰ φοινίαν. Heracl. 575. διδάσκει σόφους doce, ut sint sapientes. Ant. 783. Caesar Bel. Gal. IV. iii. Multo humiliores inferioresque redegerunt.—Nostrum locum cum Heath. verte: *“Si hos, qui natalibus mihi conjuncti sunt, parum morigeros habuero reliquos, quibus nulla mecum generis necessitudo, non omnino iudicabo.”*

655—9. Hos quatuor versus ad Seidleri mentem optime huc retraxit Erf., vulgo positos post v. 663.

662. τοῦδε χρὴ κλίνειν, Erf.—sed ut recte se habeat στήσαι, pro præsentī χρῆ reponere præteritum χρῆν. De diversa horum verborum significatione, v. Elmsl. ad Heracl. 959.

669. Χούτως malim pro κοῦ ται, quod tamen stare potest, si ex Eustathio p. 759, 39. legimus γυναικῶν: minime, si γυναικός cum editionibus vulgatis retinemus. Ται enim generali, non specificæ, observationi præfigitur. Locum sic construas: *“Sic enim pugnare necesse est pro iis quæ decreta et edicta sunt: nec sinendum est ut nos a fœminis vincamur.”* Non enim ante ἡσσήτεα est suppleendum ex versu præcedenti τὰ κοσμούμενα, ut putat Musg. Eleganter enim Attici verbalia in τειν numero plurali efferunt, quod observatum fuit a Corintho de Dial. Att. § lxiii. Cf. Aristoph. Plut. 1084-5. *“Ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἡξίους Πίνειν. ξυνεκποτέ' ἐστί σοι καὶ τὴν τρύγα.* Lysist. 124. 450. Ἀτὰρ οὐ γυναικῶν οὐδέποτε γ' ἡσσήτεα, ubi nostrum locum parodia ridet facetus ille comicus.

673. Conjicit, nec male, Schæferus βεβλάμμεθα sc. τὸν νόον. Facillimam esse mutationem non negabunt palæographiæ periti. Vulgatam tamen defendit v. 1218. ἡ θεοῖσι κλέπτομαι, quod Scholiastes interpretatur: ἡ ἀπατῶμαι ὑπὸ τῶν θεῶν. Comparat Erf. Eur. Phœn. 500. Quod ex nostro fuisse derivatum non dubitat Valckenærius: nam aliquot annis ante actam esse Sophoclis Antigonom, quam Euripidis committerentur Phœnissæ.

678. Recte fecit Erf. qui in textum Musgr. conjecturam χἀτέρᾳ

pro *χάτέρῳ* admisit. Scholiastes legisse videtur *χάτέρως*; unde corruptum est *χάτέρῳ*, ut monet Hermannus in Notis Mss. Totus locus sic legendus: *Γένοιτο μὲν, τὰν χάτέρῃ καλῶς ἔχον.* Sensus est: *Tu quin recte dicis, non negaverim, quanquam et alia ratione recte fortasse se habeat res.*

697. *μὴ νῦν* male. Legendum *μή νυν*, et v. 1318. Cf. Soph. El. 516. 324. Æsch. Prom. 516. Suppl. 206. S. Th. 228. et quæ ibi annotavit Blomf.

713. 'An subaud. [*κατὰ*] *πάντα*? vel etiam sine ellipsi regi potest ab *ἐπιστήμης πλέω*. Musgr. Neutrum mihi placet: *τὸν ἄνδρα πάντ'.* *vīrum quemque.*

714. *Μαλιν ταῦτα.* In his formulis adamant Tragicæ. Prom. 520. Med. 368.

722. Male post *σέβειν* interrogationis notam delet Erf. *Γὰρ* in interrogationibus usurpatum Anglice vertendum *then*, ut v. 724. 727. Hunc versum et superiorem sic construas: 'Non ætatem magis quam opera decet respicere.' *Ἦτανε ἐστὶ ἀνὴρ ὅστις ἐστὶν ἡμεῖς ἡμεῖς ἡμεῖς.* Nam in hoc loco *ἔργον ἐστὶ* non ponitur, sicut putat Erf. pro *χρεῖα ἐστὶ ὅπλον*. Concedo equidem apud Aj. 12. sic usurpari: sed in nostro loco non de necessitate, sed de officio agitur, ut in Phil. 15. *ἀλλ' ἔργον ἥδη σὸν τὰ λοιπὰ ὑπηρετεῖν.* Lysistr. 315. Hujus formulæ exempla conguessit Valck. ad Phœn. 447. Recte observat Musgr. 'in *ἀναδιπλώσεσιν* non semper cavisse videntur veteres, ut vox repetita eandem utrobique potestatem consequeretur.'

729. Sic Phil. 386. *Πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων.* CEd. R. 917, ubi Aristoph. Eq. 860. citat Brunck.

732. In E. *συμμαχεῖν*, quod recte in notis suis defendit, quamvis in textum non admisit Erfurd. Similem constructionem præbent Trach. 1240. Pers. 194, 570, *τυτθὸν ἐκφυγεῖν ἄνακτ' αὐτὸν ὡς ἀκούμεν.* Similes constructiones ex Herod. et Platone protulit Erfurd. ; unde potest defendi mea conjectura ad v. 517.

734. 'Pors. ad Or. 301. pro *ὃ παγκάκιστε* legi jubet *ὃ παῖ κάκιστε* ex Plat. II. 483. Cui scripturæ non modo obstat Trach. 1126. ubi Hyllum filium itidem alloquitur, *ὃ παγκ.*, sed multo magis etiam loquendi usus, ex quo dicendum fuerat *ὃ κάκιστε παῖ.* *ὃ* enim articuli constructionem sequitur. Obverti quidem possunt duo loci ex ipso petiti Soph. El. 86 *ὃ φάος ἀγνόν,* et CEd. R. 58. *ὃ παῖδες οἰκτροί.* verum tantum abest ut illam labefactent regulam, ut stabiliant potius et confirmant. Rationem sic declaravit Herm. ad Hom. Hymn. in Apol. 14. 'Non dicitur *οἱ παῖδες οἰκτροί*, sed *οἱ οἰκτροί παῖδες*. At quoniam *οἱ οἰκτροί π.* dicimus, primarium est *οἰκτροί*, quoniam *οἱ παῖδες οἱ οἰκ.* potius est *οἰκτροί*. Itaque qui *ὃ οἰκτροί παῖδες* dicit, miseros alloquitur qui sunt pueri: qui *ὃ παῖδες οἰκτροί* pueros qui sunt miseri. Aperta est causa, quia hæc formula articuli exemplum deserat, neque *ὃ παῖδες ὃ οἰκτροί* dicatur.' Recte et

ingeniose. In hoc loco Porsoni mutatio est supervacanea.—διὰ δίνης  
ἰὼν πατρί.

759. Οὐ τ' ἂν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ. Optima lect. quam  
sprevisse non debuit Erf. in secunda hujusce fabula edit.

743. Simili modo adhibetur τις Aj. 1138. Ran. 502. Ion. 1311.  
Hip. 876. S. Th. 408. Cf. Valck. ad Hip. 725. ubi simili sensu  
usurpatur ἔτερος.

746. Nī fallor, κλαίων est merus typographicus error. Κλάων  
enim scribendum monuit Pors. Præf. p. iv. et obtemperantem sibi  
habet Erf.

750. De adverb. ἄλγθες v. Brunck. ad Ran. 840. Verbo χαίρων,  
quando *qui pænæ immunis est* significat, notandum ἀλλὰ cum οὐ,  
οὔδε et plerumque οὔτι, semper conjungi.

757. Recte vertit Musgr. ut sit τοῖς θέλουσι ξυνεῖναι.

758, 9. Quod ad sententiam cf. CEd. R. 1073-5.

773. Libri omnes ἀνίκατε μάχαν: recte, ut mihi quidem videtur.  
Conjecturam Tib. Hemsterhusii ἀμάχαν' in textum recipit Br.  
quam jure suo rejicit Musgr. metri causa. Erf. lect. Ἀνίκατ' ἀμά-  
χατ' Ἐφως Hermannō debetur. Sed post ἀνίκα. epith. ἀμάχ. valde  
frigeret.

774. κτήμασι pro βοσκήμασι sumit Br., nomini κτῆμα significa-  
tionem tribuens, quæ nullo confirmari potest exemplo. Displectet  
etiam Erfurdio, ejus humanitatem non satis mirari potes, bellua-  
rum cum puellis consociatio. Per ὅς ἐν κτήμασι πίπτεις intelligen-  
dum est *qui divites invadis*. Huskies in Anal. Crit. p. 49. apposite  
confert Propert. xiv. 15—22.—Sic, ut monet Erf., oppositione ni  
continent versus, laxiorem quidem, sed ipsa laxitate sua tanto simi-  
liorem iis quæ statim sequuntur: 'verbis enim ὅς ἐν κτήμ. πίπ.  
formidolosa Dei potentia, proximis autem versibus blandissimum  
ejus lenocinium graviter ac venuste describitur.'

776. Cf. Hip. 449. &c.

779. Καί σε οὐδείς φύξιμος Br.; sed metri causa φυλάξιμος  
rescribit Erf. Hanc tamen emend. satis daulant ipsius verba:  
'Quamquam autem φύλ. alias cum denotat *qui defendi custodiri que  
potest*, nec, quod ego quidem sciam, activa potestate usquam re-  
currit, nihil tamen obstat quominus de eo accipiamus, *qui devitare  
potis est*.' Plurima, ut opinor, obstant.

783. ἀείκους recte servat Erf. quem videsis.

787. Hunc locum perperam vertit Br., nec melius rem gessit  
Erf. Construas: *Vincit*, sc. Hæmonem, *manifesto ex oculis ejus  
erumpens desiderium formosæ sponsæ*, i. e. ἡ. νύμφ. ἐν. βλ. *patem  
potestatem habens magnis inter principes judiciis*.

795. Cf. Pors. ad Phœn. 381.

796. i. e. ἀνύτουσαν ὄδον [πρὸς] θάλαμον. Cf. Aj. 608. Ἐτι μέ ποῦ  
ἀνύσειν τὸν ἀπώτροπον, τὸν ἀπὸ τὸν Ἄδαν. Or. 1701. Suppl. 1152.  
Hemsterhus. ad Plut. 607.

802. *Malim πάγκοινος* Ἀδης.

813. Bene interpret. Schol. μετ' ἐλευθερίας τεθήξει, ἰδίῳ καὶ καινῷ νόμῳ περὶ τὸ τέλος χρησαμένη. ubi recte contra Musgr. observat Erf. glossam ἰδίῳ νόμῳ non ad αὐτόνομος sed ad μόνῃ δὴ θνητῶν pertinere. Αὐτόν. bene explicat Schol. μετ' ἐλευθερίας.

825. Hic usus τοῦ κατευναίνει non infrequens. V. Æd. T. 961. Hip. 559. Hec. 477.

837. Locis a Musgr. laudatis addas Antig. 149. Τᾷ πολυαρμάτων ἀντιχαρῆσα Θηβᾶ.

840. Legendum ex Schol. ἔρμα. Similem errorem ex Oppian. Hal. iv. 447. delevit Blomf. ad S. Th. 552.

843. Optime confert Erf. Sup. 968.

850. En transitus a genitivo ad accusativ. Cf. Aj. 870. ἩΜ. ἰδοῦ, ἰδοῦ, δοῦπον αὐ κλύω τινά. ἩΜ. Ἡμῶν γε, ναὶς κοινόπλουτον ὁμιλίαν. Dem. Ol. B. 7. Οὐ τοι σωφρόνων οὐδὲ γενναίων ἐστὶν ἀνθρώπων ἐλλείποντάς τι τῶν τοῦ πολέμου, εὐχερῶς τὰ τοιαῦτα ἐνείδη φέρειν. Male igitur μερίμνας pro accus. sumunt Musgr. et Erf.

855. i. e. ἄται ματρώων λέκτρων. Sic v. 785. νεῖκος ἀνδρῶν ξύναιμον. Hip. 335. σέβας γὰρ χεῖρος αἰδοῦμαι τὸ σόν. &c.

867. αὐτόγνωτος explicat Erf. 'qui ex sua tantum animi sententia unumquidque agit,' aut ut Angli dicimus, *self-willed*. Hæc Schæf. Erf. interp. unice probanda. Etym. Mag. Αὐτόγ. Σ' δ' αὐτ. ἄλυσσεν ὀργά. Σόφοκλῆς, ἀπὲρ τοῦ αὐθαίρετος καὶ ἰδιογνώμων τρόπος. Bene comparat Schneid. αὐτογνώμων. Idem significat αὐτοβούλητος: quod adjectiv. in Lexica infer. Zonaras Lex. I. 621. ἐβελοντῆς—ὁ αὐτοβούλητος, αὐτοπροαίρετος. Addere potuisset αὐτόβουλος ex Æsch. S. Th. 1055.

## ON THE PARTICLE *ἄν*.

BY GEORGE DUNBAR, F.R.S.E.

**MOST** of the confusion and uncertainty observed in the writings of philologists respecting the application and meaning of particles, arose from a total ignorance of their original powers, existing commonly in the form of verbs; an ignorance by which various significations altogether different from each other were ascribed to several of them. In none of them is this more remarkable than the different meanings they have given to the particle *ἄν*, the

most common but least understood of all the conjunctions.\* Hoogveen, the most laborious and diligent of all these philologists, has endeavoured to explain its power in the following words: "Particulæ *ἄν* potestas ἀριστολογική, ubi in verbis versatur, suum ipsis actum tollit, et quidem quadruplici modo. Tollitur enim actus, ubi is redigitur vel ad *potentiam*, vel ad *voluntatem*, vel ad *officium*, vel denique ad *tempus futurum*." He then proceeds to give examples of these in their order, without ever reflecting that such different significations must depend upon the context, and that the meaning of the particle must be simply *one* wherever it occurs. This will be rendered, I think, evident by endeavouring to trace this particle to its original source, and by establishing its primary signification from several examples.—Lennep derives it from *ἄνω*, the same, he says, as *ἀνωω*, *perficio*, from which also he derives the preposition *ἀνα*. "Hinc jam *ἄν*," says he, "quasi ab *ἄνα* vel obsoleto *ἄνος* vim accepit particulæ expletivæ et potentialis," &c. This is not at all satisfactory, as is the case with many others of Lennep's derivations, and therefore we must endeavour to trace it to some other source.—It is evident that *ἄν* and *ἔαν* are nearly connected together both in point of form and signification. *Ἐαν*, I imagine, is not derived, as Scheide and Hoogveen suppose, from *ἐάν* *εἰ* and *ἄν*, but from the verb *ἔαω*, *sino*, *permitto*: perhaps the imperative with the *ν* added, or more probably a contracted participle-neuter of the passive voice. *Ἄν* was likely formed in a similar manner from the original verb *ἄω*, or *ἀμι*, or *ἀρμι*, the same with *ἔω* or *ἔω*, *mitto*, *sino*. It was not unusual with the Greeks to prefix the *ε* to several simple verbs and nouns, as Lennep has remarked in his *Analogia Linguae Græcæ*. He has produced several examples: as, *ἔχω* from *χω*, *vado*: *ἔρση* from *έρση*, *ros*: *ἔῤνα* from *ἔῤνα*, *spolia*. To these might be added a variety of others, such as where the *ε* is prefixed for the temporal as well as the syllabic augment, *ἔαγον*, *ἔαυρων*, *ἔελπιζον*, *ἔοπαζον*, &c. According to this analogy, it is not unlikely that *ἔαω* was formed from *ἄω*, the root of the particle *ἄν*, signifying *to give*, *grant*, *allow*.—It is very remarkable that the Anglo-Saxons had a verb of the same signification, viz. *ānan*, from which the imperative *ān* was formed, signifying *grant*, *allow*: a word now become almost obsolete in the English language, but which was frequently used in the time of Shakspeare, as Horne Tooke has remarked in his *Diversions of Purley*. The particle *an* among the Latins also was probably of the same family.

Several examples might be produced to show that *ἄν* and *ἔαν*

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\* For a more detailed account of this particle, I must refer the reader to a small treatise, "on its Origin and General Power," printed with the Analysis of the Greek verb.

have nearly the same meaning, particularly when the former is construed with the subjunctive mood. The following will, I judge, be sufficient : thus Demosthenes, *άν δ' ύπο των πνευμάτων μη δυνάμεθα περι των εν Χερ.* If we are unable by the winds. *Ιστε ως ήμιν, άν μιν νικαμεν ύμας άρετη, ή νικη αίσχυνην φερει, ήδε ήττα, εάν ήττωμεθα, εὐδαιμονίαν.* Plato *Menex.* Be assured, if we surpass you in virtue, the victory brings disgrace upon us ; but defeat, if we overcome, happiness.—Reasoning then by analogy, and from these and other examples, we may, I think, conclude that *άν* and *εάν* are both sprung from the same root, and that the former was from the original verb.

Before proceeding to establish the meaning which from this derivation *άν* must assume, it may be necessary to notice also the probable root and signification of the particle *κε* or *κεν*, as it was used synonymously with *άν* by the early poets, particularly Homer. *Κε*, in all probability, was formed from *κειω*<sup>1</sup> or *κειωω*, to lay down : perhaps the imperative of the former *κειε*, by an apocope, *κε*, lay down. The *ν* is commonly added before a vowel, or in order to lengthen the syllable. *Κε*, therefore, will signify *lay down*, or in other words, *allow*, *grant* ; for, when a condition or supposition is made, what is figuratively *laid down*, may be said to be *granted* or *allowed*.

ένθα κέν ύφιπυλον Τροίην έλον υίεζ Αχαιών,  
εί μη Απολλων Φοιβος Αγηγορα διον άνηκε.

Hom.

If Phoebus Apollo had not sent forth the noble Agenor, *lay down that, grant that*, the sons of the Greeks had then taken lofty-walled Troy.

In like manner the particle *άν* may be resolved, in the following sentence from Aristophanes.—An old woman is asked by Chremylus what her lover chiefly demanded from her, she replies, *ού πολλά και γαρ έννομίως μ' ήσχυνετο.* Not much, for he had an uncommon regard for me.

άλλ' άργυριου δραχμας άν ήτησ' εικοσιν  
εις ήματαίον—

But he *might perhaps* (as it is commonly translated) have asked twenty drachms of silver for a coat : *granted* he asked twenty drachms for a coat : *ού πολλά*, it was not much.—*οκτω δ' άν εις ύποδηματα*, *granted* he asked eight for shoes : *ού πολλά*, it was not much.

The auxiliary verbs *may* and *can*, *might* and *could*, *would* and *should*, by which *άν* is usually translated, are all epithets of power

<sup>1</sup> *κε* is used for *κε* or *άν* by Lampito, the Lacedæmonian lady, in the *Lysistrata* of Aristophanes. p. 117.

flowing from the permission of others, the nature of circumstances, one's duty or inclination. Hence, when any thing is *allowed* or *granted*, or *supposed*, a person *may*, or *can*, or *might*, &c. perform his intention or purpose, whatever it be. The present or imperfect time denoted by them does not depend upon this particle, but upon the context; a circumstance to which it is necessary to attend in the common use of the subjunctive and optative moods. For, according to Dawes in his *Miscellanea Critica*, "the subjunctive is used only after verbs of a *present* or *future* signification," and answers to the Latin *amem*; the optative after verbs of the *past* tense, and answers to the Latin *amarem*." In illustration of this rule, he produces several examples from Aristophanes with the conjunction *ἵνα*: one of each will be sufficient for our purpose at present.

ὅδε μ' ἘΠΟΙΗΣΕΝ τυφλόν.

ἵνα μὴ ΔΙΑΓΙΓΝΩΣΚΟΙΜΙ τούτων μηδενά. Plut. 721.

He made me blind that I *might* not distinguish any of them.

Δος σύ μοι τὸ τριβάνιον,

ἵν' ἈΜΦΙΞΩ τοῦ συκοφαντῆν τούτου. Id. 936.

Give me that thread-bare cloak that I *may* clothe this informer.

I have already remarked, that the different meanings affixed to *ἄν* by Hoogeveen may be all reduced to one simple signification, by stripping it of every adventitious idea derived from the context. As every disquisition of this kind is best understood by examples, I shall take some from each of the four sections in which he affixes to *ἄν* the signification of *posse*, *velle*, *debere* and *futurum esse*.

#### 1. In which *ἄν* signifies *posse*.

Εἰ δὲ τις τοὺς κρατούντας τοῦ πλῆθους ἐπὶ ἀρετὴν προτρέψειεν, ἀμφοτέροισιν ἄν ὠφελησείη. Isocr. If any one would excite the rulers to the people to virtue, *that granted*, he *would* benefit both. In this case, the benefit *could* only accrue from the excitement to virtue; that being *allowed* or *granted*, it of course necessarily follows.

Lucian, in his panegyric upon Demosthenes, says that it was easier to praise him than Homer, as his country was known, and a wide field for his eloquence was open: but, he adds, if this, viz. Athens, had been Homer's country, οὐδ' ἂν εἰς ἐπ' ἰσῆς ἀξίως ἐφίκεσθαι δύναίτο τῷ λόγῳ ὁ Δημοσθένης, *this granted*, no one Demosthenes *would* be able by his eloquence to do justice to his fame. Here it may be necessary to remark, that the verb *δυναίμαι* implies *bodily*

\* The Greek writer have sometimes deviated from this rule by using the subjunctive after verb of the past tense, particularly the imperfect, as Dr. Burgess has shown in his notes upon Dawes *Miscell. Crit.* p. 421.

or mental power; *άν* reflected power, if I may be allowed the expression.

2. In which *άν* is translated by *velle*.

"Generalis particula *άν*," says Hoogeveen, "facultas verbis suum actum eripiendi non semper ad vim *δυνάμειν* reduci debet, sed est ubi *velle* potiusquam *posse* notat," &c.

'Οποσου *άν* πρῖαιο, ὥστε τὴν γυναῖκα ἀπολαβεῖν; said Cyrus to Tigranes, the prince of Armenia: so as to recover your wife, that granted, that put in your power, what price would you give? Tigranes wished to recover his wife: the verb then with which *άν* is connected must imply that inclination. Βουλομένην *άν*, ὦ Σωκράτης, says Euthyphro to Socrates in the Euthyphro of Plato, when that philosopher informed him that the accusation of Melitus was intended for the public good: granted it were so, that is my wish: I would wish it were so.

3. When *άν* is translated by *debere*.

Οὐ μὴν δια τούτ' ἀμεινὸν δοῦναι *άν* γενναίου καὶ στρατηγικοῦ ἀνδρός. Lucian. He ought not on this account to be reckoned better than a noble commander: granted his head was encircled with a diadem, on this account he could not be better, &c. The circumstance of having worn a diadem adds nothing to his merit, he ought not therefore to be reckoned better. Οὐκοῦν, ἔφη ὁ Κύρος, τὰ δίκαια ποιῶν, ἥκιστ' *άν* τὸν ἀμαρτανόντα μιμῶν. Xen. Cyr. b. 3. Wherefore, said Cyrus, by acting justly, this granted, I would by no means imitate an offender. The translation in Latin ought rather to be by *imitaturus sim* than *debere*.

4. When *άν* is translated by *futurum esse*.

Εἰ Φίλιππος λαβεῖ καθ' ἡμῶν τοιοῦτον καιρὸν, καὶ πόλεμος γένοιτο πρὸς τὴν χώραν, πῶς *άν* αὐτὸν οἴσθε ἐτοιμῶς ἔφ' ἡμᾶς ἔλθειν; Dem. Olynth. If Philip should make use of such an opportunity against us, and a war should take place adjoining our country, this granted, how readily do you think he would invade us?—From all these examples, I think it is obvious that *άν* has only one simple, definite meaning, that of denoting conditional power.

I shall now proceed to mention the tenses and modes with which *άν* is commonly construed.

I. The Present Indicative.

The late Professor Porson, in his notes upon Toup's emendations to Suidas, denies that *άν* is ever construed with the present-indicative. Brunck, however, and Dr. Burgess, have produced instances to the contrary from different plays of Aristophanes. The 885th line of the Plutus is quoted by both; In line 395 of the comedy of the Clouds, *άν* is also construed with the present-indicative: ἀλλ' ὁ κεραιὸς ποθεν *άν* φέρεται, λαμπρὸν πυρ. The par-



ticle *άν* is supposed to be the genuine reading. See, also *Aves* 1069, and Anacreon's Hymn to the Dove: *πιουσα δ' άν χορευω*, having drunk, that *granted*, I may dance.—It must, however, be confessed, that very few examples of *άν* construed with the present indicative are to be found. It is safer, therefore, to conclude with Porson, that *άν* ought not to be construed with the present indicative.

11. With the Indicative of the Imperfect, Aorists, and Pluperfect, when used as an Imperfect.

RULE 1. *Άν*, preceded or followed by *ει*, joined with the Indicative of the Imperfect, Aorists, Pluperfect or Perfect, when a supposition or hypothesis is made, is also construed with the Indicative of all these Tenses except the Perfect.

RULE 2: When *ει* is construed with the Optative,\* the Verb in the other member of the sentence with *άν* must also be in the Optative.

1. *Έγω γ' άν ειπον ει παρων ευτυχανον.* *Aristoph. Conc.* 407. If I had been present, *that granted*, I *would* have spoken. *Ει γαρ τότε εκεισε εβοηθησαμεν, ωςπερ εηρηφισαμεθα, προθυμως, ούκ άν ηνωχλει νυν ήμιν ο Φιλιππος.* *Demosth. Olynth.* 3. For if we had then promptly sent our assistance thither, as we had decreed, *that granted*, Philip *would* not now be disturbing us.

2. *Ει, νη Δι', άντι της κακης γλωττης ποθεν Πυρρους πριαιο, σωφρονειν άν μοι δοκοις.*

*Aristoph. Vesp.* 1404.

If by Jove, instead of this foul tongue, you would buy wheat from any quarter, *granted you did so*, you *would* seem to me to have some sense. *Ούκ άν θαυμασάμην, ει μειζων ειποντι μοι γενοίτο παρ' υμων βλαβη.* *Dem. Olynth.* I *would* not be surprised if a heavier punishment from you awaited me mentioning, &c.

It sometimes happens, when *άν* is construed both with the indicative, optative, and infinitive, the condition or supposition usually stated by *ει* must be inferred from the context: I take the following examples from Hoogeveen as an illustration of this remark: *και παντα ταυτα εν ετεροις μεν ισως άν ώκνουσι ειπαιν.* *Isocr. ad Nicocl.* And all this, *if among others indeed*, (*ει αν ετεροις μεν ην*; not *ειην*, as he has it), I *would* be afraid perhaps to mention. *αλλ' ούκ άν άγροικως γε, οίμαι, λοιδωρησειαν*, said Socrates to Phædrus, who had made the following reply to an observation of that philosopher, *και ούτοι άν, ώ Σακράτης, οίμαι, καταγελαυν, ει τις οίεται τραγωδιαν άλλο τι είναι ή την τούτων συστάσιν, πρεπουσαν άλληλοις τε και τω όλω*

\* *ει* is frequently construed with the indicative of the present in the first member of the sentence denoting a supposition in the statement, but a certainty in the fact, and is followed by *άν* in the other member of the sentence. See the example from Plato's Phædrus in this page.

συνισταμένην. *Plato Phædr.* p. 367. *Ed. Bip.* If any one entertains such an opinion, they would laugh at him: But, says Socrates, if he did entertain such an opinion, they would not, I imagine, rudely insult him.—Much depends upon supplying the ellipsis properly in all conditional statements towards understanding correctly the meaning and application of this particle.

Instead of the particle *ει*, as construed with the *indicative* or *optative*, the participle of the verb of existence is frequently either expressed or understood, denoting an affirmation, or the participle of some other verb precedes *αν*, with the same power: thus, *πως εν, αυτος ων τοιούτος, άλλους αν η άσεβεις—επειησεν; Xen. Mem.* How then, he being such a person, could he make others either impious? &c. *ουκ αν γενεσθαι vous κακος καλως φρονων. Soph. Oedip. Tyr.* 600. A mind well disposed cannot become wicked.

### III. With the Future Indicative.

Dawes, in his *Miscellanea Critica*, will not allow that *αν* is ever construed with the future indicative. Dr. Burgess, however, has shown that *κεν*, which has the same power with *αν*, is joined with it by Homer, *Iliad*, *α.* 139. *οδε κεν κεχολωσεται, ον κεν ικωμι.*—Other passages might also be adduced in which *κε* or *κεν* with *ει* is construed with the future indicative, giving it the usual power of the subjunctive of the Aorist: as, *αλλ' αγετ', ει κεν πως θωρηξομεν υιας; Αχαιων.* β'. 72. But, as in Homer's time the particles were used with greater latitude and uncertainty than by later writers, we must therefore endeavour to discover whether they have ever used *αν* with the indicative of the future. Brunck has produced several instances from Aristophanes, contrary to the opinion entertained by Dawes: *αρα γε ταυτ' αν εγω ποτ' οφωμαι; Nubes*, 465. Pray shall I ever behold it? *Shall it ever be granted me to behold it?* *ως σκηβιν αν αγων ουτος ουκ εσθεται.* Since this contest (your grievances being allowed) will not, cannot admit of consideration. See also *Vesp.* 942. *Nubes*, 1157. The examples, however, are so few that it appears safer not to follow them.

### IV. With the Subjunctive.

"*Αν*," says Dawes, "is never construed with the subjunctive unless accompanied with certain other words."—These, which he has not mentioned, are the relative *ος*, &c.; *ος αν*; *οσος αν*; *οστις αν*; *οποτερος αν*; *ου αν*; *οπου αν*; *ιν αν*; *ως αν*; *οπως αν*, translated by the Latin *ut*.—*οποτεαν*; *υταν*; *οσακισ αν*;—*επαν*, *επειαν*; *επειδαν*; *επεικε*; *επεικεν*;

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<sup>1</sup> *Επειδαν* is construed by Lucian with the indicative. *Dialog. Mort.*; *επειδαν ημεις οίμωζομεν και στενημεν—επιγινωσκει.* Whenever we lament and groan—he laughs at us. It is also construed by Xenophon with the optative: *επειδαν οικουις ελθης.* *Cyr.* Whenever you return home. The reading should be *επειδαν*.

έως άν; πριν άν; <sup>1</sup> όφει άν, <sup>2</sup> or κεν; and a few others. <sup>3</sup> After verbs denoting *past time*, they are commonly followed by the optative.

It would be quite superfluous to give a number of examples upon each of these; one or two will be sufficient: thus, *Xen. Cyr.* οί δ' άν εν τοις έφηβοις διατελεσωσι τα νομιμα ποιουντες. *Whoever* among the youths steadily perform the duties prescribed by law, ειδ' όποτεν ήκη έπι το δεικνον. *Then* whenever he comes to supper. άπανθ' ός' άν λεγω. *Aristoph. Achar.* 355. All whatever I may say. έως σεαυτον άν λαβης διαρραγης. *Id. Pac.*

Άν, however, when it is merely conditional, and has the same power with έαν, is also construed with the subjunctive: thus, όπως ούν μη άπολη μαστιγουμενος, επειδη οικoi ειης, άν, παρα τουτου μαθων, ήκης, &c. *Xen. Cyr.* *Beware* lest you be whipped to death, when you return home, *if*, having learned from him, you come, &c. μη τοιουν, ώ άνδρες Αθηναιοι, θαυμαστη άν παραδοξον είπω τι τοις πολλοις. *Dem. Olynth.*

#### V. Άν construed with the Optative. <sup>4</sup>

Άν is construed with the optative of all the tenses except the *future*, chiefly after verbs denoting past time; for, as it was before remarked, the optative has *generally* the same relation in point of time to the subjunctive, as the imperfect has to the present.

It is unnecessary to multiply examples, as many have already been given, and others may be found in every Greek author. See below, where άν is construed with the optative after the interrogative particles πη, ποι, ποθεν, &c.

#### VI. With the Infinitive.

Όσπερ και τον Δαιδαλον φασιν οι άνδριαντοποιοι νυν—καταγελαστον άν είναι. *Plato Hipp. Maj.* As the statuaries now-a-days say that Dædalus *would* be laughed at. οιονται γαρ τους άχαριστους, και περι θεους άν μαλιστα άμαλως έχειν, &c. For they think that the

<sup>1</sup> The tragedians, says Elmsley, do not use the subjunctive with πριν άν unless there be in the preceding member of the sentence a negation or prohibition: thus, κωδ άπειμι προς δομους παλιν, πριν άν σι γαιως περιγονων έξω βαλω. *Eurip. Med.* 277. The same, he adds, must be stated of the optative. See *Annot. in Eurip. Med. Museum Crit.* No. 5.

<sup>2</sup> Frequently with the subjunctive after præterite verbs. See *Brunck's Annot. ad Apoll. Rhod.* 17.

<sup>3</sup> Occasionally the tragic poets and prose writers omit the άν after some of these indefinites.

<sup>4</sup> Άν is never construed with the genuine optative, i. e. when a wish is expressed by it, but with the potential: thus, ώ πατή, γυναικ πατρος ιδιουχοσιγο. *Ajax Soph.* O son, may you be more fortunate than your father. γυναι άν, you might become. See *Brunck's Annot. ad Aristoph. Equit.* 400.

ungrateful *must* be exceedingly careless, &c. It is not construed with the *future* infinitive. See *Dawes, Miscell.*

VII. With Participles.

ἄνδρες δ' οἱ καὶ μεμψαμένοι πολλὰ καὶ δίκαια ἄν ἐπεινοῖς εἰκότως.  
*Dem. π. στεφ.* When you who *might* have with reason justly complained against them. ὥς οὐδ' ἄν, εἰ τι γένοιτο, ἐτι συμπνευσόντων ὑμῶν καὶ τῶν Θηβαίων. *Id.* That the Thebans and you, should any thing happen, *could* no longer conspire together. ἀτὰρ, ὦ πατέρες, ἔφη, σὺ εἰ ἐνόησας τίνα πόρον καὶ ἀπ' ἐμοῦ ἄν προσγεννημένον. *Xen. Cyr.* But, father, said he, if you perceive any resources that *could* even be provided by me.

VIII. *Áν* repeated with the same Verb.

1. *Áν* is frequently repeated in long sentences, where several particulars intervene between the conditional statement signified by it at the commencement of the sentence, and the verb with which these particulars are connected.

2. *Áν* is frequently repeated for the sake of emphasis, or for calling the attention particularly to the nature of the condition suggested by it.

The following sentence from the *Acharnenses* of Aristophanes, will exemplify both these observations.

οὐκ ἄν ἐπ' ἐμῆς γε νεο-  
 τητος, ὅτ' ἐγὼ φέρων  
 ἀνθρώπων φόρτιον  
 ἡκολούθουν Φαῦλλῳ τρέχων,  
 ὥδε φαυλῶς ἄν ὁ  
 σπονδοφόρος, ὅπ' ἐμῶν δι-  
 ακομένος, ἐξέφυγεν,  
 οὐδ' ἄν ἐλαφρῶς ἄν ἀπεπλιξάτο.

1. *στας ἄν, ὅσπερ οὗτος, ἐπὶ τῇ εἰσοδῷ, ἔπειτα, ὅποτε βουλοῖτο εἰσελθεῖν, ἔπ' ἀρίστον, λεγοίμ' ἄν, &c. Xen. Cyr.* Having stationed myself, like him, upon the threshold, then, whenever he should wish to enter, I *would* say.

2. *πῶς δὲ γ' ἄν καλῶς λεγούσιν ἄν, εἴπερ ἐσπείσω γ' ἀπαξ, οἷσιν οὔτε βῶμος, οὔτε πίστις, οὐδ' ὄρκος μὲνει;*

*Aristoph. Achar.*

How *can* you, how *can* you say it was properly done, if you have but once formed an agreement with those who regard neither altar, nor good faith, nor oaths? ἔδρασ' ἄν, εὐ τοῦτ' ἰσθ' ἄν. *Soph. Œdip. Tyr.* 1438. I *would* have done it, be assured I *would*.

<sup>1</sup> *Áν*, says Elmsley, is never repeated with the subjunctive. See *Prometh. Vinc.* Bloomfield's note on v. 795.

## AN ESSAY ON THE GREEK PASTORAL POETS

TO THE EDITOR OF THE CLASSICAL JOURNAL

shall probably be thought to differ in the following Essay from preceding writers on Pastoral Poetry. I have however formed my opinions from the works of those Poets who have been eminently successful in this species of Poesy, chiefly indeed from Theocritus. This will perhaps be a safer and more useful method to endeavour to establish laws for Pastorals than upon any metaphysical and speculative principles of criticism

JOHN MACGILWRAI.

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### §. 1. *Of Rural Scenes and Manners in general.*

THAT a fondness for rural scenery is natural to man, has been often observed. I believe there are few persons who can prefer at all times houses and streets with the amusement of towns, to the romantic and pleasant views of the country. It may be with some truth affirmed, that the manners also of the country are upon the whole more innocent than those of a great town, because, on account of the thinness of its population, there are fewer temptations to vice, and fewer opportunities for depraved indulgence. If how-

ever we think that perfect innocence reigns in the country, we shall be as much disappointed as that amiable man Mr. Cowley the poet was, when he retired from the city and the court to Chertsey in Surrey. Wherever mankind are to be found, whether in towns or the country, in savage tribes or polished nations, there is also to be found a mixture of vice and misery. We have the same sad tale from every quarter. It is therefore as chimerical to believe in the pure innocence and unmingled happiness of Arcadia as in the actual existence of the golden age. Both may charm the imagination of the poet, but cannot much engage the attention of the historian or the philosopher.

It may be said in support of the golden age, that the notion of it is derived from some tradition of man's primitive state of innocence as revealed in the writings of Moses. From the very early period of time to which it is referred in Hesiod, the Politicus of Plato, and Ovid's *Metamorphoses*, and from some other circumstances, I am inclined to think that this may be really the case. We may further venture to affirm with some degree of probability, that mankind, notwithstanding some atrocious actions, would not become so generally corrupted in the very first ages of the world, as they did in the progressive course of centuries.

In favor of the fancied happiness of Arcadia, it may at least be said that there is a more striking simplicity of manners and less of fretting constraint in the country, than in cities and the scenes of polished life. This simplicity is more pleasing to an uncorrupted taste than that elegant ease which is the last polish of a refined education and the most genteel company. This ease of manners is seldom to be seen and seldom comprehended by those who converse with the person who has had the good fortune to acquire it. Those who do comprehend it will not perhaps so highly prize it, as they know it is in a great measure the effect of concealed art and of habit. On the other hand, certain strokes of native simplicity of character irresistibly charm all men.

In the next place, the air and scenery of the country is favorable to health, which is a considerable ingredient in human happiness. Its views also give us an idea of liberty, soothe the spirits, and delight the imagination. When fretted with cares and the ill temper of other persons, I have sometimes experienced the most pleasing relief from plunging into the thick gloom and calm silence of a great wood, where nothing was to be heard but the melody of birds, the murmuring of streams, or the leaves whispering and rustling in the breeze. Some parts of the country are no doubt more romantic and charming than others, yet scarcely any part has so tame and joyless a character as not to present some features which will please both in the actual prospect and still more in description. Its occupations and amusements are in general agree-

able, and though some of them are less so than others, yet hardly any of them disgust us when described by a man who is skilled in sketching with the pencil of nature.

Horace beautifully illustrates the force of this original passion in man for rural objects from the practice of planting groves, amid the superb buildings and columns of Rome, and from the wish to have a town-house which may command an extensive prospect of the country. He represents this passion to be so strong that it cannot be conquered by the most fastidious acquired taste.

Nempe inter varias nutritur Sylva columnas,  
Laudaturque domus, longos que prospicit agros.  
Naturam expellas furcâ, tamen usque recurret,  
Et mala perumpet furtim fastidia victrix.

Hor. Ep. Lib. I. Ep. 10.

Though this elegant poet had familiar access to the politest company in Rome in its Augustan age, yet we find him always in his heart attached to the country. The most pleasing passages in his satires and epistles are those in which he describes this predilection.

Those who have spent their earliest and happiest years at a distance from the smoke and bustle of the town, will probably in future life be more particularly enchanted with rural prospects and descriptions. Those again, who have been in their youth accustomed to bold and romantic scenery, will probably find a languor and depression of spirits when they remove into a flat and level country. But those, who from tame and uniform prospects make a transition into grand, mountainous and rocky regions, will be struck with wonder and solemn awe.

Among the occupations of the country, that of tending flocks and herds, appears very pleasing to the imagination, whatever may be the feelings of those whose actual employment it is. It is no wonder then that Pastoral Poetry, which gives us a representation of that innocent and seemingly happy mode of life, has so universally pleased, when executed by true genius. As the pastoral life naturally advances to the agricultural and blends itself with it, we shall hardly find any poet whose ideas are purely pastoral. Thus we have harvest-scenes in Theocritus. One might on the first thought imagine that it would be easy to write an humble eclogue. Yet it appears that it is a very difficult species of poetry from the small number of those who have succeeded in it, and we may affirm that it is no less dangerous to touch the Sicilian reed than the Theban lyre.

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<sup>1</sup> An ancient writer has said prettily but quaintly: "*pastorum vitam esse incentivam, agricolarum succentivam*" tibiã.

§. 2. *Of the Origin of Pastoral Poetry.*

THERE have been different opinions concerning the origin of Pastoral Poetry. That ingenious and useful critic, Dr. Blair, says in his Lectures on Rhetoric: "Though I begin with the consideration of Pastoral Poetry, it is not because I consider it as one of the earliest forms of poetical composition. On the contrary, I am of opinion that it was not cultivated as a distinct species, or subject of writing, until society had advanced in refinement. Most authors have indeed indulged the fancy, that because the life which mankind at first led, was rural, therefore their first poetry was pastoral, or employed in the celebration of rural scenes and objects. I make no doubt that it would borrow many of its images and allusions, from those natural objects with which men were best acquainted; but I make as little doubt, that the calm and tranquil scenes of rural felicity were not by any means the first objects which inspired that strain of composition; which we now call poetry. It was inspired in the first periods of every nation by events and objects which roused men's passions, or at least awakened their wonder and admiration.

"The actions of their gods and heroes, their own exploits in war, the successes or misfortunes of their countrymen and friends, furnished the first themes to the bards of every country."

He afterwards adds: "It was not till men had begun to be assembled in great cities, after the distinctions of rank and station were formed, and the bustle of courts and large societies was known, that Pastoral Poetry assumed its present form. Men then began to look back upon the more simple and innocent life which their forefathers led; or which at least they fancied them to have led: they looked back upon it with pleasure; and in those rural scenes and pastoral occupations, imagining a degree of felicity to take place, superior to what they now enjoyed, conceived the idea of celebrating it in poetry. It was in the court of King Ptolemy that Theocritus wrote the first pastorals with which we are acquainted," &c.

Though much respect is due to the judgment of Dr. Blair as a sober and philosophical critic, yet I cannot assent to his opinion on this occasion, as it is contrary to the tradition of antiquity. It seems not improbable that poetry may have appeared in various forms at the same period of society, as in hymns to the gods, in songs in praise of valiant achievements, in love-songs, and in descriptions of rural scenes and manners; or we may say, that the first poetry of a country will depend on the character and employments of its inhabitants. The specimens of the Lapland poetry which have been translated in the *Spectator*, furnish a proof of



this. Odes celebrating great military expeditions or revolutions, were more likely to be preserved than eclogues or ballads on humble rustic themes. Though Theocritus is the earliest pastoral poet we have now extant, yet it is by no means clear that he was the first who attempted that strain of poetry. The same honour is attributed to his countryman Daphnis, the Sicilian shepherd, whom he celebrates in his first *Idyllium*. It is more probable that Theocritus improved to its utmost perfection a species of composition before known in different parts of Greece. I think also that the probability is that he wrote most of his genuine pastorals, before he went to the court of Ptolemy. I see no reason why we may not with the ancients attribute the origin of Pastoral Poetry to Arcadia. This country was surrounded by mountains on all sides; and consequently less subject to the ravages and devastations of war, and more likely to indulge in rural music and poetry. Pan, the reputed inventor of the pipe, is represented by Virgil in his fourth eclogue as the favorite deity in Arcadia. The Arcadians are also mentioned as particularly skilled in music, in the tenth eclogue. It is true indeed that we have other traditions of this matter from the ancients. The invention of pastoral poetry is ascribed to Apollo, when he tended the flocks and herds of Admetus king of Phœæ in Thessaly. If we admit with the Abbé Banier, that Apollo was a king of Arcadia, who being dethroned by his subjects for the severity of his government, took refuge with Admetus, this tradition will not appear so romantic.

In the short preliminary notices to Theocritus, we have three other different accounts, which I shall mention. The first is as follows. Bucolic poetry is said to have been first invented in Lacedæmon, and to have been brought to a state of high improvement there. In the time of the Persian invasion, the time of the festival of Diana Caryatis (which ought to be celebrated by virgins,) arrived. These being concealed on account of the general confusion and alarm in the country, the shepherds entered the temple of the goddess, and chanted her praises in their own peculiar hymns, which grew into a custom.

The second tradition is this: that Orestes came with the statue of Diana, which he had brought from the Tauric Chersonesus and washed in the streams by Rhegium, into Tyndaris in Sicily. The people of the country celebrated the goddess with their peculiar hymns. It only remains to state the last account, which is

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<sup>1</sup> In the seventh Eclogue we have "*Arcades ambo*," which I suppose with Servius, means, "*as skilful as Arcadians in singing*;"—not real Arcadians, or of Arcadian origin by their ancestor.

said to be more probable. After a violent dissension in Syracuse in which many citizens lost their lives, the survivors were reconciled, and this reconciliation was thought to be brought about by the influence of Diana. The shepherds and herdsmen overjoyed, brought an offering, and celebrated the goddess in hymns. Afterwards pastoral odes became customary.

However contradictory and improbable these traditions may seem, they tend to show that the origin of Bucolic Poetry is lost in fable and remote antiquity. It was, perhaps, at first a rustic religious hymn only, and afterwards diverted to other subjects. Thus tragedy is said to have sprung from the hymn which was sung when the goat, as the destroyer of the vine, was sacrificed at the time of the vintage to Bacchus. It is remarkable that even in modern Europe, we had moralities and religious interludes before we had regular tragedies and comedies. There are some, however, who think that tragedy, a word compounded of *τράγος* and *ᾠδή*, was so called from a contest in poetry and music; in which a goat was given as a prize to the conqueror. They have a verse of Horace in their favor, as well as many other authorities:

*Carmine qui tragico vilem certavit ob hircum.*

Hor. de Arte Poet. 220.

On this supposition we might conclude that even tragedy took its rise from pastoral. That it was usual for shepherds to play on pipes in the most ancient times, we learn from Homer. Thus we have in the description of the shield of Achilles:

— δὲ δὲ δ' αὖ ἐποντο νομῆες

*Ταρπόμενοι σύριγγι.* Iliad. Σ. 525.

The tending of flocks might be an employment of some dignity in certain parts of Greece.

We learn from Varro, that Dicaearchus, a great historian and philosopher, wrote a full account of the ancient pastoral life of the Greeks before they had learned to plough the ground, or to plant and prune trees; but as that book has not reached our times, we must remain much in the dark as to the manners of so remote a period. I shall here subjoin a few more particulars from the prolegomena to Theocrius, but without vouching for the truth of them, as I know not on what authority they are founded. Some pastoral poems were called *Βουκόλικά*, some *αἰπόλικά*, and some

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\* Aristotle says that comedians were so called from their strolling about the villages, *κατὰ κωμὰς*, and this might in his time appear a very probable derivation of the word. Yet comedy might have taken its first rise from a village song or hymn. So I take *κωμίζω* to signify "to go dancing and singing like a villager to court a mistress," and *Comus* to signify the god of rural mirth and revelry, when men began "to praise the gods amiss."

ποιμένα. They came at last to be all called Bucolics, because the ox is a more excellent animal than the goat or sheep.<sup>1</sup> The actors sung them with bread, on which the figures of wild beasts were impressed, suspended to them; with a scrip full of every kind of seed; with wine in a leathern bottle, from which they offered a taste to those whom they met; with garlands on their heads; with deers' horns protended, and crooks in their hands. The conqueror received the bread of his rival. It is said that a custom continued in Syracuse, that those who were vanquished went about to places in the vicinity of the town to beg for food; and that they received other things besides, which were likely to occasion mirth and laughter; and that they finished with this benison as an epilogue :

Δέξαι, τὰν ἀγαθὴν τύχην, δέξαι ὑγίαιαν

Ἄν φέρομεν παρὰ τῆς θεοῦ, ἂν ἐκαλέσαστό τηνα :

That is : "May you meet with good fortune and enjoy good health, which we bring from the goddess<sup>2</sup> that has been now invoked."

It might appear to us incredible that shepherds should be able to contend with each other in extemporaneous verses; but we now know from the modern improvisatori in Tuscany, that this is very possible. We have specimens of such contests in the fifth, eighth, and ninth Idylliums of Theocritus. We may conclude that the ancient amœbean or alternate pastorals were like these, though composed in a ruder strain.

The term εἰδύλλιον, Idyllium, which is applied to the poems of Theocritus, is evidently a diminutive noun derived from εἶδος. We find the word εἶδος applied to the Odes of Pindar, whatever may be the meaning of it when thus used, whether it signifies a description, picture, representation, vision, or miscellaneous poem.

### §. 3. Of the Greek Bucolic Poets; with some historical reasons for the practice of using different Dialects.

As we have so little light to guide us in our inquiries into the early state of pastoral poetry, it would be idle to attempt to form our ideas of its true character from a period of which we have no distinct information, and of which no compositions remain. Dr.

<sup>1</sup> Diana. Perhaps the figures of wild beasts on the bread suspended from the singers, might allude to Diana as a huntress and the destroyer of wild animals. Their horns might also allude to the horns of Diana, as they are said to have had horns; or perhaps they intended to personate satyrs.

<sup>2</sup> Ἐκαλέσαστό τηνα—i. e. read *τηνος* for *τηνα* appears too rash, and to take *τηνα* in the neuter plural seems tame. Perhaps these words were first uttered by females.

Johnson with much good sense has observed, "In writing or judging of pastoral poetry, neither the authors nor critics of later times seem to have paid sufficient regard to the originals left us by antiquity; but have entangled themselves with unnecessary difficulties, and advanced principles, which having no foundation in the nature of things, are wholly to be rejected from a species of composition, in which, above all others, mere nature is to be regarded."

It were to be wished, however, that Dr. Johnson had taken Theocritus for his guide rather than Virgil; and that he had drawn his ideas from the original rather than the copy. It was from studying the original authors who were universally allowed to have been successful in their attempts, that Aristotle and other ancient critics formed their ideas of excellence in every kind. Yet we are not to be so superstitiously devoted to former models, however perfect, as to refuse to a man of superior genius the liberty of deviating from them fortunately and judiciously. This would be like keeping the human mind in fetters, a circumstance from which it has often suffered, and by which its exertions have been checked. I propose in what follows to give a slight sketch of the Greek Pastoral Poetry. All the remains of this kind which we have, are the *Idylliums* of Theocritus, and a few *Idylliums* of Moschus and Bion with their fragments.

They are for the most part written in the Doric dialect. Without entering into any elaborate inquiry into the migrations and dispersions of the Ionians, Dorians, and Æolians, the reputed descendants of Ion the grandson, and of Dorus and Æolus the sons, of Hellen, who is himself said to be the son of Deucalion and Pyrrha, I shall just mention the information which Strabo has left us concerning the Greek dialects in his eighth book. "There being four dialects, we affirm that the Ionic is the same with the ancient Attic (for they who then inhabited Attica were called Ionians, from whom sprung the Ionians who led colonies to Asia, who use what is now called the Ionic dialect), and we affirm that the Doric is the same with the Æolic." He means that the Doric is the same with the primitive Æolic, which the Æolians spoke before they migrated into Asia. From him we learn that Æolian colonies passed over into Asia immediately after the time of the Trojan war, four ages before the Ionian colonies; and that the Æolic was anciently spoken by all the inhabitants of Greece both within and without the Isthmus, except the inhabitants of Attica. Thus, we find, there were originally only two dialects, if we credit Strabo, a writer of sound judgment and extensive information.<sup>1</sup> Jamblichus, indeed, in his life of Pytha-

<sup>1</sup> Dionysius of Halicarnassus nearly agrees with Strabo in this account of the Greek dialects.

goras says, "That it was confessed as a truth, that the most ancient dialect was the Doric, next to the Æolic so called from Æolus; the third, the Ionic, derived from Ion the son of Xuthus; the fourth, the Attic, established by Creusa the daughter of Erechtheus, and this was three generations subsequent to the former." But Meursius has remarked that the assertion of Jamblichus in regard to the Attic dialect is a mistake.

Bishop Squire, in his Inquiry into the origin of the Greek language, has shown that the land of Greece is more than once expressly called the land of Javan or Ionia, in the sacred writings; and that the Syrians, Persians, Arabians, and the Barbarians in general, called all the Greeks Javans or Ionians, a name derived from Javan the grandson of Noah. According to this system, I should conclude that the Ionic was the primitive dialect. Accordingly we find that the most ancient poets, Homer and Hesiod, used chiefly the Ionic. This last circumstance may however admit of a different explanation. The Abbé Barthélemi in his Travels of Anacharsis observes, that it would be absurd to suppose that Homer formed his poetical language from the various dialects. It is much more probable, that he used the poetical dialect of the country in which he lived. Now we learn from Homer's Hymn to Apollo, which is allowed by Thucydides to be genuine, that he lived when blind in Chios, an island just opposite to Ionia. Simonides and Theocritus both call him a Chian. If we should grant that he was born in Smyrna, that also was an Ionian city.

If we pursue this principle which we have adopted in the case of Homer, we shall find it of pretty extensive application. It may, however, be asked why Hesiod, who lived at Ascra in Bœotia, and whose father came from Cumæ in Æolia, wrote in the Ionic dialect; and why his countryman, Pindar the Theban, wrote in the Doric. To this it may be answered, that the dialect of Bœotia in Hesiod's age was perhaps the Ionic. This appears the more probable, because we have seen in Strabo, that the primitive dialect of Attica, a country just bordering on Bœotia, was the Ionic. The Æolians afterwards possessed Bœotia, and established their Æolic or Doric dialect. This is probably the reason why Pindar, who wrote many centuries after Hesiod, calls his own poetry in the first Olympic Ode, by the term "*Ἰολητὴ μολεῖν*, the Æolian Song." In the fragments of that very ancient poet Tyrtaeus, we find a strong mixture of the Ionic. He lived in Attica, but he is said by Suidas to have been a native of Laconia or Miletus. I conclude from his language, that he was from Miletus the capital of Ionia. In the remains of Mimnermus, we find a slight mixture of the Ionic: he was a native of Colophon in Ionia. The beautiful and singular poetry of Anacreon is in the Ionic

dialect. He was a native of Teos in Ionia.<sup>1</sup> Solon the Athenian legislator was born at Salamis, and educated at Athens. The style of his poems is slightly affected with the Ionic, from which it is not unlikely that it was then the poetic dialect in Attica; but as Solon was a great traveller, he might have acquired it in other countries. He was contemporary with Minnermus. Hippocrates, who was a native of Cos or Coos, an island near Miletus, wrote also in the Ionic. On similar principles, we can easily see why Alcæus and Sappho wrote in the Æolic dialect. They were both natives of Lesbos in Æolia.

One of the earliest writers in the Doric dialect was that great poet, Stesichorus a Sicilian. He was born in Himera, and was contemporary with Sappho and Alcæus. This shows us the antiquity of the Doric as a poetical and lyric dialect in Sicily. Stesichorus is highly praised as a lyric writer by Quintilian. We learn from Theocritus<sup>1</sup> himself, that the people of Syracuse were a colony from Corinth, and spoke the Doric. The celebrated Simonides of Ceos, is said to have written in the Doric. The small and beautiful poem on Danaë, exposed with her infant Perseus in a boat during a violent tempest, is indeed slightly tinged with that dialect. Other fragments generally ascribed to Simonides partake more of the Ionic, and may perhaps have been written by another Simonides, a native of Amorgus, one of the Sporades.—Bacchylides was the nephew of Simonides, and seems to have written more in the Doric manner than his uncle, if we may judge by the little that remains of him. The poet Alcman wrote in this dialect: 'I have already mentioned Pindar the prince of lyric poets, and endeavoured to show the reason of his composing in the Doric.—To come now to Theocritus; it was surely natural for him to use the dialect of his own country, when writing pastorals, to which it seems particularly adapted. On this occasion it may be asked why Empedocles, a native of Sicily, does not seem by the remains we have of him to have written in the Doric?' To this we may answer, that we learn from Aristotle, that Empedocles was a great imitator of Homer (*Ὁμηρικὸς*), laboured and forcible in his manner of expression, full of metaphors, and used every other invention he could to improve the beauty of his poetry. Epicharmus the Sicilian comic poet wrote in the Doric dialect, as appears from an epigram of Theocritus.

It must appear evident to every one, that such writers as Æschylus, Euripides, Sophocles, Aristophanes, Plato, Thucydides, Xenophon, &c. must necessarily, from the place of their nativity or from their education, write in the Attic dialect.

<sup>1</sup> Theocrit. Idyllium xv. v. 91—92.

It is not necessary here to account for the dialect of later writers, when established models of each were generally known. A writer might then use that which seemed most agreeable to his own taste, to the nature of his subject, or to the fashion among those for whom he wrote. Thus Dionysius of Halicarnassus wrote in the Attic dialect, because it was in his time esteemed the most polite. So Bion, who was a native of Smyrna, finding the Doric used by Theocritus in pastoral poetry, might naturally enough have imitated him. But Bion appears to have lived in Sicily, as Moschus, who was undoubtedly a Sicilian, acknowledges him for his master. Moschus says, "that Homer and Bion were both dear to the fountains; that the former drank from the Pegasean fountain, and the latter from Arethusa :

ὃς μὲν ἔπιγε

Παγᾶσιδος κρήνας, ὃ δ' ἔχεν πόμα τᾶς Ἀρεθοῖσας.

Whether we can understand from this, that Bion lived near Arethusa, or only that he cultivated the Sicilian poetry, as Homer was the chief poet in Greece, I shall not pretend to determine.

Before we quit this subject, we may naturally inquire why the Attic dramatic writers frequently retain the Doric in their odes or choral songs. Perhaps the song of the goat was originally in the Doric, and the choruses continued to be composed in the same through custom; or it may have been for the Doric music. We have besides seen, that the first great lyric poets wrote in the Doric, or in its kindred dialect the Æolic. So that it might in a manner be considered as particularly appropriated to lyric composition, after the examples of Stesichorus, Alcæus, Sappho, Alceon, and Pindar. Dr. BURGESS, the Bishop of St. David's, in his Annotations on "*Dawes's Miscellanea Critica*," has given a somewhat different account of the *Greek Dialects*; but I have not found my sentiments altered by the opinions of that learned and ingenious prelate.

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## GREEK DIALECTS.

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THE following compendious sketch of the Greek dialects was drawn up, nearly eight years ago, by one of the Classical Lecturers at Cambridge, for the use of the *Freshmen*, (as they are called) at their general examination. The person who has sent us the article will not be answerable for the entire correctness of the detail, as it was taken down at the time in short hand, with a private view only, and not the least idea then of its ever being com-

mitted to print. He however takes it upon him to say, that if there be any inaccuracy in it, it is but of the most trifling kind. As it was given to *Freshmen* by a lecturer, as famed now for the goodness of his lectures as he was then, and under whose authority future *Freshmen* may yet come, it is hoped that its insertion in *The Classical Journal* will hereafter have its use.

The Grecian Dialects are, strictly speaking, three :

(1.) The *Ionic*, spoken by the inhabitants of Attica, Achaia, and Ionia. [The Athenians and Achajans are called by Homer *Ἰάονες*. *Ἰάονες* is applied to the Athenians by Æschylus.]

(2.) The *Doric*, spoken in the mountainous parts of Greece, particularly those in Peloponnesus.

(3.) The *Eolic*, which was the oldest, (and similar to the *Doric*), spoken by the Thessalians and Bœotians, who introduced it into the Peloponnesus.

(1.) The *Ionic* was carried into Asia by Neleus, the son of Codrus—was there spoken in its original form—but in Attica changed into a more refined and elegant state, called the *Attic*—which, in fact, is nothing but contracted Ionic.

The Attic is divided into three classes :

<i>The Old.</i>	<i>The Middle.</i>	<i>The New.</i>
Under this,	Aristophanes,	Xenophon,
Thucydides,	Plato,	Menander,
Æschylus,		Philemon,
Sophocles,		Isocrates,
Euripides,		Demosthenes,
		Æschines,

and the other orators.

The tragedians used an older cast of language than was employed by the Attics in their common writings. Hence we find the Ionic forms, *μοῦνος*, *ξεῖνος*, *δοῦρι*, *Οὔλυμπος*, &c. Æschylus, of the three tragedians, has the most of these forms; Euripides, the fewest. More of these are to be found in the choruses than in the dialogue.

The Attic, as we have said above, is a contracted kind of Ionic; because the Ionians delighted in the Dactylic or Heroic measure, while the Attics were more partial to the Iambic and Trochaic.

<i>Ionic.</i>	<i>Attic.</i>
ἔσω-όσω-άσω	ἔω
καλέσω	καλῶ
ὁμῶσμαι	ὁμοῦμαι
ἔρέω	ἐρῶ
κομίσω	κομιῶ
ἐλάσω	ἐλῶ



In these cases  $\overset{\sim}{\sim}$  ( $\overset{\sim}{\text{ἰρῶ}}$ ) is cut down into the  $\overset{\sim}{\sim}$  ( $\overset{\sim}{\text{ἰρῶ}}$ ). But, when the antepenult is long by position, the Attics retain the Ionic form. So both Attics and Ionics say  $\chi\omicron\rho\tau\acute{\alpha}\sigma\omega$ ,—because it suits either the  $\overset{\sim}{\sim}$ , or  $\overset{\sim}{\sim}$ , or  $\overset{\sim}{\sim}$ .

*Ionic.*

σημανέω  
φανέω  
-άσομαι  
-όσομαι  
κολάσομαι

*Attic.*

σημανῶ  
φανῶ  
-ῶμαι  
-οῦμαι  
κολῶμαι

N. B. A short syllable precedes these contractions,

-ίτω -ίσομαι  
ὄνειδίσω ὄνειδίσομαι  
φροντίσω

-ιῶ ιούμαι  
ὄνειδιῶ ὄνειδιούμαι  
φροντιῶ

without reference to the preceding syllable, as in  $\chi\omicron\rho\tau\acute{\alpha}\sigma\omega$ .

The Ionics discarded the augment—the Attics never, except in the case of  $\chi\rho\eta\tilde{\nu}$  and  $\acute{\epsilon}\chi\rho\eta\tilde{\nu}$ , which are used promiscuously. [See Porson's Preface to the *Hecuba*.]

*Old Attic.*

ρσ and σσ  
θάρσος  
θάλασσα

*New Attic.*

ῤρ and ττ  
θράσος  
θάλαττα

The New Attics disliked the  $\Sigma$ . Hence Euripides is ridiculed for his  $\sigma\iota\gamma\mu\alpha\tau\acute{\iota}\sigma\mu\alpha\tau\alpha$ ,

$\acute{\epsilon}\Sigma\omega\Sigma\acute{\alpha}\Sigma$ ,  $\phi\acute{\omega}\Sigma$   $\acute{\iota}\Sigma\alpha\Sigma\iota\nu$   $\acute{\epsilon}\lambda\lambda\eta\tilde{\nu}\omega\nu$   $\delta\Sigma\omicron\iota$ . Med. 475.

where the letter  $\Sigma$  is repeated *seven* times. Sophocles has a line where the letter  $\tau$  occurs *eight* times; which is not remarked by Aristotle. Porson observes that there is in Euripides a line more remarkable than the one just quoted. It is this;

$\tau\acute{o}\Sigma\acute{\omega}\mu\alpha\Sacute{\omega}\Sigma\alpha\Sigma$ ,  $\tau\acute{o}\Sigma$   $\lambda\acute{o}\gamma\omicron\upsilon\Sigma$   $\Sigma\acute{\omega}\Sigma\epsilon\iota\Sigma$   $\acute{\epsilon}\mu\omicron\upsilon\Sigma$ . Iph. Taur. 772.

Here the  $\Sigma$  is repeated *ten* times. In Sophocles,

$\acute{\omega}\Sigma$   $\tau\acute{\alpha}\Sigma$   $\acute{\alpha}\delta\acute{\epsilon}\lambda\phi\alpha\Sigma$   $\tau\acute{\alpha}\Sigma\delta\epsilon$   $\tau\acute{\alpha}\Sigma$   $\acute{\epsilon}\mu\acute{\alpha}\Sigma$   $\chi\acute{\epsilon}\rho\alpha\Sigma$ . Œd. Rex. 1481.

the letter occurs as often as in the passage given from the *Medea*. And so in Œd. Rex. 425.

[N. B. *nomen síγμα indeclinabile est.*]

(2.) The *Doric* became gradually refined to a degree of sweetness no other dialect ever attained. [The Doric is to the Attic what the Scotch is to the English,—in songs, ballads, and the like.] The Drama originated in the mountainous parts of Greece: hence a slight cast of the Doric remained in the choral odes,—only slight, when compared with Theocritus or Pindar; [perhaps, confined entirely to the changing of  $\eta$  into  $\alpha$ , and this too only under certain conditions.]

(3.) The *Æolic* was carried over into Asia from Peloponnesus: from whence it spread among some of the islanders off the Asiatic coast, particularly Lesbos. Hence used by Sappho and Alcæus.

We learn that Homer was translated into *different* dialects. Hence has arisen the difficulty of accounting for his particular dialects, [all three remaining, in consequence, in some degree mixed.]

From the Æolic sprung the Latin. Evander emigrated into Italy before the Trojan war, and transported thither the language of Arcadia (the Æolic), which, mixed with the original Tuscan, (something like the Celtic,) formed the basis of the Latin language.

The article was seldom, if ever, used by the earlier Greeks, as appears from Homer. [Yet αὐτὰρ ὁ αὐθι θυέσσει Ἀ. δ. φ. and several others in the passage about the sceptre.] Hence its disuse in the Latin language.

One of the principal advantages which the Greek language has over the Latin is in the article;

ὁ ἡγεμῶν στρατοῦ,  
 ἡγεμῶν στρατοῦ,  
 ὁ ἡγεμῶν τοῦ στρατοῦ,  
 ἡγεμῶν τοῦ στρατοῦ,  
*the leader of an army,*  
*a leader of an army,*  
*the leader of the army,*  
*a leader of the army,*

all of which differ in meaning, but can only be represented in Latin by *dux exercitus*.

The augment seems to have been seldom used by the earlier Greek writers, and therefore by those who wrote in the Æolic dialect; the reduplication often. This is another proof of the two languages being akin to each other. The Latins have *cecidi*,—*cecidī*,—*cucurri*, &c. Other characteristics are,

Æolic η into ᾶ

Doric η into ᾱ

Hence from νύμφη νύμφᾱ nymphā,  
 φήμη φᾶμα fāmā.

Our account of the Æolic dialect arises principally from certain of the ancient grammarians, who possessed accounts of them from writings lost to us.

The Æolic is mostly destitute of aspirates; and the same is very nearly the case with the oldest Latin.

The three labials, three palatals, and three dentals are easily commutable. And so in English: for *mother* Chaucer wrote *moder*, and for *murder*, Shakspeare and other old English authors, *murther*.

Till the time of Simonides and Epicharmus, ε and ο were promiscuously used for η and ω; for θ, τΗ; for χ, κΗ; for φ, πΗ; for ξ, κσ; for ζ, δσ; and for ψ, πσ.

<i>Latin.</i>	<i>Greek.</i>
ambo,	ἄμφω
nebula,	νεφέλη
alibi,	ἄλλοχί
guberno,	κυβερνᾷ
angulus,	ἄγκυλον
Deus,	θεός
inde,	ἐνθεν
lateo,	ἔλαθον [λαθέω]
misceo,	ἔμισγον
fremo,	βρέμω
triumphus,	θρίαμβος
purpureus,	πορφύρεος.

The retention of the *F* in the Latin, shows the traces of the *Æolic* in that language. In some degree it supplied the place of the aspirate. It is expressed in Latin by *D*, sometimes by *S*.

<i>Latin.</i>	<i>Æolic.</i>
sylva,	ΦύλFη
ævum,	αιFων.
avernus,	ἄFορνος
boves,	βόFεις
divus,	διFος
video,	Fίδον
viginti,	Fικόντι (old form)
venter,	Fέντερος
vestis,	Fίσθης
vesper,	Fέσπερος
ver,	(ἔαρ) Fῆρ
vesta,	Fέστια

See *Dr. Valpy's Greek Grammar*.

Other forms are deduced by interchange of consonants, &c.

<i>Latin.</i>	<i>Greek.</i>
vulgus,	ὄχλος [ὄγλος, ὄλγος, Fόλγος]
num,	μῶν
forma,	μορφή
lac,	γάλα
dulcis,	γλυκύς
tener,	τερην
ab,	ἀπὸ
sub,	Fύπὸ
super,	Fύπέρ
tunica,	χιτῶν
animus,	ἄνεμος
mens,	μένος (used in Homer for heart's blood.)

somnus,	Εὔπνος.
veni;	ἤνθον (ἤλθον)
quattuor, [cattuor, ut cotidie pro quotidie.]	κέττορες, Æolic for τέσσαρες.
fallo,	σφάλλω
unus,	ἕνος
legunt,	λέγοντι (λέγουσι)
legimus,	λέγομεν
sunt,	(οὔσι, ἔοντι) ὄντι.

Principal changes are ;

Latin	us	from	ος	Greek
terminations.	um		ον	terminations.
	am		αν	

## LITTERATURE GRECQUE.

Ἱπποκράτους τὸ περὶ Ἀέρων, Ὑδάτων, Τόπων, δεύτερον ἐκδοθὲν μετὰ τῆς Γαλλικῆς μεταφράσεως, κ.τ.λ., φιλοτίμῳ δαπάνῃ τῶν ὁμογενῶν χίων.

*Traité d'Hippocrate, des Airs, des Eaux, et des Lieux ; Deuxième Edition, accompagnée de la traduction Française, &c., et publiée aux frais des généreux Grecs de Chios ; par M. Coray de Smyrne.*<sup>1</sup>

*Culamitas virtutis occasio est.* SENECA de Provident. Cap. 1v.

### NO. I.

Personne n'ignore que la Grèce fut long-temps la terre privilégiée, où les lettres, les sciences et les arts arrivèrent au plus haut degré de perfection. La Médecine, particulièrement, y subit la réforme la plus importante pour le bonheur de l'humanité. Hippocrate, le plus illustre descendant d'Esculape, eut la gloire de devenir le véritable réformateur de la science,<sup>2</sup> et d'acquérir par les travaux de son vaste génie le titre immortel de *Père de la Médecine*.

Aujourd'hui, la patrie antique des héros et des grands hommes semble, comme le phénix de la fable, renaître de ses cendres ; mais

<sup>1</sup> Un vol. in.8vo. Paris, 1816. Chez Théophile Barrois, Père, Rue Haute-Feuille, No. 28.

<sup>2</sup> Voyez Sprengel, Hist. de la Médec., T. 1. p. 283 et 286 de la traduction Française de M. Jourdan.

elle présente au monde le spectacle le plus extraordinaire, le plus affligeant et le plus digne des regards de la Providence : celui d'une lutte opiniâtre du courage contre la mauvaise fortune, de la patience la plus noble contre l'oppression la plus atroce, de l'intégrité contre la corruption, de l'amour de la patrie contre la stupide indifférence ou le faux patriotisme, de la droiture contre les noires intrigues, du mérite et du vrai talent, de la vertu même contre la jalousie la plus vile et la plus dangereuse ; enfin, du progrès des lumières et de la civilisation contre les épaisses ténèbres de l'ignorance et de la barbarie.

Tel est actuellement l'état moral de la Grèce infortunée dans la brillante aurore de sa régénération.

Le vrai philosophe et le petit nombre d'hommes d'état, qui prennent un vif intérêt au sort d'une contrée si belle, mais si malheureuse, peuvent aisément deviner quelle sera tôt ou tard l'issue de sa lutte constante.

Sans nous permettre aucune réflexion sur ce triste sujet, nous nous bornerons à dire ici que M. Coray est celui qui, par ses nombreux et excellens travaux, a eu le bonheur de contribuer le plus aux progrès étonnans dans les bonnes études, qu'ont faits depuis quelques années les Grecs, ses dignes compatriotes.

Favorisé par les circonstances les plus heureuses, après avoir bravé une infinité d'obstacles divers, M. Coray a employé pour l'utilité générale de sa patrie, les ressources d'une érudition vaste, d'une philosophie noble et élevée, d'une morale solide et touchante.

Parmi le grand nombre d'ouvrages que ce savant a mis au jour, on distingue sa traduction et son commentaire du *Traité des Airs, des Eaux et des Lieux*, que l'on attribue généralement à Hippocrate.

La première édition de cet ouvrage parut en 1800, et fut accueillie non seulement par tous les savans médecins, mais encore par tous ceux qui s'occupent spécialement de la langue d'Homère et d'Hippocrate. C'est en effet par ce grand et beau travail que M. Coray a principalement fixé l'attention de la République des lettres.

Les exemplaires de cet important ouvrage étant épuisés depuis quelque temps, le savant traducteur s'est déterminé à en donner une seconde édition supérieure à la première.

On se rappelle que M. Coray a obtenu en 1810 le prix décennal proposé par le Gouvernement d'alors, pour la meilleure traduction d'un ouvrage Classique écrit en Grec.

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“ Ecce spectaculum, ad quod respiciat intentus operi suo Deus : ecce Deo dignum, vir fortis cum malâ fortunâ compositus, utique si et provocavit.”  
(Séneca de Provident. Cap. 11.)

Le Jury, composé des membres distingués de l'Institut, après avoir examiné avec impartialité si le *Traité des Airs, des Eaux et des Lieux*, remplissait les conditions exigées par le décret, a déclaré à l'unanimité que cette production était une de celles qui honorent le plus le père de la médecine. Cette sentence du tribunal Académique était au surplus fondée sur l'opinion des médecins et des philosophes de tous les siècles.

On connaît plusieurs traductions Françaises de cet immortel ouvrage ; mais avant la publication de l'excellent travail du Docteur Coray, on ne consultait que celle de Dacier qui s'était mépris plus d'une fois, parce qu'il n'avait pas les connaissances nécessaires en médecine. Profondément versé dans cette science divine, et connaissant à fond la belle langue de ses ancêtres, M. Coray était peut-être le seul en état d'entreprendre et de publier une nouvelle traduction du traité qui nous occupe ; traduction qui lui a mérité les applaudissemens de l'Europe savante, et que le Jury de 1810 a seule jugée digne du prix décennal, juste récompense de ses nobles efforts.

La nouvelle édition dont nous allons faire une faible analyse, n'est pas encore entièrement achevée. M. Coray, dans un très-court avertissement, s'exprime sur son nouveau travail en ces termes.

“ L'indulgence avec laquelle ces savans (les membres du Jury) ont jugé mon édition, m'a engagé d'en entreprendre une seconde plus correcte, s'il était possible, que la première. Mais comme elle exige une plus longue étude, j'ai cru devoir publier, en attendant, le texte seul avec la traduction, en faveur de mes jeunes compatriotes qui se livrent à l'étude de la médecine. Une grande partie des corrections sont des Ionismes que j'avais négligés dans la première édition. Celles de la traduction sont plus nombreuses.”

Le vénérable éditeur, désirant d'être encore plus utile à la jeunesse studieuse de la Grèce, a ajouté à la fin du traité dont il s'agit, l'excellent morceau d'Hippocrate intitulé : *Loi*, composée par ce philosophe pour l'éducation médicale de ses disciples. Vient après le petit traité de Galien qui a pour titre : “ *Ὁτι ἀριστος ἰατρὸς, καὶ φιλόσοφος* ; ” c'est-à-dire : que l'excellent médecin est aussi un philosophe.

Le volume est terminé par des notes critiques et très-importantes sur les deux petits traités dont nous venons de parler. Ces notes sont écrites en Grec littéral avec beaucoup d'élégance. Je regrette pourtant que M. Coray n'ait point traduit le morceau de Galien, tandis qu'il a accompagné la *Loi* d'Hippocrate d'une excellente traduction Française.

Notre savant éditeur a fait précéder sa nouvelle édition du *Traité des Airs, des Eaux et des Lieux*, d'un long discours pré-

liminaire écrit en Grec moderne, adressé aux jeunes Grecs qui étudient la médecine. Ce discours est d'une si haute importance, que nous croyons faire plaisir à nos lecteurs, en leur en offrant quelques fragments traduits.

L'auteur commence par s'adresser aux jeunes descendants d'Hippocrate, en s'excusant avec une rare modestie de la liberté qu'il prend de leur donner des conseils; et cela, dans un temps où, comme il le sait très-bien, tous ceux des jeunes étudiants de la Grèce, qui ont reçu une éducation libérale, le regardent et comme leur bienfaiteur, et comme leur tendre père.

"J'ai voulu, dit-il, ô mes jeunes compatriotes qui fréquentez encore les écoles de médecine, placer votre nom dans la seconde édition de cet ouvrage, afin d'avoir le motif, non de vous donner des conseils (quoique mon âge puisse en quelque sorte m'excuser en cela), mais de vous communiquer les avis d'un grand homme, d'un grand médecin,—d'Hippocrate."

Quelques lignes plus bas, l'auteur passe à des considérations générales sur le génie, les vertus et le dévouement de l'auteur des Aphorismes.

"La vie d'Hippocrate, dit M. Coray, est du petit nombre de celles auxquelles il est difficile de trouver une autre vie parallèle.... Le mérite de ce grand homme est, non seulement d'avoir été le premier dans l'art qu'il professait, mais plus encore, d'avoir relevé cette supériorité par l'éclat de la vertu, en égalant par sa conduite Socrate, son contemporain. L'histoire et ses écrits attestent qu'en s'occupant de la médecine, il n'avait d'autre but que celui que doivent se proposer les vrais amis de la vertu, l'utilité des hommes.'.... Hippocrate combattait les charlatans en médecine; Socrate, les faux philosophes."

Une chose remarquable et que notre savant éditeur n'a point passée sous silence, c'est que l'heureuse mère d'Hippocrate portait le même nom que celle de Socrate; elle s'appelait *Phénarète*. Il paraît cependant qu'elle n'exerça pas les fonctions de *Sage Femme*, comme la mère du philosophe d'Athènes; mais on a lieu de croire que ce n'était pas du moins une femme ordinaire, puisqu'elle a élevé un grand homme et un vrai philosophe.

"Lorsqu'on loue quelqu'un, ajoute M. Coray, avec l'intention de le proposer pour modèle aux autres, on ne doit faire connaître que celles de ses vertus qui ont été pratiquées pour le bien de l'humanité; qu'on se serve des fleurs de la Rhétorique dans tout

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\* Aristote ne plaçait le bonheur dont l'homme est susceptible, que dans une âme dont les mouvemens, dirigés par la raison et la vertu, sont uniquement consacrés à l'utilité publique.

Vid. *Нѣк. Нѣхмяхъ*, Lib. 1. Cap. vi.

leur éclat pour louer d'autres qualités, selon les préceptes des Rhéteurs : la louange n'est alors qu'un brillant bavardage. L'antiquité donna le nom de héros à Hercule, à Thésée, et à d'autres, non parcequ'ils étaient plus forts que leurs contemporains, mais parcequ'ils employèrent la force pour le salut de la Grèce, en la purgeant des brigands et des assassins."

Le paragraphe suivant n'est qu'une transition heureuse dictée par un juste sentiment d'indignation, et dirigée contre une "autre espèce de brigands qui ont existé, dit l'auteur, en tout temps et chez toutes les nations ; race cruelle, ennemie du genre humain, race d'hommes d'autant plus redoutables, que ce ne sont point les forêts qu'ils parcourent avec des armes, mais qu'ils passent leur vie au sein des villes mêmes, sans être armés : et en apparence, ils sont en paix avec leurs concitoyens. Les êtres de cette espèce sont ceux qui veulent exclusivement être comblés de tous les biens de la fortune, et que les autres soient condamnés à en souffrir toutes les rigueurs ; qui veulent avoir seuls des yeux pour voir, et que les autres restent totalement aveugles ; qui ont la prétention d'être des archontes ou les docteurs perpétuels, et aspirent à ce que les autres soient leur humbles serviteurs ou leur élèves éternels ; en un mot, ceux qui bâtissent leur félicité personnelle sur la sottise de ceux qu'ils appellent avec mépris le *peuple ignorant*, tandis qu'ils sont eux-mêmes les premiers auteurs de son ignorance, de sa bassesse et de ses malheurs. Quiconque entreprend de combattre de tels brigands, a besoin d'un autre pouvoir et d'autres armes que la force et la massue d'Hercule ; car la sagesse même jointe à la vertu suffit à peine pour le sauver de leurs persécutions barbares. En effet, outre les moyens que leur suggère leur méchanceté, ils sont souvent aidés par la sottise de leurs disciples. Voilà pourquoi peu d'hommes ont osé leur livrer un combat, la plupart du temps aussi funeste à celui qui le tente, qu'inutile à ceux qu'il défend. Le sort de Socrate a prouvé ce que j'avance. De ce petit nombre de sages fut Hippocrate issu d'Esculape."

M. Coray entre ensuite dans beaucoup de détails sur le Dieu de la Médecine, les Asclépiades ses descendants, ses temples ; sur la cupidité, la ruse et la fourberie de quelques-uns de ses Ministres, sur l'abus qu'ils faisaient de la confiance et de la crédulité de leurs concitoyens, &c. &c.

" Il est probable, dit-il, que la haine qu'avaient ces prêtres d' *Paganisme* contre Hippocrate, donna naissance à la calomnie horrible et impudente qui força ce philosophe à fuir sa patrie, — comme ayant brûlé le temple d'Esculape. Voilà donc le grand et

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<sup>1</sup> Ceux qui connaissent l'état actuel de la malheureuse Grèce, pardonneront sans doute à la sensibilité de l'auteur ce qui pourrait paraître sévère dans ce long paragraphe.



divin Hippocrate sur le même rang que l'exécrable Hérostrate qui incendia le temple de Diane!"

Notre estimable auteur observe ensuite avec justesse qu'il y a des hommes tellement au-dessus de l'ingratitude et de la médisance, que ce serait les insulter que d'entreprendre leur défense ou leur apologie. " Ces hommes, dit-il, sont en très-petit nombre, il est vrai, mais il en existe." Hippocrate en est un ; mais il y a aussi plusieurs personnes dont on entendrait parler avec plus ou moins de sévérité ; alors on ne court aucun risque de se tromper en s'écriant avec Aristophane :

*Τούτου πάνυ τόδ' ἔργον, οὗτος ὁ τρόπος πανταχοῦ.*

*Qui, telle fut partout sa vie et sa conduite.*

Mais comme la Biographie d'Hippocrate, dictée par un faux jugement et par le mauvais goût, est remplie de contes, qu'il me soit permis d'examiner la calomnie relative à l'incendie du temple d'Esculape, et de me constituer en quelque sorte l'avocat du philosophe de Cos."

Le savant auteur entre ensuite en matière et prouve toute la fausseté de cette horrible assertion par les argumens les plus solides, et surtout par des documens historiques et chronologiques qui ne laissent aucun doute.

Certes, l'homme extraordinaire qui a tant lutté contre l'ingratitude et les autres vices de ses contemporains, qui a consacré toute sa vie au soulagement des maux de ses semblables, qui n'a jamais été découragé par l'injustice, la malignité et l'imposture ; un tel homme, dis-je, ne pouvait trouver dans la postérité un défenseur plus impartial, plus zélé, plus digne de lui. M. Coray, le plus savant des Grecs modernes, peut à juste titre se glorifier d'être l'un des compatriotes du père de la médecine. Dans l'impossibilité où il est d'exercer cet art divin, le vénérable auteur à qui nous rendons cet hommage public de notre admiration sincère et de notre profonde reconnaissance, n'en marche pas moins sur les traces du grand homme ; car il soulage, par ses écrits pleins de candeur et de sagesse, les maladies de l'âme qui affligent encore la malheureuse Grèce, sa patrie, courbée sous le joug le plus odieux et le plus barbare.

Après avoir vengé Hippocrate de la manière la plus noble et la plus touchante, le Docteur Coray parle des devoirs et des qualités du véritable médecin, et s'adressant à ses jeunes compatriotes, il leur donne des conseils paternels et vraiment salutaires. Les deux paragraphes suivans sont surtout remarquables et dignes de l'attention des moralistes et des médecins :

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\* M. Coray aura sans doute cru inutile d'ajouter ces mots : *heureusement pour l'humanité et pour l'honneur de la patrie.*

“ La véritable science de guérir doit être inséparable de la science et de la morale. Si ni l’une ni l’autre n’ont été perfectionnées jusqu’ici, c’est uniquement parceque peu de savans ont connu jusqu’à présent l’étroite liaison de ces deux sciences. Il est rare que le corps éprouve des affections sans les communiquer à l’âme ; comme il est rare aussi que celle-ci soit malade, sans que le corps en soit plus ou moins affecté. Vous êtes donc non-seulement les médecins du corps, mais de l’âme, et il vous est impossible de guérir celle-ci, à moins que vous ne songiez à remédier aux maux de la vôtre.

“ Comme enseignant la morale, votre principal devoir est d’apprendre aux hommes, avant qu’ils tombent dans des maladies, que le moyen le plus efficace de conserver la santé et de prolonger la vie, c’est de modérer les passions de l’âme, et que pour parvenir à cela, ils ont besoin de gouverner le corps selon les règles de la médecine ; qu’en se servant surtout de ce moyen pour l’éducation de leurs enfans, ils leur laisseront un héritage plus précieux sans comparaison que tous les trésors du monde : la vertu et la santé.”<sup>2</sup>

Ces lignes et la note que nous venons de traduire avec une fidélité scrupuleuse parlent tellement au cœur, qu’ils n’ont pas besoin de nos éloges. Si par malheur il se trouve des hommes incapables de sentir et d’apprécier les profondes vérités que renferment ces paroles si simples et dépouillées de tout ornement, nous les invitons à lire, nous les prions même de méditer, l’ouvrage si connu de Cabanis, intitulé : *Rapports du physique et du moral de*

<sup>1</sup> “ *Roga bonam mentem, bonam valetudinem animi; deinde corporis.*” (Seneca *Epist.* x.) Ce précepte est sans contredit de la plus grande importance ; mais malheureusement, dans ce siècle des lumières, la majorité des hommes font plus de cas de la santé du corps que de celle de l’âme. Voilà la source de nos misères !

<sup>2</sup> Ménandre a dit : “ *Τὴν καὶ τοὺς ἐσθλὰ τῷ ἔνυ δύν.*” Ce que Juvenal a rendu par “ *mens sana in corpore sano.*” Sénèque dans sa 72<sup>e</sup> lettre explique le “ *Mens sana,*” par ces mots : “ *si reipsa contenta sit, si confidit sibi, si scit omnia vota mortalium, omnia beneficia, quæ dantur, petunturque, nullum in vitâ beatâ habere momentum.*” Les anciens ont écrit beaucoup de traités sur l’éducation des enfans. Les modernes en ont publié un beaucoup plus grand nombre, surtout dans le dernier siècle. Ces ouvrages formeraient une grande bibliothèque, si l’on en faisait la collection ; et cependant, ils ont jusqu’ici peu contribué à la civilisation du genre humain. En voici la cause : Qui conçoit se propose d’écrire sur l’éducation des enfans dans l’espoir de déterminer les hommes à devenir des hommes, et à créer des hommes, doit nécessairement posséder ces deux avantages ; être excellent médecin et homme d’une vertu rare. Hippocrate seul eût exécuté l’ouvrage le plus parfait sur l’éducation. Maintenant nous devons attendre qu’un quelqu’un parmi les modernes puisse égaler ce grand homme ; quelle gloire pour la Grèce, si elle le voyait naître !

(Note de M. Coray.)

*l'homme.* Ce savant admirateur d'Hippocrate était sans doute un médecin philosophe.<sup>1</sup>

Le paragraphe suivant de M. Coray relatif à l'influence du moral sur le physique, n'est ni moins curieux que le précédent, ni moins digne de la méditation des étudiants en médecine. "Quand vous êtes appelé chez un malade, dit-il, votre premier devoir est d'examiner scrupuleusement si parmi les causes de la maladie, il n'y a pas des causes morales, c'est-à-dire, des affections de l'âme qui peuvent nuire à la santé du corps. En effet, il y a des hommes qui sont malades d'ambition démesurée, de cupidité, de chagrins insensés, pour n'avoir pas acquis de la gloire ou des richesses. D'autres le sont de pauvreté, et de chagrin légitime occasionné par les tendres soins et les inquiétudes à l'égard de ceux qui leur appartiennent par les liens du sang. D'autres, pour des discordes secrètes de famille; d'autres enfin, pour ne pas m'étendre davantage, sont malades par diverses circonstances morales. Les secours ordinaires de l'art seraient insuffisants pour ces sortes d'hommes souffrants, si vous n'y joigniez aussi les conseils de la morale, et que votre conduite irréprochable n'inspirât à ces êtres malheureux assez de confiance pour vous révéler les secrets de leur âme, et assez de courage pour accueillir vos conseils et vos consolations."

Un des plus beaux et des plus touchans paragraphes du discours de M. Coray est, à mon avis, celui-ci; on le lira, j'en suis sûr, avec un tendre intérêt:

"La vertu, quel que soit celui qui la pratique, obtient toujours des éloges mérités; mais si quelqu'un l'exerce au mépris de tout autre gain, s'il ne se propose pour but que l'utilité commune, si,

<sup>1</sup> Sauf quelques idées un peu trop hardies et trop subtiles, peut-être, *Cabanis* réunissait à un très haut degré les qualités nécessaires pour instruire ses semblables. Aucun Docteur de nos jours n'a mieux prouvé par l'exemple la vérité de ces paroles remarquables: "Pour instruire les autres, il ne suffit pas d'être fort instruit soi-même: il est nécessaire d'avoir beaucoup réfléchi sur le développement des idées, d'en bien connaître l'enchaînement naturel, afin de savoir dans quel ordre elles doivent être présentées, pour être saisies facilement, et laisser des traces durables: on a besoin d'avoir étudié profondément l'art de les rendre, afin d'en simplifier et d'en perfectionner de plus en plus l'expression." *Rapports du physique et du mor.* t. 1, p. 27. 2e édition.

Ceux qui ont lu avec attention les discours préliminaires de M. Coray, ont pu remarquer et même se convaincre que le succès unanime qu'ils ont obtenu dans presque toute la Grèce, est dû en grande partie aux qualités importantes dont nous venons de parler. Dans le second volume de cet ouvrage (page 164) il rend hommage aux lumières de notre auteur en ces termes: "Si je ne me suis pas servi de la traduction (du *Traité des Airs*, &c.) de M. Coray, c'est que j'avais écrit ce mémoire avant qu'elle parût. Personne, au reste, ne rend plus de justice que moi aux travaux de ce savant célèbre, dont j'honore autant la personne, que j'admire la sagacité de sa critique et sa vaste érudition."

environné d'ennemis de la vertu et du genre humain, il a le courage d'aimer la vertu et ses semblables, s'il méprise et la guerre qu'il attend de la part des imposteurs, et l'ingratitude ou l'indifférence de ceux qu'il s'efforce de délivrer des erreurs; quelle louange, quel panégyriste se trouverait digne d'un tel homme?"

L'auteur termine son important discours par le petit paragraphe suivant qu'a inspiré le sentiment le plus louable, l'amour de l'humanité. "Nobles adolescents de la Grèce, non! aucun de vous ne déshonorerait le nom Grec, en égalant les barbares médecins des nations barbares. Tous, sans exception, vous n'étudierez la médecine, que dans l'intention de devenir les sauveurs et non les destructeurs des hommes. Vous suivrez le conseil philanthropique de celui dont vous voyez ici l'image: "Ὀφελείν, ἢ μὴ βλάπτειν," "être utile, ou ne pas nuire."

On peut juger, par les passages que nous avons fidèlement traduits, quels sont les sentimens qui animent celui qui est le plus bel ornement de la Grèce moderne. Cependant, cet homme, qui a consacré toute sa vie à l'utilité de la Grèce, sa patrie, et dont les importants travaux ont été appréciés par tous les savans de l'Europe, a été attaqué, de la manière la plus injuste, par un petit nombre d'hypocrites, et plus particulièrement par les fauteurs du despotisme et de la tyrannie. Mais, grâce au génie tutélaire de la Grèce infortunée, les clameurs impuissantes de la médiocrité envieuse, les pamphlets injurieux et obscurs, dictés par l'esprit de parti, par la mauvaise foi et par la plus lâche malveillance, n'ont pu arrêter la marche majestueuse de la vérité, qui déjà parcourt sous d'heureux auspices le sol classique et sacré, auquel toute l'Europe savante doit la civilisation, et les immenses connaissances dont elle se glorifie.

CONSTANTIN NICOLOPOULO,

Membre de la Société Philotechnique de Paris, etc.

## COLLATIO

CODICIS HARLEIANI 5674.

CUM ODYSSEA EDITIONIS ERNESTINÆ 1760.

No. IX.—(Continued from No. XXXII. p. 313.)

### POSTSCRIPTVM.

DUM collationem meam relego et ad codicem ipsum exigo, video sane paullo plura cum ommissa, tum commissa, quam putabam. Nec dubito, quin, si quis laborem conferendi codicis iterum susceperit, quædam adhuc inventurus sit, quæ diligentiam meam effugerint.

<sup>1</sup> Hipp. Epidem. Lib. 1. Sect. 2.

NO. XXXIII.

Cl. II.

VOL. XVII.

G

Quicumque hoc opus aggredietur, me non invito fecerit; agnoscet tamen, opinor, se aliquantum opera mea esse adjutum.

## ΟΔΥΣΣ. Α.

27. Alibi. Ad Δ. 405.

38. In var. lect. lege *ἱκνυδίας*.

85. *ἐν τῇ κατ' ἀντίμαχον ἀνυλὴν γράφει.*

93. 94. 1. 2. lege *τι*, pro *δὲ*.

113. *ἰδὲ* ex emend.

138. *παρ* *δὲ*.

146. Lege *ἔχουαν*. et *ο* super *α*. (Plerumque puncta addidi vel omisi, prout textus et scholia adunt vel omittunt. Sed sicubi hanc regulam imprudens violavi, condonabit, uti spero, æquus lector.)

158. *εἰ καὶ* etiam Schol.

175. lege *γε. μίβηται*.

185. adde "et alibi."

193. *ἀπαγορεύειν*. Nullo certo consilio præpositiones jungunt aut disjungunt MSS. Sed Harleianus sæpe præpositiones a verbis suis per tmesin disjunctas sine accentibus repræsentat.

204. 1. 2. lege "in marg. ad hunc locum."

270. 295. *ὅπως* *κί*.

314. Primo scripta erat vulgare lectio. Sed hoc in omnibus locis intelliges, ubi emendationem simpliciter memoro.

337. *τὸ εἶδος οὐκ ἔχοντα*:

*ζανίδος γε. εἶδος καὶ ἀριστάρχος οὐ δυσχεραίνει τῇ γραφῇ.*

356. Quidam scripsere, ἀλλὰ σὺν ἐισιλευσσα, alii, in quibus Aristarchus, totos quatuor versus delevere, *ἀμεινον δαγαν αὐτοὺς ἔχον ἱλιάδι καὶ ἐν τῇ τοξία τῶν μνηστήρων*:

In alio schol. *ἐν δὲ ταῖς χειροτέγρας γραφαῖς οὐκ ἦσαν*.

370. *γ* tantum fuisse primo videtur, sed *δὲ* ab eadem manu additum.

408. Nunc video scribam pri-

mo dedisse *ἢ* *τοι*, sed priusquam pergeret, mutasse in *τι* et deinde *ν'* addidisse.

424. Adde, *μεταποιηθῆναι δὲ φασιν ὑπὸ ἀριστοφάνους τὸν στίχον*.

444. *βούλει* *δὲ* ex emend. ejusdem m.

## ΟΔΥΣΣ. Β.

11. *δύω* omittit Apollonius v. Ἀργῶν.

24. *τοὺς ὄγ* etiam textus a m. pr. ut videtur.

41. *ἤγαια* Schol. Codicis Townleiani ad II. I. 225.

50. *μητρὶ τ'* *ἔμῃ* idem ibidem, et noster Scholiastes; qui præterea bis *ἐπύχραον*. Textus ex emend. *ἐπύχραον*.

60. Lege, *οὐ* *τι* text. et *ν* superadditum, sed vulgata in scholiis.

65. Mirus error. Corrige, *ἀλλοὺς* *τι* text. et bis schol.

77. *πρωτοπυρσοίμικτα μετὰ τοῦ ε. δηλοῖ δὲ τὸ στιγνίζοιμικτα. ἢ ἀχάριστοι γνιοίμικτα. καὶ ἴδει μὲν ἡμᾶς ὑποστίζον εἰς αὐτό· τὰ δὲ μύθω τοῖς ἐξῆς ἀποδίδοντι. ἀλλ' οὐδέποτε ὁ ἱκοστός χρόνος τοῦ ἡρώϊκου στιγμὴν ἐπιδείκνται*:

Confer hanc notam cum regula a Bentleio tradita ad Lucan. i. 231.

120. adde, "et sic Apollonius in v. Στιφάνη."

123. Supra τῶν est τῶν οὖν. Aristophanes videtur legisse *μνηστήρης ἰδοταί*.

144. Ante *πῶς* adde *γρ*.

152. *ὄσσοντο*: *ἐν τῇ βίαι τοῦ ἔστατο [ἔστατο] αὐτὶ τοῦ ὄσσαι καὶ κληθεῖς ἰποῖον*:

156. *ἀπὸ* pro *ὅσπῃ* Aristophanes. *ἡμῶν* aliud scholion.

168. *οἱ* *δὲ* pro *οἱ* schol. infra ad 244.

170. *φανέντομαι* text. sine *σ* schol.

201. Adde "text. sed" ante *σύ*.

222. Sic MS. sed *χεῖν* est error scribæ pro *χεῖν*.

232. *ρίζοι* schol. marg.

244. Schol. *μῆνός γάρ [γε.] καὶ παύεται καὶ λόγος ἔχει διὰ καὶ τὴν [τὸν] μάντιν εἰπεῖν. Φραζόμεθ' ὥσπερ παταπαύσωμεν. οἱ δὲ καὶ αὐτοὶ παύονται καὶ τὸ μῆνός τε γινώσκον καταπαύονται*.

296. Adde, "accentu super *σ* eraso."

350. Lege *λαρώτατος*.

354. *σ* eodem tempore additum.

367. *φράσσονται*.

410. *καλλίστρατος διῶτε φίλοι ἄφρ' ἢ α φερώμεθα καὶ ἐστὶ τῆς νῆστρας ἀφιδος οὕτως συναιρῶν*.

Sed *ἦα* est disyllabon infra L. 212.

ΟΔΥΣΣ. Γ.

8. sed *ἐλάσσοι* Aristarchus et Herodianus.

16. Post "et" adde, "in marg. *γε*."

24. adde "et in altero scholio."

28. *τετραφόμεν* conjunctim schol.

50. *οὐνικά οἱ* text. Marg. *ἔχον* (sic) *ἐρβοτανῶν τὴν σοὶ Ζηνόδοτος δὲ τοῦ νικά τοι γε*.

51. vulg. in text. sed *μελὶ* super *ἡδῖος* et infra duæ lineolæ significantes textui esse addendum. (Error fluxit e v. 46.) Super *διπας* valde minuto caractere scriptum, *ὁ δ' ἰδέετο χαῖρην*.

77. 79. notantur *α*, *γ*, 78. in margine adscriptus, a m. certe antiqua, notatur *β* et legit *ἄχαριν*.

82. schol. *ἀριστοφάνης ἐκδήμιος ὁ ἔξω τοῦ δήμου*.

112. sed prius, credo, erat *εἶν*.

159. sed, duobus punctis notatum in recensione.

172. *ὑπὸν* ex emend. antiqua, *καθ' ἑκαστὴν* schol.

216. nunc video *ἀποτίσται* revera esse in scholiis.

230. *λαγαρός ἐστὶν ὁ στίχος δὲ ἴσως με γέγραφε τηλέμαχ' ὑψαγόρη μίγα ἦπις ποῖον εἶπας τὸν δὲ δεύτερον περιέρι [περικεῖν] τελέως διὰ τὸ μαχόμενον αὐτῷ, εἰ μὴ θιοὶ ὡς ἰβόλαιον*.

(Sub corruptis istis δὲ ἴσως latet Critici alicujus nomen. Pro *με* lege *μιν*.)

231. *σῶσαι* schol. ad vers. seq.

ΟΔΥΣΣ. Δ.

9. *περί*.

15. *ὑψαγός* primo.

49. supra *τοῖσδ'* scriptum *τοῖσδε*.

113. *ἔρσι* a m. pr.

221. *ἐκλήθη* Dion Chrysost. xii. p. 209.

252. Nunc est *λόων*, sed videtur *ε* *λόων* factum.

356. sic schol. non text.

443. sed *α'* suprascr.

457. *πέρδαλις* Apollonius in v. Schol. supra ad 156. *πέρδαλις ὁ δὲ καὶ πέρδαλις τὸ ζῶον*.

461. et sic prius fuerat in textu, sed eadem manus correxīt.

477. *Ζηνόδοτος δὲ διπνέει τὸν διαυγῆ ἰκιδῶσαι διὰ τοῦτο καὶ γράφει διπνέτις διὰ τῆς αἰδφ*.

497. eiecit Zenodotus, quem refellit Scholiastes ex v. 551.

517. *ἰσχυρῆς* schol. supra ad v. 497.

578. dele "ut puto."

598. p. 35. l. 4. *ἡσσορι* excudi debebat.

712. Schol. *ἢ τις μιν ἀρίστητος διὰ τοῦ ἡ*.

726. *περιττός ὁ στίχος καὶ γὰρ προέειπεν ἡ περὶ μὲν πόσιν ἰσθλόν καὶ οὐκ οἶδεν ὁ ὁμηροφάνης καθ' ἡμέας ἑλλαδῶν ἀλλὰ τὴν θεσσαλικὴν οὕτω λέγει καὶ ἑλλήνας τοὺς ἑκείνους*.

727. *ἀναγέφυκοντο θύλακας* : *Η ΧΑΡΕΣΤΕΡΑ ΤΩΝ ΑΡΙΣΤΑΦΚΟΥ* :

καὶ ἄλλαι πολλὰ οὕτως. Sic composui Scholiastæ membra, quæ ante dispersa erant. Inter enim verba, quæ majusculis literis scripti, et cetera totus interjacet textus.

741. φθίνας ex emend. et suprascr. διαφθίραι. In m. φθίσαν ἔξω τοῦ ἐνός.

## ΟΔΥΣΣ. Ε.

43. l. ult. lege "Vid. Od. A. 97. 98."

298. Inter lineas ~σ super ἦν.

323. adde, "sed statim mutavit."

327. καταρρίδον.

397. ἀσπασίας schol. MS. Townleiani ad Il. A. 515.

440. Refer ad 470. In MS. meo male scripseram 440, unde alii errores, ut fit, profluxere.

## ΟΔΥΣΣ. Ζ.

8. εἶσι δ' ἐς σχεδὸν ἑκάς ἄλλων Apollonius v. εἶσιν.

46. βίανός τῃ ἐνὶ πρὸς τὴν αἰγλήν.

89. τὰς MS. et Apollonius v. Σίτας.

106. γένηθι δὲ τίς MS. sed ex emend. γένηθι δ' ἄρα Apollonius v. ἀγρονόμοι. Schol. μυγκαλιδὴς ἀγρονόμοι παίζουσι ἀνὰ δρῖα παμπάλοντάς.

108. ῥῖά τι οὕτως διὰ τοῦ τῆ: καὶ ἀριστάρχειοι καὶ σχεδὸν παύσαι.

115. l. 1. Pro "In marg." lege "Inter lin."

155. βροτὸς est a manu prima, βροτῶν ex emend. Pro ai l. 2. lege εἶ.

172. κάμβαλι, qui error, si tamen est error, frequens est in hujusmodi compositis.

201. sed διὰρξ Aristarchus.

205. βροτῶν sine var. lect.

207. supra τὸν, ὃν script. καλλιζατος τῶ μιν [l. μιν].

237. χάριτι Apollonius v. καλλῷ.

241. Schol. οὕτως ἐν μέλλοντι χρόνῳ ἐπιμύχεται:

244. 245. adde, ἐπὶ καὶ ἄλκμην αὐτὸν μετίβαλε παρθέτους λιγύσας εἰσάγων. ζεῦ πάτερ· αἱ γὰρ ἡμῶς πόσις ἔη:

261. ἔρχεσθαι text. et diserte Schol.

262. ἐπιβόημεν.

264. εἰσίσθη text. ex emend. et bis schol. plane.

275. καὶ νῦν τίς a m. pr. sed νῦν in καὶ mutatum.

297. ἀριστοφάνης δάματα ἔχθαι.

## ΟΔΥΣΣ. Η.

14. αὐτὰρ ab eadem m. post rasuram.

184. 228. σπείσαντ'.

195. μισσηγὺς τε post rasuram, 212. nunc est καὶ ἐν. Primo erat ταῖσιν καὶ sine ἐν.

216. στυγερᾶς ἐπὶ γαστέρας, ut videtur, pro var. lect.

217. ζηνδοτος ἔο. Anne alii legabant ἔθην?

222. γε. δτεύνεσθαι. Aliud schol. ὅτι ἀπαρήμεναι ἀντὶ προστακτικοῦ· ὅπερ ἀγνοῶν ζηνδοτος γεράφι δτεύνεσθαι:

[δτεύνεσθαι]. Textus δτεύνεσθ' habet.

255. καὶν ex emend. ejusdem manus.

267. ἔπτα δὲ καὶ δικά μιν. In E.\*

278. scriptum erat, ἔπτα δὲ καὶ δάκα μιν πλείον, sed τι nunc erasum, et πλείον in πλίον mutatum.

315. εἰκέλ' ἄν γι (sic).

## ΟΔΥΣΣ. Θ.

23. τοὺς Apollonius v. Ἀεθλος.

45. τρεπιν.

53. adde, "text. νερό e rasura."

54. text. et schol.

163. ἐπίστρεφος Apollonius in v.

Deinde in marg. Harl. γρ. εἰσι καὶ  
εἰσερχη.

166. εἰπατο.

249. εἰματα δ' i. MS. sed εἰματ'  
ἐξημοιβά schol. ad v. 102.

292. λίπτρω δέ.

294. Habent vocem ἀκριτάφωνοι  
Apollonius et Hesychius, quam  
interpretantur βαρβαρόφωνοι. Re-  
fert Tollius ad II. B. 867. Sed  
vide an varia lectio sit huius loci.

αι

299. πέλαντο (corrigere numerum).

383. ἀπύλησας Apollonius v.

Ἀπυλῆς.

453. τόφρα δέ μοι κομιδῇ τε—ῦη  
Schol. ad 451.

492. αἶδε Apollonius in v.

530. sed φθίνουσι ex emend.

549. scripserat κάλλιον ἰστίν, sed  
ἰστίν transversis lineis notatum et  
οὔτω additum.

#### ΟΔΥΣΣ. I.

116. ζηνόδοτος τὴν βραχυῦσιν γράφω  
διὰ τοῦ εἰ [lege εἰ] ἰλάχμια.

144. περιήνησι Apollonius v.  
αἶρε.

221. Lege μισήλικας, ut recte  
MS.

235. ὀρυμαγδῶ A. 133. et in  
marg. ὀρυγμαδῶ κυρίως: In Ω. 70.  
ὀρυγμαδός.

249. αἰνυμένοι.

269. αἰδέο.

295. θυμῶ a m. pr.

317. sed mutatum in δόη.

379. ἀψομαι.

531. omittit.

540. 542. Lege 540. 542.

#### ΟΔΥΣΣ. K.

124. ἀσπαίροντας ἀταρπία Apol-  
lonius v. Φίροντας.

141. videtur a m. pr. fuisse  
διάν.

169. schol. καταλλοφάδια et ἰ

super u. Notæ ad 164. præfige  
ἐμβαίνων.

174. πω schol.

190. ὦ φίλοι: καλλίστρατος Φη-  
σιν ὡς ὑπὸ τινος ὁ στίχος προτίταται.  
[189. nempe] ἀγνοοῦντος τὸ ὁμηρικόν  
ὅτις ὡς θέλει ἀρχισθαι ἀπὸ τοῦ γάρ:

204. ἀρχὸν et η super ὁ.

264. ἀμφοτέρωσιν ἰλὼν et λαβὼν

supraser.

329. ἀκίλατος.

351. adde, ἀρίσταρχος δέ, οἱ εἰς

ἀλ.

400. Post "supra" adde, γρ.

454. στυναχίζετο.

509. φρεσφορέης.

#### ΟΔΥΣΣ. Λ.

17. οὐδ'.

38.—43. Ita lege et adde, "Pro  
οἱ καὶ videtur legendum οἱ στίχοι."

58. Ut variam lectionem intel-  
ligas, sciendum est α, cum super-  
scribitur in fine vocis, valde simi-  
lem esse contractioni ei, qua signi-  
ficatur η vel ι. πιασθαι igitur cor-  
ruptum est ex πασιν, idque ex πασ-  
σιν.

67. ὁ σ.

135. γῆρα ὑπὸ.

141. οὐδ' ἰον ex em.

143. et sic Apollonius v. Ἀνα-  
γνώσθην.

281. ἰον διὰ.

318. sed prius λ punctis dam-  
natum.

348. ἤμμιν et ἰ supraser.

364. πολυσπορίως.

Pro 378. lege 379.

392. οὐδὲ τι MS. et Apollonius  
v. Ἀκίλος.

520. Locus scholiastæ est ad v.  
558.

565. lege 566.

586. sic schol. sed textus et  
Apollonius v. ἀζέτο vulgatam re-  
tinent.



## ON THE CHARACTER OF PLUTARCH. AS AN HISTORIAN,

*Together with Remarks on some of PLUTARCH'S "Lives  
of the Illustrious Men of Greece."*

*On the Lives of THEMISTOCLES, ARISTIDES, and CIMON.*

Part II.—[Continued from No. XXXII. p. 288.]

(1.) "WHEN Themistocles was young, and as yet obscure, he vied with Cimon in the sumptuousness of his feasts and the magnificence of his tents at the Olympic games. This might be proper in a young nobleman like Cimon, said the Athenians, but Themistocles by so doing only προσωφλίσκαθεν ἀλάζονείαν." Plutarch Vit. Them. How is this to be reconciled with what Plutarch afterwards says of the private fortune of Themistocles before he entered into public business? οὐδὲ τριῶν ἄξια ταλάντων κεκτημένου τοῦ Θεμιστοκλέους πρὶν ἄρπασθαι τῆς πολιτείας.

(2.) Plutarch speaks, apparently not without approbation, of a decree which Themistocles procured to be passed, by which the interpreter of the ambassadors of the king of Persia, in violation of what even then was the law of nations, was put to death. He cannot be speaking of the first invasion of the Persians under Datis; for then, according to his own account, Themistocles was a young soldier fighting under the banners of Miltiades,<sup>1</sup> and pining after his glories.\* It appears on the other hand from Herodotus, that Xerxes in the second invasion did actually send no ambassadors to either Athens or Sparta. The first public action of Themistocles of which we hear, was the prominent part he took in introducing naval tactics, and in bringing forward the decree for turning the supply, which the Athenians individually received from the mines of Laureium, to the support of a naval power, Ἦν δὲ τῶν τις Ἀθηναίων ἀνὴρ, says Herodotus, ἐπὶ πρώτους νεωστὶ παριῶν, τῷ οὐνομα μὲν ἦν Θεμιστοκλῆς, παῖς δὲ Νεοκλῆος ἐκαλέετο . . οὗτος ἀνὴρ . . κ. τ. λ. and he goes on to mention the share he had in making the mines of Laureium the means of the future greatness of Athens. If also we may form any conclusion from connexion and juxtaposition

<sup>1</sup> Plut. Vit. Arist.

<sup>2</sup> Plut. Vit. Them.—et ej. βασιλ. ἀποθεγμ. Wyttenbach. Mor. I. p. 515. Θεμιστοκλῆς ἵτι μισθόκιον ὦν, ἐν πότεισι ἐκλυπιδεύτο καὶ γυναιξίν· ἵσι δὲ Μιλτιάδης στρατηγὸν ἐκίχησεν ἐν Μαραθῶνι τοὺς βαρβάρους, οὐκ ἵτι ἦν ἐντυχῆν ἀπακρούντι Θεμιστοκλῆϊ· πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολήν, ἐκ μιν ὡς, οὐκ ἐὰν μὴ καθέδωκεν οὐδὲ ῥαθυμῶν τὸ Μιλτιάδου ἔργον· αἰών.

in Plutarch, the mention of this fact immediately follows, and is in connexion with the appointment of Themistocles as general of the forces against Xerxes.

(3.) Plutarch mentions that Eurybiades and the other admirals were anxious to retreat from Artemisium; but represents them as prevailed upon by Themistocles to stay, where they resisted in many successful engagements the further progress of the Persian fleet until that resistance became useless, after the death of Leonidas and his heroes at Thermopylæ. In his zeal for the honor of the Greeks, Plutarch carefully conceals the former retreat of the fleet, which, he would learn from Herodotus, struck with a panic on the first sight of the Persian armament, retreated to Chalcis, and did not return till their fears had partly subsided on hearing the news of the violent effects of the storm—It was then that those engagements took place which Pindar, whom Plutarch quotes, says, “laid the foundations of the liberty of Greece.”

(4.) When the Grecian fleet was on the point of retreating, according to Plutarch, the Euboeans gave Themistocles a large sum to procure its stay till they removed their disposable property. “This sum of 30 talents,” says Plutarch, “as Herodotus writes, Themistocles took and gave to Eurybiades who consented to stay.” Plutarch either here quotes Herodotus from memory and is incorrect, or, what is more probable, to represent the fact in what appeared to him the most favorable light to his hero, has omitted a material part of the story. Themistocles only gave 5 talents to Eurybiades and 3 talents to Adeimantus the Corinthian, who, influenced by this bribe, accompanied by a threat, is induced as well as the commander in chief to stay; thus keeping 22 to himself. It would have been better, if instead of concealing that part of the transaction, which he feared might appear to the discredit of Themistocles, he had converted it into, as it probably was, a proof of his readiness and foresight. It was wise in Themistocles to give at first only a small part of his store, so that he might be able to add to the sum if more had been demanded, as was likely to happen, whatever had been the sum first given. It would have been the part of a very inexperienced diplomatist to have given his whole store in the first instance.

(5.) In the life of Themistocles, Plutarch relates the meeting of Aristides and Themistocles in the straits of Salamis, after Herodotus, and as it in all probability happened. When Aristides told the latter that the Grecian fleets were surrounded, Themistocles in return informed him of his stratagem, and sent him to repeat the information to Eurybiades, and to prevail upon him to fight in the straits. In his life of Aristides, he takes the opportunity of telling a more striking story; he sets before his reader a council of war, in which Themistocles, apparently for the first

time, is holding forth on the advantages to result from staying, at a time when there was no alternative. Colacutus the Corinthian, however, rises and says: "Themistocles, your opinion is not agreeable to Aristides, for he is present and is silent." Whereupon Aristides assures the assembly, that he is silent because he concurs in the sentiments of the speaker. To Themistocles' motion therefore the council agreed.

(6.) In the dispute which occurred relative to sailing away to the isthmus, Eurybiades said to Themistocles rising to speak: "They who at the games rise before their time, are punished with stripes." "True," said the other, "but they who neglect to engage in the contest, never obtain the crown." So far Herodotus and Plutarch agree; except that Plutarch has substituted the name of the commander in chief instead of Adeimantus. But this was too good a beginning to pass through the hands of Plutarch without a brilliant finish. Plutarch goes on; Upon which, Eurybiades lifting up his cane to chastise him, Themistocles coolly said, "Eurybiades, strike but hear!" The general, in admiration of his self-possession, allowed him to proceed.

(7.) Plutarch, speaking of the stratagem which Themistocles played upon Xerxes to detain the Grecian fleet in the straits of Salamis, says: ἐβουλεύετο καὶ συνετίθει τὴν περὶ τὸν Σίκινον πραγματείαν ἣν δὲ τῷ γένει Πέρσης ὁ Σίκινος, &c. Vit. Them. Herodotus does not say this messenger was not a Persian, but he virtually contradicts it; for he speaks of this Sicinus as afterwards having become rich and a citizen of Platæa, which, as far as we know, could not happen to a Persian. Dacier denies it to be probable, that Themistocles should either send a Persian on this errand, or that he should have a Persian for the tutor of his children, which office Sicinus filled. He suspects Plutarch to have read in Herodotus, instead of πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα, τὸν Μήδων ἄνδρα. The following verse of Æschylus, however, clearly shows Plutarch's error:

Ἄνθρωπος γὰρ Ἕλληνας ἐξ Ἀθηναίων στρατοῦ  
ἔλθων, ἔλεξε. Pers. 355. Ed. Stanl.

(8.) Before the engagement at Salamis, while Themistocles was sacrificing on his trireme, three beautiful youths were brought captives to his galley—κάλλιστοι μὲν ἰδεῖσθαι τὴν ὄψιν, ἐσθῆσι δὲ καὶ χρυσῷ κεκασμημένοι διαπρεπῶς ἐλόγοντο δὲ Ξανδαύκης παῖδες εἶναι τοῦ βασιλέως Ἀδελφῆς καὶ Αἰγέαρχου. Vit. Them. et Arist. These, Euphantides ordered, without being prevented by Themistocles, to be sacrificed; and they were sacrificed immediately to Bacchus Omestes. This horrible, and, if true, most disgraceful transaction, is mentioned by no other historian, and is taken by Plutarch on the authority of Phanias the Lesbian, without apparently a suspicion of its truth or a mark of reprobation. We learn from the life of

Aristides, where he has repeated the story, that they were prisoners from the island of Psyttaleia, where Herodotus says Aristides landed and put *every one* to death without exception. We also learn both from Herodotus and Æschylus (*Persæ*), that Aristides landed in the heat of the engagement, when Themistocles would be too much engaged to receive, and Aristides to send, captive youths to a galley fighting in the throng of battle. The atrocity of the action itself would lead us to reject it as unfounded, if we had not other contradictory evidence to convince us that Plutarch has here yielded to his love of the marvellous.

(9.) Ἐν τούτῳ τοῦ ἀγῶνος ὄντος, πῶς μὲν ἐκλάμψαι μέγα λέγουσιν Ἐλευσινῶθεν, ἤχον δὲ καὶ φωνὴν τὸ θριάσιον κατέχειν πεδίον, ἄχρι τῆς θαλάττης ὡς ἀνθρώπων ὁμοῦ πολλῶν τὸν μυστικὸν ἐξαγαγόντων ἱακχόν. ἐκ δὲ τοῦ πλήθους τῶν φεγγομένων, κατὰ μικρὸν ἀπὸ γῆς ἀναφερόμενον νέφος ἔδοξεν αὐτοῖς ἀπανοστῆναι καὶ κατασκήπτειν εἰς τὰς τριήρεις, ἑτέροι δὲ φάσματα καὶ εἰδωλὰ καθαρῶν ἐνόησαν ἀνδρῶν, ἀπ' Αἰγίνης τὰς χεῖρας ἀνεχόντων πρὸ τῶν Ἑλληνικῶν τήρησιν οὓς εἰκαζον Αἰακίδας εἶναι παρακλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν. Plut. Vit. Them. p. 263. ed. Bryan.

This passage is quoted at length, both because it is curious, and every word proves its author to have had Herodotus in his hands; and yet how different is this from Herodotus! The noise and voices on the Thriasian plain, the mystical Iacchus, the cloud, and the supplication to the Æacids are all mentioned by Herodotus. Before the *Persian fleet had arrived* in Salamis, Dicaeus and Demaratus walking on the plain of Thria had seen “a dust as of an army, and heard a voice which seemed the mystic Iacchus, and had then observed a cloud which directed its course towards Salamis and the triremes.” In one or two chapters before this account, the Grecians are described as sending a vessel to Ægina to supplicate the Æacids. These detached and previous occurrences, Plutarch, like a skilful painter who attends to effect more than fact, has crowded all into one picture, making them all happen in the heat of the engagement. It was fine to make voices sound from heaven to increase the din of war—to exhibit clouds alighting in the midst of the battle on the ships for the encouragement of, and departed heroes extending their hands in supplication for, the fighting patriots.

(10.) Plut. Vit. Them. Μετὰ δὲ τὴν ναυμαχίαν, Σέρξης μὲν ἐπὶ θυμομαχῶν πρὸς τὴν ἀπότησιν ἐπιχειρεῖ διὰ χωμάτων ἐπάγειν τὸ πῆλόν εἰς Σαλαμίνα, τοῖς Ἕλλησιν ἐμφορῆας τὸν διὰ μέσου πόρον. Plutarch represents Xerxes in earnest in this attempt, as if he were still eager to engage the enemy, and only deterred from this wild and unprofitable scheme by the secret information from Themistocles that the Greeks were proceeding to destroy the bridge at the Hellespont. This is another instance of Plutarch's ingenuity, in

making the actions of his hero appear more important and beneficial than they really were. Xerxes, after the battle of Salamis, was in the utmost fear for the fidelity of his Ionian allies, and for the safety of his return by the Hellespontic bridge. It was therefore of the greatest consequence that he should conceal every symptom of flight, which would probably be fatal to both, until proper precautions were taken; and he pretended to undertake this impossible exploit to amuse and blind both enemies and allies. When Mardonius, however, had selected a strong and efficient army, he was on the point of returning, and had sometime before sent away his fleet—it was then that Themistocles sent the message—not that they were going to destroy the bridge, but that he had prevented the Greeks from attempting it. This Themistocles did, not to hurry him out of Greece, but to ingratiate himself with the Persian: ἀποθήκεν, says Herodotus, μέλλων ποιήσεσθαι ἐς τὸν Πέρσας, ἵνα, ἣν ἄρα τί μιν καταλαμβάνη πρὸς Ἀθηναίων πάθος, ἔχῃ ἀποτροφῇν.

(11.) When the generals were awarding at Ægina the distinctions of the *πρωτεῖα* and *δευτερεῖα*, Plutarch says every man reckoned himself first and Themistocles the second. This complete unanimity would indeed have been a most decisive proof of where the highest merit lay; yet Herodotus, from whom this is taken, only says the majority placed Themistocles second, *Θεμιστοκλῆς δὲ δευτερεῖσις ὑπερβάλλετο πολλόν*.

(12.) Plutarch Vit. Them. p. 268. ἐπεὶ γὰρ ὁ τῶν Ἑλλήνων, κ. τ. λ.  
“When the Grecian fleet, after the departure of Xerxes, was wintering in the harbour of Pagasæ, Themistocles, addressing the Athenian people, said, he had a very profitable and salutary scheme to propose, but that it was of a nature that could not be communicated to the assembly at large. They bade him then communicate it to Aristides, and if he approved it, they promised to carry it into effect. It was to burn the naval arsenal of their allies in the bay of Pagasæ. Aristides, on hearing his scheme, came forward and told the people nothing could be more advantageous or more unjust. The Athenians immediately rejected it.”

Diodorus mentions nothing of this, but tells the following story:  
“Themistocles, in his desire to make Athens a naval power, felt the want of an arsenal sufficiently extensive and convenient. Piræus at that time had no harbour, *χωρῶν τῶν Ἀθηναίων τῷ προσαγορευομένῳ Φαληρίῳ, μακρῷ πωτελῶς ὄντι*. In his archonship, a year before the invasion of Xerxes, he had had a design of, and provided materials for, improving the port of Piræus. The Lacedæmonians had however just shown their extreme jealousy of Athenian improvement, in the opposition they made to the building of the walls. He therefore stated to the assembly, that he had an excellent plan in contemplation, but that there was a necessity for

secrecy; ἔκρινε φανερώς μὲν τὴν ἐπιβολὴν μὴ λέγειν, ἀκριβῶς γινώσκων τοὺς Λακεδαιμονίους κωλύσαντας. The people named two distinguished citizens to whom he was to make the communication, Aristides and Xantippus, his political opponents, and all three the heads of different factions. They both approved the plan. Democratical jealousy, however, suspecting collusion, again demanded that the scheme should be laid before them. Themistocles persisted in refusal, and the people decreed, that, if it was communicated to and met with the approbation of the senate of 500, it should be carried into execution, whatever it might be. The senate also approved, the work was carried on vigorously, and the Piræus became the finest port in the world." The one of these accounts has the appearance of history, and has every probability to support it—the other of the later writer looks like fable, and is such a fable as one might expect to be fabricated by the advocate of the *virtue and justice of a democracy*. There can be little doubt that one is the foundation of the other. *Hinc sumta. videtur aysa exstruendæ hujus narrationis.* Neither of them is mentioned by other historians. "Cicero indeed relates," says Mr. Mitford, "the very story which Plutarch has told, but with this material difference, that the proposal of Themistocles was to burn, not the fleet of the whole Grecian confederacy in the bay of Pagasæ, where we may venture to affirm that fleet never was, but only the Lacedæmonian fleet in the port of Gythium. This appears not at all an improbable project for Themistocles to have conceived, when the forcible interference of Lacedæmon for preventing the fortifying of Athens was apprehended: but we still want information how, consistently with the other circumstances of the story, it could be publicly known."—"Whether Aristides was the rogue or Themistocles the fool, afterwards to divulge the secret, Plutarch, with a thoughtlessness ordinary with him, has omitted to inform us." Setting aside therefore the superior credit due to the earlier historian, (for out of Sicilian affairs, Diodorus may be reckoned good authority; his testimony indeed is generally worth the credence that would be given to accounts considerably more ancient. He was an honest man, and though his history is a mere compilation from various and often contradictory writers, their very contradiction proves that he quotes fairly)—and looking at the internal testimony of each, we have no difficulty in rejecting the brilliant story of the biographer. "But the evident impolicy of the measure, without taking any thing else into consideration, might reasonably induce us to doubt the truth of the tale. Had it been executed, the Athenians indeed alone would have had a fleet, but where would they have had an ally?" Mitford, i. 519.

(13.) Thucydides, in the introduction to his history, has entered into the details of Themistocles' banishment and flight to the Per-

sian court. As might be expected from his veracity and opportunities for acquiring information, he gives a clear and probable account, such as no future historian, especially one who lived more than 500 years after him, would be warranted in deserting without strong and opposite testimony. Plutarch however, always studious of dramatic effect, differs much from the almost contemporary historian, and gives a variation of the story told by Diodorus. Plutarch, until he lands his hero in Asia, follows the account of Thucydides. After his landing, according to the latter historian, Themistocles travels up the country with a Persian of one of the maritime provinces, and procures a letter to be delivered to the king, stating his claims to favor, and requesting to be allowed to remain in his dominions a year to learn the language, and be prepared at the expiration of that time, to lay before him the reasons of his journey. When he appeared at court he was much caressed, became a distinguished favorite, was magnificently provided for, and not long after died at Magnesia, one of the cities which had been presented to him by Artaxerxes for his support. Plutarch, after Diodorus, in part, raises him up a wealthy friend in Æolia, where he escapes from a number of people who were watching to take him at Cuma. He is concealed in the house of Nicogenes his friend, but in a few days, being determined to proceed to court by the augury of Olbius the tutor to Nicogenes' children, and a dream of his own, (both which are related at length,)—he is carried to court in a close covered cart or carriage, with "flags and streamers flying," says Diodorus, (xi. 56.) and the attendants are instructed to say they are carrying a concubine to the king. Applying to Artabanus for an audience, (his dialogue with him on the authority of Phanias is given) he is admitted to the king. He addresses his majesty, and is sent back without an answer. The king however is highly pleased with his good fortune, prays to Arimanius, and cries out in his sleep, "I have got Themistocles the Athenian." In the morning the exile is brought up for his sentence, expecting the worst; the king however orders him to receive the 200 talents which he had promised to the person who brought him, and inquires his business. Themistocles, by the aid of a simile in the Persian style, puts off his curiosity, and requires a year to learn the language and customs of the country.

(14.) After the Athenians had driven the enemy from the plains of Marathon to their ships, Plutarch says, the Persians being compelled by wind and tide towards Attica, the Athenians in alarm lest they should seize on the undefended town, immediately made for home. (Vit. Arist.) After the battle, the barbarians first sailed to Euboea and took on board the Eretrian plunder: then doubling the promontory of Sunium they made for Athens, with



the intention of arriving there before the army. (Herod.) Plutarch, in his treatise against Herodotus, says, "it is depreciating the victory to suppose that the Persians, after so decisive a battle, were able to have entertained this design." It is for this that he introduces the wind and tide compelling them against their will to double the cape of Sunium.

(15.) "When Mardonius had entered Attica a second time," says Plutarch, (Vit. Arist.) "Aristides was sent to Sparta to remonstrate with the Lacedæmonians on account of their delay. The Ephori gave them the hearing, but at the moment seemed intent on mirth and feasting. In the night however they sent off 5,000 Spartans, each taking with him 7 helots." For this Plutarch quotes Idomeneus, but adds that in the decree of Aristides, Cimon, Xantippus, and Myronides, were sent on the embassy.

Herodotus relates this transaction, (ix. 7. cap.) but by no means to the credit of the Lacedæmonians. For this in his treatise περ. *Ηρόδ. κακοηθ.* Plutarch abuses him "for thus venting his malice," he says, "on the Lacedæmonians and their glorious victory at Plataea." It is not by an unfounded imputation of malice that the authority of Herodotus is to be controverted by Plutarch.

In the account of Herodotus, certain ambassadors are sent from Athens to complain of the Lacedæmonian delay; they are trifled with and put off from day to day for 10 days, till the fear they had formerly had of the fidelity of the Athenians to the Grecian cause, is diminished by the completion of the wall across the isthmus. The Ephori however are at length influenced to afford prompt assistance, by the forcible representation of the consequences of their conduct made to them by Chileus the Tegean, a man of considerable authority of Sparta. It is then that the 5,000 Spartans are sent off in the night.

(16.) Plutarch, speaking of the attack of the Persian cavalry under Masistius upon the Athenians at Plataea, says, when Masistius was thrown from his horse and killed, the "Medes left the body and fled." (Vit. Arist.) Whether this is malignity or carelessness I do not know; it is however casting a degrading imputation on men who little deserved it, the true Persians.

— In one of the desultory attacks made by the Persian cavalry on the Athenians, Masistius was thrown down and pierced through an open part of his visor, as he lay on the ground. (Herod. ix. 22.) His troops, after performing their customary evolution, retreated; and it was not till they made a stand that they perceived their leader gone; then uttering a loud shout, they returned, rushing upon the enemy to recover the body of their chief—*μαθόντες δὲ τὰ γεγονός, διακλεισάμενοι, ἤλαυνον τοὺς ἵππους πάντες, ὡς ἂν τὸν νεκρὸν ἀνελόιατο.* (Herod. ib.) The combat for the body was vigorously kept up by the Persians; the 300 Athenians were compelled to



give way, until the aid they had sent for arrived. It was then that the Persians, driven back, were compelled to return without the booty, and with great additional loss.

(17.) Plutarch says, Alexander the Macedonian communicated the information, that Mardonius intended to attack next day, to Aristides alone, and that with a promise of secrecy: but he, thinking it wrong to keep this from Pausanias, disclosed it to him. Herodotus however never mentions Aristides, but speaks of the Athenian generals collectively, whom Alexander *expressly enjoined to impart the information to Pausanias*. (Herod. iv. 45.) Plutarch ought to have recollected, however he might wish to honor Aristides by making him the sole depository of this secret, that it could not be of the slightest use unless it was known to him, who had the direction of the movements of the army.

(18.) Plutarch states, (Vit. Arist.) that the common treasury of Greece, deposited at Delos, was removed to Athens in the administration of Aristides; who defended the action by saying, "that though it might not be just, yet it was expedient." This action and saying, so unlike the character of Aristides, is contradicted in the life of Pericles, where this very measure is objected against Pericles by his enemies, and apologised for by him.

(19.) Dodwell in his Annal. Thucyd. places the building of the long walls, on the authority of Thucydides, under the year 457. A. C. "Plutarchus," says he, "aliter in Cimone," and quotes the passage, λέγεται δὲ καὶ τῶν μακρῶν τειχῶν, &c. in which this great work is stated to have been built by Cimon after the battle of Eurymedon (Vit. Cim.) Dodwell concludes: "Non est ut contendamus invicem testimonia Thucydidis et Plutarchi."

(20.) We learn from Thucydides that the revolt and siege of Thasos occupied Cimon three years. In the introductory sketch to his history, he has thought the transaction of sufficient consequence to inform us that the Athenians sailed against the island with a large naval force, and that having gained a victory by sea, they landed on the island, again defeated the Thasians, and besieged the city. The besieged applied to Lacedæmon for assistance, which was promised; the preparations however were stopped by the earthquake at Sparta. The Thasians nevertheless detained Cimon before their walls three years, and at length obtained terms, which Thucydides has given. After this, we cannot but think it a total dereliction of both Plutarch's biographical and historical duties, to say no more of this transaction than the following paragraph—ἐκ δὲ τούτου, Θασίους μὲν ἀποστάντας Ἀθηναίων καταναυμαχήσας τρεῖς καὶ τριάκοντα ναῦς ἔλαβε, καὶ τὴν πόλιν ἐξουλοῖσεν καὶ τὰ χρυσία τὰ πέραν Ἀθηναίοις προεκήσατο. (Vit. Cim.)

A French critic says of Plutarch, "il allonge ou resserre sa narration selon que son imagination est plus ou moins échauffée, il

s'étend sur des bagatelles et il ne fait qu'indiquer, ou même il passe sous silence, des événements importants." (Acad. des Inscr. t. vii.) A judgment which will be more completely verified in the lives of the Greeks of later times, than in the three before us.

(21.) The first act of Cimon, when he took the command of the allied fleet, was, according to Plutarch, (Vit. Cim.) in which he agrees with Herodotus, to sail to Eion and expel the Persians. "Immediately after the destruction of the town," says Plutarch, "he planted at Eion and Amphipolis a colony of Athenians; for which the Athenian republic permitted him to erect three marble Hermæ, with inscriptions," &c. This however, we learn from Thucydides, did not take place till after the Thasian revolt, which Plutarch does not mention for some pages, and did not happen till about five years after the expulsion of the Persians, and the destruction of Bogen or Butes at Eion.

(22.) Plutarch, after relating Cimon's escape from the prosecution carried on against him, after his return from Thasos, and before he goes to the assistance of the Lacedæmonians at the siege of Ichome, has these words, ὡς δὲ πάλιν ἐπὶ στρατείᾳ ἐξέπλευσε, &c. "When he sailed away on another expedition, the people got the upper hand, and overturned the ancient institutions of the country; Ephialtes procured the subversion of the power of the Areopagus, and made the government completely democratical: this was at a time when Pericles was powerful." Since Plutarch informs us neither where Cimon went nor what he did in this expedition, (no other historian mentions it,) I think we shall be warranted in concluding it a fiction of the biographer; especially when it appears that the domestic transactions he assigns to the mean time, happened some years afterwards.

The diminution of the power of the Areopagus is spoken of twice in the life of Pericles, as his act when minister, though ostensibly by means of his colleague Ephialtes. Now Plutarch states, that the mode in which Pericles acquired popularity enough to effect this, was, by distributing the contents of the public treasury among the people; which certainly could not take place during an expedition of Cimon, while he and his friends had the guidance of all public affairs; and this they had, until the opposite faction rose on the failure of the subsidiary supply sent to Lacedæmon, and procured his ostracism. It was then that, in want of Cimon's wealth and liberality, so captivating to the "lordly beggars" of Athens, Pericles and his colleagues made use of the treasury to support that popularity and influence; which enabled them to diminish the power of the Areopagus, and effect the other changes alluded to in the passage quoted above. After his recall from banishment it would be, that he set himself to reform the abuses or alterations that had taken place during the five years he

had been absent, and Pericles, Ephialtes, and the opposite faction had conducted the administration.

Dodwell under the year 461 Ant. Christ. has the following :

"Reversus a Thasiorum obsidione Cimon periclitatur de benevolentia in Alexandrum Mac. Reg. &c. Sequitur in Plutarcho αλφα στρατηγεία quam hujus anni fuisse necesse est. Eo spectant Plutarchi verba illa 'Ὡς δὲ πάλιν ἐπὶ στρατείαν ἐξέπλευσε, &c. Tum eo absente judicia pleraque ab Areopago sustulit Ephialtes. Proinde hoc anno." (Ann. Thuc.)

Under the next year 460 A. C.

"Reversus a superioris anni στρατείᾳ Cimon Areopagi dignitatem restaurare conatur ab Ephialt. labefactatam."

Thus Dodwell, deceived by paying attention to these words of Plutarch, has assigned the motion of Ephialtes to the year 461 A. C. two years before the time, according to the express testimony of Diodorus; and has put off one year Cimon's expedition against Ithome, for this imaginary στρατηγεία, during which not a line of history is left us of his situation or pursuits.

Diodorus xi. 77. "Ἀμα δὲ τούτοις πεπραγμένοις, ἐν μὲν ταῖς Ἰθύναις Ἐφιάλτης ὁ Σιμωνίδου δημαγωγὸς ὢν καὶ τὸ πλῆθος παροξύνας κατὰ τῶν Ἀρεοπαγίτων, κ. τ. λ. This transaction he places ἐπ' ἀρχαίτου δ' Ἀθήνησι Φρασικλείδου, Ὀλυμπίας μὲν ἦχθη ὀγδοηκαστῇ.

(23.) Plutarch, (Vit. Cim. i. p. 130.) after describing the first assistance the Athenians afforded to the Lacedæmonians, and their march back again to Athens under Cimon, says, οἱ δὲ Λακεδαιμόνιοι τοὺς Ἀθηναίους αὐτοὶς ἐκάλουν ἐπὶ τοὺς ἐν Ἰθώμῃ Μεσσηνίους καὶ εἰλωτας. This second time which Plutarch mentions, was the first and only time that the Athenians after the earthquake went to the assistance of the Lacedæmonians. The Athenians were invited to the siege of Ithome at first, μάλιστα δ' αὐτοὺς ἐπικαλέσαντο ὅτι τειχομαχεῖν ἰδόντων δυνατόν εἶναι. (Thucyd. i. 102.) If the authority of Thucydides wanted confirmation, it might be found in the account of Diodorus. Plutarch may have fallen into this error, by having seen some account of their return to Athens during the cessation of hostilities in the winter.

(24.) When Cimon, during his banishment, put himself at the head of his tribe to join the Athenian forces proceeding to Tanagra to fight the Lacedæmonians, "the council of five hundred," says Plutarch, (Vit. Cim.) "being informed of it, ordered the generals not to receive him, because they feared lest his enemies should charge him with putting the phalanx in disorder, and endeavouring to bring the Lacedæmonians into the city." In his life of Pericles, he says that Cimon was repulsed as an exile by a combination of the friends of Pericles the minister.

(24.) After Cimon had been ordered to depart, (Plut. Vit. Cim.) as has been mentioned, he called upon all his friends who were suspected of Lacedæmonism, to contend with all their might against the enemy, and to refute the charge by their deeds. They took his panoply amongst them, placed it in the middle of their troop, amounting to a hundred, and stood by it to the last man: every one fell fighting valourously by the side of his comrade. During these transactions, which Mr. Mitford says are of a romantic cast, but may have had some foundation in truth, there is some reason to think that Cimon was residing on his estates in the Thracian Chersonese. He was there when recalled, we know, from Andocides, καὶ Κίμωνα τὸν Μιλτιάδης ἀπ' Ἀττικισμένου καὶ ὅτα ἐν γερρόνισσῳ κατεδείξαμεθα δι' αὐτὸ τοῦτο, πρόβανον Λακεδαιμονίων, ὅπως πείναιμὲν εἰς Λακεδαιμόνα προκηρυκτούμεν περὶ σπονδῶν. (Orat. Gr. ed. Reiske, t. iv. p. 91.) And we have Plutarch's own testimony that he was recalled immediately after the battle in which he wished to fight, νενικημένοι γὰρ ἐν Τανάγρα μάχῃ μεγάλη καὶ προσδοκῶντες, εἰς ὥραν ἔτους στρατὸν Πελοποννησίων ἐπ' αὐτοὺς ἐκάλουν ἐκ τῆς φυγῆς τὸν Κίμωνα\* (Vit. Cim.); and again, Εὐθύς μὲν οὖν ὁ Κίμων κατελθὼν ἔλυσε τὸν πόλεμον, &c. Dodwell, on the authority of these passages, has assigned the return of Cimon to the same year as the battle of Tanagra, and before the summer of it.

(25.) To the battle of Tanagra, and the fear of another Peloponnesian army before the summer, Plutarch (Vit. Cim.) attributes the desire which the Athenians had for peace. Cimon, according to him, was recalled immediately after the battle, a peace was made, and the Grecian states reconciled to each other as soon as he arrived.

We do not learn from Thucydides, (b. i. c. 107—112.) that this battle had any such consequences. Sixty-two days after it, Myronides led out the Athenians again into Boeotia, and conquered the Boeotians in a very considerable engagement, which brought, it is the expression of Thucydides, all Boeotia and Locris under their dominion. Neither do we learn from Thucydides that any Peloponnesian army was expected before the summer, but we know that the Lacedæmonians before the battle of Tanagra only came to assist their allies the Dorians, and would have been willing to pass quietly through Boeotia and by the Attic borders, had not the Athenians compelled them to fight their way through.

But we know that the Athenian affairs in Greece were in a prosperous condition after the battle of Tanagra. In the year after, Ægina surrendered, and Tolmides returned from a victorious cruize round the Peloponnesus, in which he had burnt the naval arsenal of the Lacedæmonians, and defeated the Sicyonians. The affairs in Egypt had not afforded the supplies expected, and were now suffering a sad reverse, and the Athenians had completely

failed in an expedition to Thessaly. It was now when probably money was wanting for carrying on these expeditions, though in the main successful, that a cessation of hostilities began to be wished for and apparently agreed upon. But it was not till three years after this, and five after the battle of Tanagra, that the peace was made, in which Plutarch goes on to describe that Cimon undertook the expedition against Cyprus.

(26.) "Cimon," according to Plutarch, "sent sixty of his ships to Egypt, and with the rest defeated the king's fleet, consisting of Phœnician and Cilician ships: he subdued all the cities round, formed designs against Egypt, and thought of nothing less than the destruction of all the Persian king's power. Meditating on these contests, he put into some harbour of Cyprus, and laid siege to Citium, where he died, after sending to consult the oracle of Jupiter Ammon."--Cimon did send sixty of his ships to Egypt at the request of Amyrtæus, who yet supported himself in the marshes. But he never fought these combined fleets of Phœnicia and Cilicia, and it is very improbable that he had any of these romantic views of destroying the king of Persia's power, or of conquest in Egypt, whence the Athenians had just been expelled. His object was Cyprus; and before the siege of Citium, the first place to which he turned his attention, he died. After his death, as both fleet and army were coming home, they were attacked by the united forces of Phœnicians, Cilicians, and Cyprians, whom they defeated by land and sea. These circumstances we learn from Thucydides.

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## VINDICIÆ ANTIQUÆ.

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No. III.—[Continued from NO. XXXII. p. 309.]

IN the preceding number it was shown that the *inductive* method of philosophising is by no means to be attributed to Bacon as discovered by him, but that on the contrary *induction* has in all ages been the means of forming the first advances in knowledge. It was shown from the most unexceptionable authorities that upon *induction* the syllogism is founded, and that when Lord Bacon advised the rejection of the syllogism, that recourse might be again had to induction, he might with equal propriety have recommended the rejection of the arithmetical rule of multiplication, and to

confide solely in addition, which is more easily comprehended by the vulgar, for it literally is—ἐπαγαγὴ σαφέστερα, πιθανότερα—καὶ τοῖς πολλοῖς ῥοῖον.

It was also shewn, that Bacon claimed the discovery of the inductive method; and his admirers down to Dr. Reid affirm it to be so, both he and they being so little acquainted with the philosophy of antient Greece, as not to know that it was universally in use thousands of years before the seventeenth century. In some recent periodical publications it has been denied that Bacon represented the inductive method as a discovery of his; but his express words prove that he did so represent it, and really believed that by multiplied experiments, without the aid of syllogistic reasoning, mankind might arrive at a knowledge of first principles. Concluding his book, "*De Augmentis Scientiarum*," he says, "*certo objici mihi rectissimè posse existimo, quod verba mea seculum desiderent. Seculum forte integrum, ad probandum; Complura autem secula, ad perficiendum. Attamen, quoniam etiam res maximæ quæque initiis suis debentur, mihi satis fuerit sevisse posteris et Deo immortalī.*" From these and other such expressions it is evident that Bacon supposed he had introduced an entirely new system of philosophy, which would be slowly perfected, and prove of great advantage to posterity; and many even at the present day indulge the same opinions.

At the age of sixteen he declared his dissatisfaction with a system of philosophy, which it was utterly impossible he could understand, and to censure works which he was unable to read. Quotations have already been given from the writings of Aristotle, showing in the clearest manner that *induction* was universally held to be the first and simplest process in the acquisition of knowledge; and nothing can be more express than his words at the commencement of his *Second Analytics*, where he says that all learning proceeds from knowledge already acquired; that the syllogism and induction

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\* Πᾶσα διδασκαλία, καὶ πάντα μᾶθησις διανοητικὴ, ἐκ προὑπαρχούσης γίνεται γνωσέως. Φάνερρον δὲ οὗτο θεώρουσιν ἐπὶ πᾶσιν· αἵτε γὰρ μαθηματικά τῶν ἐπιστημῶν διὰ ταύτου τοῦ τρόπου παραγίγνυνται καὶ τῶν ἄλλων ἐκάστη τέχνη. — Ὁμοίως δὲ καὶ περὶ τῶν λόγων, οἱ δὲ διὰ συλλογισμῶν, καὶ οἱ δι' ἑξαγωγῆς· ἀρμότεροι γὰρ διὰ προγνωστικῶν ποιοῦνται τὴν διδασκαλίαν· οἱ μὲν λαμβάνοντες, ὥς παρὰ ξυνηθῶν· οἱ δὲ δεικνύοντες τὸ καθολοῦ διὰ τοῦ ὁρίλου εἶναι τὸ καθέκαστον.

both proceed upon such acquired knowledge—the first assuming certain known propositions; and the last, demonstrating the whole from evident particulars. In the same manner, says he, our orators persuade their audiences by examples,—*that is, by induction.*

Although the philosophy of Aristotle was no doubt understood by some of Bacon's contemporaries, it seems evident that it was not generally known; and by the time that the Royal Society came to be formed, if we except a few individuals as Cudworth, Milton, More, and Temple, who valued because they comprehended it, our philosophers had completely withdrawn their attention from principles, and engaged in the pursuit of true science by experiments on infinite particulars: a task as hopeless as it would be to attempt to reach the heavens by piling mountain upon mountain.

It should be ever kept in mind that of those who during the seventeenth century were called great discoverers, Bacon, Harvey, Locke, and Newton, not one was acquainted with the ancient philosophy, physiology or logic, nor can we collect from their writings that they were conversant with the language in which these sciences are explained. It is necessary in order to obtain a just view of the subject to attend to the fact that these men of good natural parts, but without any well founded pretensions to learning, appeared at a time when the dogmas of the schools delivered in barbarous Latin were falling into disrepute, and the Greek philosophy was known but to very few. Under different circumstances their pretended discoveries would have obtained no attention, and it would have been unnecessary at the present day to be at pains to show that the philosophers and physicians of antiquity were really men possessed of good sense, and reasoned, to say the least, as accurately as ourselves. The Royal patronage of what was termed the Experimental Philosophy and the establishment of a Royal Society, in which the ancient philosophy was not understood and therefore despised,—the numberless periodical publications that have come abroad containing the most ignorant censures of the science of former ages; all these causes have contributed to reduce us to our present state of ignorance, a state from which we cannot possibly emerge without recurring to true principles. When we consult the periodical and other publications that have appeared during the last century, we find a very curious gradation in the

contemptuous language made use of by the writers towards the great masters of antiquity.

At first, although these writers all agreed that Bacon was a greater philosopher than Aristotle, they yet gave due applause to the popular works of the antient. They believed the *esoterica* to be unintelligible or useless; but they highly approved his Natural History, Ethics, Politics, Rhetoric, and Poetic, for they are not difficult to be understood by any person who understands the language in which they are written; and the reasoning is so clear and convincing that none who read with intelligence can doubt of the justness of the conclusions. It is however remarkable that Gray, who was believed to be no mean scholar, declares that he found even these the plainest of all Aristotle's works intolerably difficult. "For my part (says he) I read Aristotle's poetics, politics and morals, though I do not well know which is which. In the first place he is the hardest author by far I ever meddled with. Then he has a dry conciseness that makes one imagine one is perusing a table of contents rather than a book: it tastes for all the world like chopt hay, or rather like chopped logic, for he has a violent affection for that art, being in some sort his own invention, so that he often loses himself in little trifling distinctions and verbal niceties, and what is worse leaves you to extricate him as well as you can. Thirdly, he has suffered vastly from the transcribers, as all authors of great brevity necessarily must. Fourthly and lastly, he has abundance of fine and uncommon things which make him well worth the pains he gives one." This extract from a letter of Mr. Gray's affords another instance of the flippant levity with which those who confess themselves unacquainted with the writings of Aristotle proceed to censure them.

No person capable of reading the works of Aristotle he mentions, in the original, will say that they are not to be distinguished, or that his clear didactic style is to be understood with difficulty. Logic, which merely implies accurate reasoning, can never be the cause why an author should lose himself, in little trifling distinctions and verbal niceties, and those who understand Aristotle deny that he does so; and the idea of those who are ignorant of his meaning attempting to extricate him as well as they can is absurd in the extreme. Many of the books of Aristotle, we know, are lost, but



those that remain have been transcribed with the greatest care, and are in a more perfect state than any work of the age in which he lived. If however Mr. Gray concluded that whatever he did not understand upon a superficial perusal must necessarily be imperfect, we are not to wonder that he believed that his author had suffered prodigiously from the ravages of time. That he has abundance of fine, and uncommon things, which make him well worth the pains he gives one, is very true—but the admission is not to be reconciled with Mr. Gray's previously expressed opinions, and merely proves that he had understood some passages. Such is the censure of Aristotle by one who had attempted to read his works and failed; the following animadversions by Dr. Campbell, whose Greek studies were for the most part confined to the books of the New Testament, also deserve notice. In his sixth chapter of the *Philosophy of Rhetoric* the doctor says, "It is long since I was first convinced by what Mr. Locke hath said on the subject, that the syllogistic art with its figures and moods, serves more to display the ingenuity of the inventor, and to exercise the address and fluency of the learner, than to assist the diligent enquirer in his researches after truth. *The method of proving by syllogism appears even on a superficial view, both unnatural and prolix.* The rules laid down for distinguishing the conclusive from the inconclusive forms of argument, the true syllogism from the various kinds of sophisms, are at once cumbersome to the memory, and unnecessary in practice. No person, one may venture to pronounce, will ever be made a reasoner who stands in need of them. In a word the whole bears the manifest indications of an artificial and ostentatious parade of learning, calculated for giving the appearance of great profundity to what is in fact very shallow. Such I acknowledge have been for a long time my sentiments on the subject. On a nearer inspection I cannot say I have found reason to alter them, though I think I have seen a little farther into the nature of this *disputative science*, and consequently into the grounds of its futility. I proceed upon the supposition that the reader hath some previous knowledge of school logic; but on the other hand it is not necessary that he be an adept in it; *a mere smattering will sufficiently serve the present purposes.* My first observation is that this method of arguing has not the smallest affinity to moral reasoning, the pro-

cedure in the one being the very reverse of that employed in the other. In moral reasoning we proceed by analysis, and ascend from particulars to universals; in syllogising we proceed by synthesis, and descend from universals to particulars. The analytic is the only method we can follow, in the acquisition of natural knowledge, or whatever regards actual existences; the synthetic is more properly the method that ought to be pursued in the application of knowledge already acquired. It has for this reason been called the didactic method, as being the shortest way of communicating the principles of a science; but even in teaching, as often as we attempt not barely to inform, but to convince, there is a necessity of recurring to the tract in which the knowledge we would convey was first acquired. Now the method of reasoning by syllogism more resembles mathematical demonstration, wherein from universal principles called axioms we deduce many truths, which though general in their nature, may when compared with these first principles be justly stiled particular. Whereas in all kinds of knowledge wherein experience is our only guide, we can proceed to general truths only by an induction of particulars." From this extract we see that Dr. Campbell, like Dr. Reid, receives with full conviction the *dicta* of Locke, who as it appears from his writings was unacquainted with the true nature of the syllogism, and believed *induction* to be the discovery of Bacon. It has already been observed that the great mistakes of our modern reasoners concerning syllogism and induction arise from their ignorance of the fact that induction is the basis upon which the syllogism rests; that the propositions are either axioms, or agreeable to universal experience, and that by a certain arrangement of these propositions a certain and well defined conclusion necessarily follows at first unknown. This conclusion (*συμπερασμα*) is demonstrative, provided the propositions have been in every respect just; and if false propositions have been assumed, then the syllogism is vitiated in its first principles. How this mode of reasoning should appear to Dr. Campbell to manifest an ostentatious parade of learning, calculated for giving the appearance of great profundity to what is in itself very shallow; those who have studied the subject will not easily discover. The syllogism was intended by Aristotle, not as a vain display of learning, but as the test and proof of sound and

conclusive reasoning, while at the same time it affords the ready means of extending knowledge, from that of which we are already in possession. The doctor calls logic a *disputative* science, and says he has seen into the grounds of its *futility*, but there is nothing in connected reasoning that ought to lead to dispute, and the syllogism is chiefly valuable as it prevents or terminates the wranglings that arise from imperfect ideas and ambiguous terms. Addition is a very proper rule for beginners in the study of arithmetic to learn; but that affords no argument why the more advanced should not use their multiplication table, the results of which are just as satisfactory as those of addition, and are obtained in a way much more compendious. It is however sufficiently evident that Dr. Campbell *saw into the nature of this disputative science*, merely through the medium of Latin translations, for he uses the barbarous terms for the several forms of syllogism invented by the schoolmen. At the same time he speaks of the logical art as so well known that it would be superfluous in a work like his to give even the shortest abridgement of it; observing that it will not be necessary for his reader to be an adept in the art; a mere *smattering* will sufficiently serve the present purpose. Had it been his intention that his reader should form a sound judgment of what was to be offered concerning the syllogism, we should rather have expected a recommendation to acquire a knowledge of it something beyond *mere smattering*, that the reader might be convinced of the justice of the author's remarks by actually seeing and knowing the defects of the reasoning employed. "In moral reasoning," says the doctor, "we proceed by *analysis*, and ascend from particulars to universals; in syllogizing we proceed by *synthesis*, and descend from universals to particulars." - It is to be regretted that he did not give some illustrations of these definitions of moral reasoning, and syllogizing, because he appears to use the terms analysis and synthesis in a sense altogether unwarranted by the analogies of the Greek language, and unsanctioned by use. *Analysis* universally signifies in philosophical language the reduction of a whole to its component parts, so that by its means we never can ascend from particulars to universals, and it is equally impossible to descend by *synthesis* from universals to particulars, for synthesis always implies *apposition*, and the formation of one out of many. "The

analytic (says the Doctor) is the only method which we can follow in the acquisition of natural knowledge; the synthetic is more properly the method that ought to be pursued in the application of knowledge already acquired."—"Even in teaching, as often as we attempt, not barely to inform but to convince, there is a necessity for recurring to the tract in which the knowledge we would convey was first acquired."

It is no doubt true, that in teaching we must use the means by which we ourselves acquired our knowledge; but every teacher, nay, every speaker, *descends* from ideas to words, he analyses his knowledge that the hearer may be enabled to *ascend* by *synthesis* from words to general ideas. When a hearer can arrive at no clearly defined ideas, he does *not understand*; if he ascend to ideas dissimilar from those of the speaker, he *misunderstands*; and only *understands* and acquires knowledge when he forms ideas, similar in every respect to those which it is the object of the speaker to communicate. In teaching, the musician must in the first place analyse the piece he intends his pupil to perform, and shew the effect of each component part; and it is after these are understood, that the learner, by correct recollection and *synthesis*, acquires the knowledge of the whole, understands it, and can himself give it due effect. How then can we admit that the analytic method is the only means by which we can acquire natural knowledge, when we see distinctly that in every science we must begin with elementary component parts, and by synthesis arrive at general ideas? Analysis is necessary on the part of the teacher, while the process by which the learner is to acquire knowledge is directly the reverse.

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\* A late writer on the Philosophy of the Human Mind, Mr. Dugald Stuart, attempts to show, that in modern philosophy, and even among the Greek geometers, analysis sometimes signifies *composition*, and synthesis *decomposition*. He refers to the authority of Pappus Alexandrinus, as translated by Dr. Halley. If geometers of ancient or modern times will grossly pervert language, whether wilfully or from ignorance, we are not from thence to infer that language itself is uncertain. I may be told that *aratrum* signifies a *spade*, and *lugo* a *plough*; but as I could only infer from such information, that the person thus speaking must be ignorant of the import of terms in the Latin language, his authority would pass for nothing. Mr. Stuart, however, very directly contradicts Dr. Campbell's explanation of

Dr. Campbell says, "I observe, that though this manner of arguing (the syllogistical) has more of the nature of scientific reasoning than of moral, it has nevertheless not been thought worthy of being adopted by mathematicians, as a proper mode of demonstrating their theorems. I am satisfied that mathematical demonstration is capable of being moulded into the syllogistic form, having made the trial with success in some propositions. But that this form is a very incommodious one, and has many disadvantages, but not one advantage of that commonly practised, will be manifest to every one who makes the experiment. It is at once more indirect, more tedious, and more obscure. I may add, that if into those abstract sciences one were to introduce some specious fallacies, such fallacies would be much more easily sheltered under the awkward verbosity of this artificial method, than under the elegant simplicity of that which has hitherto been used." The Doctor is mistaken when he says, that the syllogism has not been thought worthy of being adopted by mathematicians in their demonstrations. The greatest mathematician of the last century, Wolfius, expressly informs us, that a mathematical demonstration is actually a chain of connected syllogisms, and that every demonstration must bear the test of the syllogism, otherwise it cannot be held conclusive. "By syllogisms," says he, "we investigate whatever is discoverable by human understanding, and demonstrate to others what they want to be convinced of in order to a manifestation of its truth; though we have not always before our eyes, either in investigating or in demonstrating, the syllogistic form or method; but whoever duly attends to himself, when meditating or demonstrating, will be abundantly convinced of the fact. Let no one imagine that a proof can be comprised in a single syllogism: for, as we admit the conclusion only on account of the premises, we cannot be assured of its truth till we are con-

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the words *Analysis* and *Synthesis*. "In physics, in chemistry, and in the philosophy of the human mind, analysis naturally suggests the idea of a decomposition of what is complex into its constituent elements."—*Philosophy of the Human Mind*, vol. ii. p. 308.

If words are to be at will perverted from their original and general acceptation, to that which implies directly the reverse, there is at once an end of human science.

vinced of the justness of the premises. And therefore these premises are so long to be proved by other syllogisms, till we come to such a syllogism as has for its premises, definitions, axioms, clear principles taken from experience, or propositions previously demonstrated. A proof is called a *demonstration*, if we can so far carry on our syllogisms till we obtain in the last, nothing but definitions, clear experiences, and other identical propositions as premises." No wonder that Dr. Campbell found he could successfully mould mathematical demonstration into the syllogistic form in *some* propositions, for all mathematical demonstration is strictly syllogistical, and is in reality composed of syllogisms. It may be asked why, if mathematical demonstration depend entirely on the syllogism, do we find that Sir Isaac Newton, certainly a great mathematician, makes no mention of the term? It was not to be expected of Sir Isaac Newton, who was by no means a learned man, that he should be acquainted with the Analytics of Aristotle, as Wolfius and many of the most eminent mathematicians were; but, in so far as his demonstrations are correct, it is evident that he syllogised *really*, although not *formally*, as a person possessing a good ear and a taste for music, without instruction, and without knowing any thing of the matter, preserves the just intervals of the musical scale.

"So far (continues Dr. Campbell) from leading the mind agreeably to the design of all argument and investigation from things known to things unknown, and by things evident to things obscure; the usual progress of the syllogism is, on the contrary, from things less known to things better known, and by things obscure to things evident." Were we to admit this account of the syllogism as just, we must conclude that Aristotle was a mere trifler, and that all his admirers, for thousands of years, have passed over unnoticed obvious and great defects in his reasoning. But we must not lose sight of the fact, that the admirers of Aristotle have ever been those who have studied his writings, while his censurers admit that they have not taken the trouble to make themselves masters of his language, logic or philosophy, satisfying themselves with the assertions of one another, that his logic and philosophy are alike unworthy of the pains necessary to understand them. That these pains must be very considerable is

true, but it is also true that the study amply rewards those who seriously engage in it ; the difficulties which at first appear almost insurmountable, gradually disappear, and the admirable accuracy and concise energy of the style become apparent. Dr. Campbell was certainly one of those who had not taken the trouble to study the Logic of Aristotle, otherwise he would not have said that the progress of reasoning by the syllogism is from what is more obscure to that which is more evident. The conclusion of a proper syllogism possesses all the certainty of the propositions of which it is formed, in the perfect kind, and all their probability in the imperfect, and neither more nor less. “ A perfect syllogism,” says Aristotle, “ stands in need of nothing more than the propositions assumed to exhibit the necessary conclusion ; that which is imperfect, wants the assistance of one or more conclusions supposed necessary in the component definitions, but not assumed in the propositions.” Τέλειον μὲν οὖν καλῶ συλλόγισμός τὸν μηδενὸς ἄλλου προσδεόμενον, παρὰ τὰ εἰλημμένα, πρὸς τὸ φανῆναι τὸ ἀνάγκαιον. Ἀτελῆ δὲ τὸν προσδεόμενον ἢ ἐνὸς ἢ πλειόνων, ᾧ ἐστὶ μὲν ἀνάγκαια διὰ τῶν ὑποκειμένων ὄρων, οὐ μὴν εἴληπται διὰ προτασέων. The conclusions therefore of the syllogism are always equally clear and certain, as the propositions of which it is formed are *self evidently true*, are *fully proved true*, or are in a *certain degree probable*. And, as we see that all mathematical demonstration depends upon the drawing just and undeniable inferences from truths already known, and that we thus arrive at a general conclusion not evident at first, it is by no means to be admitted that the progress of reasoning syllogistically is, as Dr. Campbell has said, from the obscure to the evident ; for the conclusions from just propositions must necessarily be certain, or possess the same degree of probability with the propositions themselves. In mathematical reasoning we form a syllogism and draw a conclusion, which conclusion forms a proposition in the next, and we thus proceed to the general conclusion. It is true that self-evident truths may be rendered into formal syllogisms, and Doctor Campbell gives examples of identical propositions formed into a major, minor, and conclusion. For instance, he takes the words signifying a sheep from the Italian, French, and English languages, and forms this syllogism :—

*Pecora* is the same with *brebis*,

*Brebis* is the same with *sheep*,

Therefore *pecora* is the same with *sheep*.

Again—

Twelve are equal to the fifth part of sixty,

Now a dozen are equal to twelve,

Therefore a dozen are equal to the fifth part of sixty.

Every person must at once see that these form no syllogisms, but merely amount to a play upon words signifying the same identical thing, having no regard whatever to the distinctions of genus and species. Truisms, no doubt, may be reduced to real syllogisms; but it is certain, that by a chain of correct syllogisms, we come to conclusions not at first in our view; conclusions, as has just been said, possessing the same degree of evidence as the propositions from which they are derived. But Dr. Campbell seems to think that, because the propositions are known, and the conclusion from just propositions being self-evident, the syllogism must be altogether useless, and never can encrease our stock of knowledge. In this instance he forgets that many and important conclusions are derived from juxtaposition, which are not at all evident while the propositions are considered separately. The arithmetician is perfectly well acquainted with all the commonly used numerical signs, and their value; but, by varied arrangements, he can deduce an infinite number of completely satisfactory conclusions, unknown until the necessary operations have been gone through—

*“Tantum SERIES JUNCTURAQUE pollet.”*

All knowledge must proceed from that which has been already acquired, for the poet justly enquires

————— “Of God above, or man below,  
What can we reason but from what we know?”

Or how shall real science be acquired from uncertain principles?

The commonly prevailing opinion at the present day is, that the Logic of Aristotle was not so much intended for useful purposes, to facilitate the acquisition of knowledge, and assist the scholar in reasoning correctly, as to exhibit a vain display of



superior learning, calculated to impose upon the public as profound reasoning what is no better than mere verbal trifling. Were we to receive this censure of Aristotle as really just, we must believe that he was a very weak man, and would naturally expect to find an ostentatious pedantry pervading his whole works, and particularly those addressed to the people, as his *Ethics* and *Politics*. We should expect to find his reasoning weak, and his conclusions often false. But we discover none of these defects in the writings of Aristotle, and it is reasonable thence to infer that the censure is not founded in truth. That in all his writings he kept in view the syllogistic method, is certain; but, after reading the pieces which he designates by the title of *Organon*, we find that he supposes the reader acquainted fully with the method in these works explained, and his style is, throughout his other works, plain and purely didactic. His reasoning deserves the character given of it by Cicero, it is nervous and cogent; and, although expressed in very concise terms, upon attentive consideration nothing will be found wanting to complete the proof of his conclusions. That his *Logic*, and what may be termed his *Lectures on Nature*, are expressed with such brevity as to be scarcely intelligible without illustration, he himself informs us; for his royal pupil having complained that he had diminished the value of the instruction personally communicated to him, by publishing these works, he in reply tells him, that they are *published*, and *not published*; for, says he, they will not be understood unless by such as have heard my illustrations. That this was really the case in his own time, appears very probable; but the successors in his school have given to the world commentaries upon these books, which render them intelligible to all who will bestow the necessary pains in studying them; and Philoponus has given Diagrams with his Explanations of the *Analytics*, to render the various forms of the syllogism perfectly clear.

In short, whoever admits that every science is resolvable into its theorems, and the fact is undeniable, must admit that theorems are resolvable into the syllogisms of which they are composed; these into their propositions, and these again into their component definitions, simple or single terms, and there the analysis is complete. Without such analysis no man can judge accurately of the

reasoning of others, nor reason with precision himself, unless by a process exactly the converse; of well established terms forming correct propositions, of these, conclusive syllogisms, and by a just connexion of these, making out those theorems which are the essence of all science. "Inasmuch (says Ammonius) as demonstration is a scientific syllogism, it is impossible to say any thing concerning it without first saying *what is a syllogism*; nor can we learn what is simply a syllogism, without having first learned what is a proposition, for propositions are certain sentences, and it is a collection of such sentences that forms a syllogism, because it is out of these that a syllogism is compounded. Farther—it is impossible to know a proposition without knowing nouns and verbs, out of which is composed every species of sentence; or to know nouns and verbs, without knowing sounds articulate or simple words, inasmuch as each of these is a sound articulate having a meaning. It is necessary therefore, in the first place, to say something concerning simple words. Here then ends the theoretical part (of resolution), which is the beginning of that which is practical. First therefore (with a view to the practical part) he (Aristotle) disserts concerning simple articulate sounds in his PREDICAMENTS: after that concerning nouns, and verbs, and propositions, in his treatise concerning INTERPRETATION: then concerning syllogism, simply so called, in his FIRST ANALYTICS: and finally, concerning demonstration, in his LATTER ANALYTICS. And here is the end of the practice which was the beginning of the theory."

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Ἴ 'Αλλ' ἐπειδὴ ἡ ἀπύδειξις συλλογισμὸς ἐστὶν ἐπιστημονικός, ἀδύνατον εἶπεν περὶ τούτου τὸν μὴ πρότερον εἰπόντα τί ἐστὶ συλλογισμὸς τὸν δὲ ἀπλῶς συλλογισμὸν οὐκ ἔν μαιθεῖμεν, οὐ μαθόντες τί ἐστὶ πρότασις· λόγοι γὰρ τινές εἰσιν αἱ προτάσεις· τῶν δὲ τοιοῦτων λόγων συλλογὴ ἐστὶ ὁ συλλογισμὸς· ὥστε ἄνευ τοῦ γινῶναι τὰς προτάσεις, ἀδύνατον μαθεῖν τὸν συλλογισμὸν· ἔκ γὰρ τούτων συγκεῖται· ἀλλ' οὐδὲ τὴν πρότασιν ἄνευ τῶν ὀνομάτων, καὶ τῶν ῥημάτων ἐξ ὧν συνέστηκε πᾶς λόγος· τὰ δὲ ὀνόματα καὶ ῥήματα ἄνευ τῶν ἀπλῶν φωνῶν, ἕκαστον γὰρ τούτων φωνὴ ἐστὶ σημαντική· Δεῖ οὖν πρότερον περὶ τῶν ἀπλῶν φωνῶν εἶπεν. Ἐνταῦθα οὖν ἡ θεωρία κατέληξε, καὶ γίνεται τοῦτο τῆς πράξεως ἀρχή. Πρότερον γὰρ διαλέγεται περὶ τῶν ἀπλῶν φωνῶν ἐν ταῖς κατηγορίαις. Εἰθ' οὕτω περὶ ὀνομάτων καὶ ῥημάτων, καὶ προτάσεως ἐν τῇ περὶ Ἑρμῆκειας. Εἴτα περὶ τοῦ ἀπλῶς συλλογισμοῦ ἐν τοῖς προτέροις Ἀναλυτικοῖς. Εἰθ' οὕτω περὶ Ἀποδείξεως ἐν τοῖς ὑστέροις Ἀναλυτικοῖς. Ἐνταῦθα δὲ τὸ τέλος τῆς πράξεως, ὅπερ ἦν ἀρχὴ τῆς θεωρίας.—Ammon. in prædic. p. 16. ed. 8vo.

## COLLECTION OF THE CHALDEAN ORACLES.

PART II.—(Continued from No. XXXII. p. 344.)

Μηναιον τε δρομημα, και αστεριον προπορευμα.

Procl. in Tim.

The course of the moon, and the advancing procession of the stars.

\* Των Βαβυλωνιων οι δοκιμωτατοι, και Οστανης, και Ζωροαστρης, αγελας κυριως καλουσι τας αστρικας σφαιρας. Πτοι πυρ' οσον τελειως αγονται περι το κεντρον μοναι παρα τα σωματικα μεγεθη· η απο του συνδεσμοι πως και συναγωγαι χρηματιζειν δογματιζεσθαι παρ' αυτων των φυσικων λογων, ας αγγελους κατα τα αυτα καλουσιν εν τοις ιεροις λογοις· κατα παρεμπτησιν δε του γαμμα, αγγελους. Διο και τας καθ' εкаστην τούτων αγελων εξαρχοντας αστερας, και δαιμονας ομοιους αγγελους, και αρχαγγελους προσαγορευεσθαι, οισπερ εισιν επτα τον αριθμον. Anonymus, in Theologumenis Arithmeticiis.

The most celebrated of the Babylonians, together with Ostanes and Zoroaster, very properly call the starry spheres *herds*; whether, because these alone among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect the bonds and collectors of physical reasons, which they likewise call in their sacred discourses herds, and by the insertion of a *gamma*, angels. Hence, in a similar manner, they denominate the stars and dæmons which rule over each of these herds (or starry spheres) angels and archangels: and these are seven in number.

\* Qui se cognoscit, in se omnia cognoscit, ut Zoroaster prius, deinde Plato in Alcibiade scripserunt. Pici, Op. tom. i. p. 211.

He who knows himself, knows all things in himself, as Zoroaster first asserted, and afterwards Plato in the first Alcibiades.

\* Ζωης το υγρον συμβολον. διο και τοτε μεν λιβαδα καλουσιν αυτην (animum) της ολης ζωογονιας, τοτε δε πηγην τινα, και πλατων και προ πλατωνος οι θεοι.

Procl. in Tim. p. 318.

Moisture is a symbol of life; and hence both Plato, and prior to Plato, the gods call the soul, at one time, a drop from the whole of vivification; and, at another time, a certain fountain of it.

\* Sunt etiam dæmones aquei quos Nereides vocat Orpheus; in sublimioribus exhalationibus aquæ, quales sunt in hoc acre nubiloso, quorum corpora videntur quandoque acutioribus oculis, præsertim in Perside et Africa, ut existimat Zoroaster.

Ficin. de Immortal. Anim. p. 123.

There are certain aquatic dæmons, called by Orpheus, Nereides, in the more elevated exhalations of water, such as reside in this cloudy air, whose bodies, according to Zoroaster, are sometimes seen by more acute eyes, especially in Persia and Africa.

\* Cum anima currat semper, certo temporis spatio transit omnia, quibus peractis cogitur recurrere paulatim per omnia denuo, atque eandem in mundo telam generationis retexere, ut placuit Zoroastri, qui iisdem aliquando causis omnino redeuntibus, eosdem similiter effectus reverti putat. Ibid. p. 129.

Since the soul perpetually runs, in a certain space of time it passes through all things, which circulation being accomplished, it is compelled to run back again through all things, and unfold the same web of generation in the world, according to Zoroaster; who is of opinion, that the same causes on a time returning, the same effects will, in a similar manner, return.

\* Voluit Zoroaster æthereum animæ indumentum in nobis assidue volvi. Ibid. p. 131.

According to Zoroaster, in us the etherial vestment of the soul perpetually revolves.

\* Congruitates materialium formarum ad rationes animæ mundi, Zoroaster divinas illices appellavit. Ficin. de vita cœlitus comparanda, p. 519.

Zoroaster calls the congruities of material forms to the reasons of the soul of the world, divine allurements.

In that part of the works of Johannes Picus, Earl of Mirandula, which is denominated *Conclusiones*, there are fifteen conclusions, according to his own opinion, of the meaning of certain oracles of Zoroaster, and the meaning of his Chaldean expositors. In these the two following oracles are preserved, which are not to be found in any Greek writer now extant:

Nec ex eas cum transit lictor.

Nor should you go forth when the lictor passes by.

Adhuc tres dies sacrificabitis, et non ultra.

As yet three days shall ye sacrifice, and no longer.

It appears likewise, from these conclusions, that the first oracle of Zoroaster was concerning a ladder, which reached from Tartarus to the first fire.

That the second oracle was respecting a two-fold air, water, and earth, and the roots of the earth.

That the eleventh was concerning the two-fold intoxication of Bacchus and Silenus.

That there was an oracle respecting a syren, and another respecting she-goats.

As a translation of these conclusions, from their mixture with Cabalistic and other barbarous jargons, would not be of the least

use to the philosophic English reader, I shall only give them in the original.

Conclusiones numero 15 secundum propriam opinionem de intelligentia dictorum Zoroastris, et expositorum ejus Chaldaeorum.

1. Quod dicunt interpretes Chaldaei super primum dictum Zoroastris, de scala a tartaro ad primum ignem: nihil aliud significat quam seriem naturarum universi, a non gradu materiae ad eum, qui est super omnem gradum graduate protensum.

2. Ibidem dico, interpretes nihil aliud per virtutes mysterales intelligere quam naturalem magiam.

3. Quod dicunt interpretes super dictum secundum Zoroastris de duplici aëre, aqua et terra, nihil aliud sibi vult, nisi quodlibet elementum, quod potest dividi per purum et impurum, habere habitatores rationales et irracionales; quod vero purum est tantum, rationales tantum.

4. Ibidem per radices terrae nihil aliud intelligere possunt quam vitam vegetalem, convenienter ad dicta Empedoclis, qui ponit transanimationem etiam in plantas.

5. Ex dicto illo Zoroastris, Ha Ha, hos terra deflet usque ad filios, sequendo expositionem Osiae Chaldaei, expressam habemus veritatem de peccato originali.

6. Dicta interpretum Chaldaeorum super 11 aphorismo de duplici vino ebriatione Bacchi et Sileni, perfecte intelliguntur per dicta Cabalistarum de duplici vino.

7. Quae dicunt interpretes super 14 aphorismo, perfecte intelliguntur, per ea, quae dicunt Cabalistae de morte osculi.

8. Magi in 17 aphorismo nihil aliud intelligunt per triplex indumentum, ex lino, panuo et pellibus, quam triplex animae habitaculum coeleste, spiritale, et terrenum.

9. Poteris ex praecedenti conclusione aliquid intelligere de pellibus tunicis, quas sibi fecit Adam, et de pellibus quae erant in tabernaculo.

10. Per canem nihil aliud intelligit Zoroaster, quam partem irrationalem animae et proportionalia. Quod ita esse videbit qui diligenter dicta omnia expositorum consideraverit, qui et ipsi sicut et Zoroaster anigmatische loquuntur.

11. Dictum illud Zoroastris, Nec exgas cum transit lictor, perfecte intelligitur per illud Exodi, quando sunt prohibiti Israelitae exire domos suas in transitu angeli interficientis primogenita Aegyptiorum.

12. Per Sirenam apud Zoroastrem nihil aliud intelligas quam partem animae rationalem.

13. Per puerum apud interpretes nihil aliud intelligibile quam intellectum.

14. Per dictum illud Zoroastris, Adhuc tres dies sacrificabitis,

et non ultra, apparuit mihi per Arithmetica superioris Merchiana illos computandi dies esse, in eo dicto expresse prædictum adventum Christi.

15. Quid sit intelligendum per capras apud Zoroastrem, intelligit, qui legeret in libro Bair quæ sit affinitas capris et quæ agnis cum spiritibus. Pici. op. vol. i. p. 69.

*Chaldean Oracles delivered by Theurgists, under the reign of the Emperor Marcus Antoninus.*

Concerning the summit of the intelligible order :

*Ἡ μονὰς ἐκεῖ πρῶτως οὗου πατρικὴ μονὰς ἐστὶ.* Procl. in Eucl. p. 27.

The monad is there first where the paternal monad subsists.

Concerning the production of the middle of the intelligible order :

*Ταυαὴ ἐστὶ μονὰς ἡ δυο γεννα.* Procl. in Eucl. p. 27.

The monad is extended, which generates two.

Concerning eternity, according to which, the middle of the intelligible order is characterised :

*Πατρογενὲς φῶς. Πολυ γὰρ μονὸς*

*Ἐκ πατρὸς ἀλλῆς ὀρεψάμενος νοοῦ ἀνθος,*

*Ἐχει τῷ νοεῖν πατρικὸν νοῦν ἐνδιδόναι*

*Πασαῖς πηγαῖς τε καὶ ἀρχαῖς*

*Καὶ τῷ νοεῖν, αἰετὲς μένειν ἀοκνῶστροφαλιγγι.* Procl. in Tim. p. 242.

Father-begotten light. For this alone, by plucking abundantly from the strength of the Father, the flower of intellect, is enabled, by intellection, to impart a paternal intellect to all the fountains and principles; together with intellectual energy, and a perpetual permanency, according to an unsluggish revolution.

\* *Τῆς γὰρ ἀνεκλείπτου ζωῆς καὶ τῆς αὐτοῦ δυναμῆος, καὶ τῆς ἀοκνῶς κατὰ τὸ λογικὸν ἐνεργείας, ὁ αἰὼν (αἰτία).*

For eternity, according to the oracle, is the cause of never-failing life, of unwearied power, and of unsluggish energy.

Concerning the extremity of the intelligible order :

*Ἐνθεν συρομενος πρῆστηρ ἀμύδρῳ πυρὸς ἀνθος*

*Κόσμων ἐνθρῶσκων κελωμασι. πάντα γὰρ ἐνθεν*

*Ἀρχεται εἰς τὸ κατῷ τείνειν ἀκτῖνας ἀγῆτας.*

Procl. in Theol. Plat. p. 171, 172.

Thence a fiery whirlwind sweeping along, obscures the flower of fire, leaping, at the same time, into the cavities of the worlds. For all things thence begin to extend their admirable rays downwards.<sup>2</sup>

<sup>1</sup> Agreeably to this, Plotinus divinely defines eternity to be *infinite life, at once total and full.*

<sup>2</sup> See my Introduction to the Parmenides of Plato, near the end.

Μηδε προηλθεν, ἀλλ' ἐμεινεν εν τῷ πατρικῷ βυθῷ,  
 Καὶ εν τῷ ἀδυτῷ κατὰ τὴν θεοθρεμμονα σιγῇ. Procl. in Tim. p. 167.  
 Nor has it proceeded, but it abides in the paternal profundity,  
 and in the adytum, according to the divinely-nourished silence.

Ἔστι γὰρ πέρας τοῦ πατρικοῦ βυθοῦ, καὶ πηγή τῶν νοέων.

Damascius, περὶ ἀρχῶν.

It is the boundary of the paternal profundity, and the fountain  
 of intellectual natures.

Ὅτι ἐργατὶς, ὅτι ἐκδοτὶς ἐστὶ πυρὸς ζωοφοροῦ.

Ὅτι καὶ ζωογονοὺν πληροὶ τῆς ἑκατῆς κολπον.

Καὶ ἐπιβρεῖ τοῖς συννοχεῦσι ἀλκὴν ζειδωρον πυρὸς

Μεγαλὴ δυναμενοιο.

Procl. in Tim. p. 128.

It is the operator, and the giver of life-bearing fire. It fills the  
 vivific bosom of Heate, and pours on the Synoches the fertile  
 strength of a fire endued with mighty power.

Concerning Love:

Ὅς ἐκ νοοῦ ἐκθαρὲς πρωτος

Ἐσσημενος πυρὶ πυρ συνδεσμῖον, ὄφρα κεραση

Πηγαιους κρατηρας σου πυρὸς ἀνθος ἐπισχων.

Procl. in Parmenid.

Who first leaped forth from intellect, clothing fire bound toge-  
 ther with fire, that he might govern the fiery cratera, restraining  
 the flower of his own fire.

Concerning Faith, Truth, and Love:

\* Παντα γὰρ εν τρισὶ τοῖς δε κυβερναται τε καὶ ἐστι.

Procl. in I. Alcibiad.

All things are governed and subsist in these three.

Ἀρχαῖς γὰρ τρισὶ ταις δε λαβοῖς δουλεύειν ἀπαντα.

Damasc. περὶ ἀρχῶν.

You may conceive that all things act as servants to these three  
 principles.

Concerning the intelligible order in general:

Ἡ νοητὴ πασης τμησεως ἀρχη.

Damasc. περὶ ἀρχῶν.

The intelligible order is the principle of all section.

Ἀρχὴ πασης τμησεως ἡδε ἡ ταξις.

This order is the principle of all section. Damasc. περὶ ἀρχῶν.

\* Τα λογία, περὶ τῶν ταξέων προ τοῦ οὐρανοῦ ὡς ἀφθεγκτον ἐνεδείξατο,  
 καὶ προσέθηκε.

Σιγ' ἐχέει μυστα.

Procl. in Crat.

The oracles show, that the orders prior to Heaven are ineffable,  
 and add, "They possess mystic silence."

\* "Θεας" τας νοητας αιτιας το λογιον καλει, καὶ προιουσας ἀπο τοῦ  
 πατρος θεειν ἐπ' αὐτον." Procl. in Crat.

The oracle calls the intelligible causes "Swift," and asserts,  
 "That proceeding from the Father, they run to him."

\* Παντα γὰρ ἐστὶν ὅμου ἐν κόσμῳ τῶν γε νοητῶν. Damasc. περὶ ἀρχῶν.

All things subsist together in the intelligible world.

Concerning hyparxis, power, and energy :

\* Οιον οι Πυθαγορειοι, δια μοναδος και δυαδος, και τριαδος, η ο Πλάτων δια του περατος, και του απειρου, και του μικτου, η προτερον. γ'ε ημεις δια του ενος και των πολλων, και του ηνωμενου, τουτο οι χρησμοι των θεων δια της υπαρξεως και δυναμειως και ενεργειας. Damasc. περι αρχων.

What the Pythagoreans intended to signify by *monad*, *dual*, and *triad*—or Plato, by *bound*, *infinite*, and *that which is mixed from both*—or we, in the former part of this work, by *one*, *the many*, and *the united*, that the oracles of the gods signify by *hyparxis*, *power*, and *intellect*.

Concerning power and intellect :

Η μεν γαρ δυναμις συν εκεινοις, νουν δ' απ' εκεινου.

Procl. in Plat. Theol. p. 365.

Power is with them (father and intellect) but intellect is from him (the father).

Concerning the intelligible in general :

Τροφη δε τω νουντι το νοητον.

Procl. in Crat. and Hesychius in voc. νοηρον.

The intelligible is food to that which understands.

Ως τι νων ου κεινο νοησεις.

Damasc.

You will not apprehend it by an intellectual energy, as when understanding some particular thing.<sup>2</sup>

Ου δη χρη σφοδροτητι νοειν το νοητον εκεινο,  
Αλλα νουου ταναου ταναη φλογι παντα μετρουση,  
Πλην το νοητον εκεινο. Χρη δε τουτο νοησαι.

Η γαρ επεγκλινης συν νουν κακεινο νοησεις  
Ουκ ατενως.

Αλλ' αγνον επιστροφον ομμα φεροντα  
Σης ψυχης τειναι κενον νουν, εις το νοητον,  
Οφρα μαθης το νοητον,

Επει εξω νουου υπαρχει.

Damasc.

It is not proper to understand that intelligible<sup>3</sup> with vehemence, but with the extended flame of an extended intellect : a flame which measures all things, except that intelligible. But it is requisite to understand this. For if you incline your mind, you will understand it, though not vehemently. It becomes you, therefore, bringing with you the pure convertible eye of your soul, to extend the void intellect to the intelligible, that you may learn its nature, because it has a subsistence above intellect.

<sup>1</sup> By hyparxis, understand the summit of the nature of any being.

<sup>2</sup> This is spoken of a divine intelligible, which is only to be apprehended by the flower of intellect, or, in other words, the unity of the soul.

<sup>3</sup> That is, a divine intelligible.



## OBSERVATIONS ON SOME ORATIONS ASCRIBED TO CICERO.

UPON various parts of the works ascribed to Cicero the opinions of scholars have now and then been divided, as to their authenticity. Some of them are now rejected by general consent: e. g. the Book de Gloria, the Epistle of Cicero to Octavius,<sup>1</sup> and the Speech against Sallust. In the last century there arose in England a controversy upon the Epistles to Brutus,<sup>2</sup> and upon four

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<sup>1</sup> "The other six or seven, rather fragments than entire letters" (i. e. to Brutus), "made their first appearance in Germany near two centuries afterwards. The last did not meet with general approbation, and had little respect paid them in the more ancient editions: the former were universally received as the unquestionable remains of Cicero, till after the time of Erasmus, and in common with the oration against Sallust, till the time of Victorius." See Tunstall's Observations, p. 408, and p. 251 of his Latin work, *De Ciceronis Epistolis ad Quintum Fratrem, et ad Marcum Brutum*. In justice to Tunstall I must state, that in his Latin notes there are many conjectural emendations of Cicero's text, which do credit to his erudition and his sagacity. Ernesti, indeed, in his Preface to Cicero's Epistles to Atticus, &c. writes thus: —Cum plures alii viri doctissimi in textu harum epistolarum emendando per conjecturas laborarint, tamen raro illi felices satis in eo fuere: suntque pleraque, ut Malaspinæ, Bosii, Tunstalli, duriores; ut etiam sæpe miratus sum, quare in illis in textum recipiendis tam facilis etiam Cruterus fuerit; cujus facilitatem nos nec in illis, nec in his Tunstallinis imitati sumus. Vide p. 131. Vol. ii. of Ernesti's Prefaces and Notes, republished Hala, 1807. I commend Ernesti for not admitting such conjectures into the text. But I observe, that when he produces Tunstall's conjectures in detail, some appear without any remark; and with respect to the rest, those which Ernesti approves are not less numerous than those which he rejects.

<sup>2</sup> Markland allows the first letter to Brutus to be genuine, upon the authority of a passage in Nonius Marcellus, "which," says Markland, "has been restored from MSS." Vide Markland, p. 15.

"I am enabled," says Mr. Tunstall, "by a curious observer and excellent judge of various lections, to restore, as there is the greatest reason to believe, the true reading of Nonius's citation, from which it appears that the epistle now remaining belonged to a collection under the name of the Ninth Book of Sæe Tunstall, p. 65."—Cicero's Letters to Brutus.

Tunstall's note is, upon many accounts, worthy of being produced.

Vide Non. in voc. *amare et diligere*. Mr. Markland has in his possession Josias Mercer's edition of Nonius Marcellus, collated with a MS. or MSS. by Steph. Baluzius, where the reading of the passage in question, "Et Lib. viiij. Lucilius Clodius Tribunus Plebis etc." in which manner Mr. Markland ob-

Orations, viz. *Ad Quirites Post Reditum, Post Reditum in Senatu, Pro Domo Sua ad Pontifices, de Haruspicum Responsis*. The Epistles to Brutus were suspected by myself before I had read the controversy; and when I turned from Markland's observations to the Four Speeches, I was completely convinced by the arguments which he had adduced for proving that they are spurious. My opinion, though it should be erroneous, has not been hastily formed; for I have read Markland's Book three or four times, and I have examined the Speeches much oftener.

In the year 1801 was published, at Berlin, the following Works: M. Tullii Ciceronis Quæ vulgo feruntur Orationes Quatuor; 1. *Post Reditum in Senatu*; 2. *Ad Quirites post Reditum*; 3. *Pro domo Sua ad Pontifices*; 4. *De Haruspicum Responsis Recognovit animadversiones integras. J. Marklandi et J. M. Gesneri, Suasque adjecit Frid. Aug. Wolfius*.

From books in my own possession,<sup>1</sup> I some years ago drew up

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serves, that number is often expressed in MSS., as in *Gellius* xv. 7. ed. Gronov. Patro. ii. 61. ed. Oxon. 1711, 8vo.; and *Cic. Ep. Fam.* xiv. 18. ed. Græv. Amstel. 1689, 8vo. The same very learned person observes farther, that Lucilius for Lucius is, without doubt, a mistake of the transcriber; because Lucilius and Clodius are both of them gentilia, and therefore cannot subsist in the same person, unless he had been adopted, and then it must have been Lucilius Clodianus; as one adopted out of the family of the Valerii into another, would be called Valerianus; out of the Octavii, Octavianus: which was the case of Augustus, whom we call Octavius. In an ancient MS. likewise of Nonius, which is now in the library of Corpus Christi college, in Cambridge, the reading is very fair and distinct, "et Lib. viij. Luc. Clodius." Markland, with his usual modesty, was content to say that the text had been restored by Mr. Tunstall from manuscript. But I am inclined to think that "the curious observer and excellent judge of various lections," who enabled Mr. Tunstall to make the restoration, was Markland himself.

Having stated that Markland allowed the first letter to Brutus to be genuine, because it is quoted by Nonius, I should add, that he does not absolutely reject the seventh; and that next to the first and seventh, the fifteenth letter seemed to him "to bid the fairest for antiquity." Markland, p. 20.

<sup>1</sup> The only book on this controversy which I have not seen, is one which Wolfius thus describes in the 12th page of his Preface, "A Dissertation in which the objections of a late Pamphlet to the Writings of the Ancients, after the manner of Mr. Markland, are clearly answered; those passages of Tully corrected, on which some of the objections are founded: with amendments of a few pieces of criticism, in Mr. Markland's *Epistola Critica*. London. 1746, 8vo." Wolfius speaks of the author as unknown to him; but Mr.

an historical statement of the dispute between Markland, Tunstall, Middleton, &c. on the Epistles to Brutus, and the Speeches. A similar statement was prepared by Wolfius, and inserted in his Preface to the republication of the four Orations, and of the remarks made upon them by Markland and Gesner.<sup>1</sup> I shall insert Wolfius's Preface in the *Classical Journal*, not only because it contains a clear, a correct, and a full history of the controversies, which I just now mentioned, but because it will interest every scholar by a luminous and argumentative statement of the general principles,<sup>2</sup> upon which a man of

Nichols, in his anecdotes of Mr. Bowyer says, "The book was certainly printed by Mr. B.; and if he did not write it himself, (which is extremely probable,) he was at least an assistant in it." Page 139.

<sup>1</sup> Gesner thus mentions his own work, in No. cxxxiv. of his *Isagoge in Eru-ditionem Universalem*: *Recentioribus temporibus a Jeremia Marklando iv. Ciceronis post reditum habitæ in dubium vocatæ sunt Orationes: quod Mem fecit de Bruti ad Ciceronem Epistolis. Quæ res et mihi occasionem dedit, ut ill. prælectionibus vindicarem Ciceroni suas Orationes.*

<sup>2</sup> In the year 1815, I received from Italy parts of the orations pro Scauro, pro Tullio, et pro Flacco. They seem to me to have the same internal marks of spuriousness which Markland detected in the four orations above mentioned. I should say of them as Markland said of the four orations, which he rejected, that "I do not deny them to be ancient, but, on the contrary, believe them to have been written not many ages after Cicero." See Markland's Dissertation, p. 232. They remind me however of a striking passage in page 8 of Markland: "If the insipid and blundering exercises and declamations of a school-boy, written five or six hundred years ago, should now be brought to light out of a MS. of that age, with the title of Cicero's Orations, for M. Scaurus, C. Cornelius, or any other lost piece, they must, upon this principle, be received as the genuine works of the Orator." See Markland's Remarks, page 8. Markland was aware that Cicero had written a speech for Scaurus. If he had seen the fragment lately published by Maius, he, in all probability, would not have thought it genuine. But as an imitation of Cicero's style, it certainly has so much resemblance, as not to deserve the name of "a school-boy's declamation." Indeed not one of the three fragments is entirely destitute of resemblance to the style of Cicero. They contain many expressions which may be found in his genuine writings. But in my opinion they "want the spirit, strength, and elegance of compositions really good;" and their general effect upon my mind is very feeble.—Every scholar, I am sure, will acknowledge his obligations to our learned countryman, Mr. Blomfield, for the critical remarks, and the verbal emendations which adorn the 2nd edition published in London, 1816. On the fragments of the eight Orations, which Maius edited at Milan, in 1812, together with

learning may be induced to doubt the authenticity of ancient writings which have been generally admitted and even applauded. This part of Wolfius's Preface will prepare the minds of intelligent readers for another controversy; the whole of which appears to me worthy of attention from scholars, and will therefore be laid before them in the *Classical Journal*.

Many years ago I was led to doubt the genuineness of the Speech for Marcellus. Every fresh perusal increased these doubts, and at last they were fully confirmed by a publication with the following title; *M. Tullii Ciceronis Quæ vulgo fertur Oratio pro M. Marcello Recognovit, Animadversiones Selectas Superiorum Interpretum, suasque adjecit Frid. Aug. Wolfius. Berolini. 1802.* To this work of Wolfius succeeded *Commentarius perpetuus et plenus in Orationem M. Tullii Ciceronis pro M. Marcello cum Appendice De Oratione quæ vulgo fertur M. Tullii Ciceronis pro Q. Ligario, Auctore Benjamin Weiske, A. M. Scholæ Portensus nuper Contr. Lipsiæ. 1805.* I know not whether any formal answer to Weiske has yet appeared. His arguments did not in the smallest degree shake my conviction upon the genuineness of the Speech for Ligarius, nor did they weaken the impression which Wolfius has made upon my mind, in his animadversions upon the Speech for Marcellus. In the first volume of the *Museum Antiquitatis Studiorum*, which was published at Berlin in 1808, the first article is *G. L. Spaldingii De Oratione Marcelliana Disputa-*

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an ancient commentary, I cannot form any decisive opinion, because the passages ascribed to Cicero are so very few. Some of them are indisputably genuine, and are found in all our editions. I have not often been so instructed and so interested by the contents of our periodical publications, as by a critique on the Ambrosian MSS. in the *Quarterly Review* for January 1817. The introductory observations are very profound, and do honour to the sagacity, ingenuity, and erudition of the writer. He has not expressed any opinion upon the genuineness of the fragments, but quotes from the speeches for Scaurus a few passages which seem to him "very spirited and good specimens of that impetuous expression of contempt, which Cicero often employed with so striking an effect." No scholar will be at a loss to find very spirited passages in the Orations, which Markland has, I think, proved to be spurious.

One of the most sagacious and learned men now living, once spoke to me of the pleasure with which he had read the speech *Pro domo sua ad Pontifices*. He was not aware of Markland's publication, to which, however, I referred him, in justification of my own doubts.

tio. It is in all respects worthy of that excellent critic, whom scholars are accustomed to admire for the best Edition of Quintilian that ever appeared. It is however to be lamented, that Spalding died<sup>1</sup> before the completion of this noble work.

Spalding holds, as Wolfius did, that the Speech for Marcellus is not genuine, and the additional arguments which he has brought forward seem to me quite invincible. As many readers of the *Classical Journal* may not possess all the books relating to the controversy on the Speech for Marcellus, I shall, with the permission of the Editor, insert them in the *Classical Journal*, according to the order in which they were respectively published by Wolfius, Weiske, and Spalding. I have already assigned my reasons for prefixing the introductory address of Wolfius to the Reader, in his edition of the four Speeches rejected by Markland, and defended by Gesner.

The subject discussed in these works cannot be uninteresting to English scholars. I am aware indeed that the arguments which convince me, may not be satisfactory to other men, and therefore I shall feel no diminution of respect for the judgment or the learning of those who differ from me. I should suppose, however, that the very examination of the question will be an agreeable and useful exercise to my learned countrymen, and therefore I shall in conclusion express my assent to the spirit of the candid and temperate language of Mr. Tunstall, at the close of his observations upon the epistles to Brutus: Ego interim mihi nequaquam tantum arrego, ut quod longe doctiores, maxima cum laude in Ciceronis rebus scriptisque exercitati (Manutius, Victorius, Middletonus) non viderunt, id me jam primum vidisse fidenter affirmem. Rationes ex rebus ipsis, atque Epistolarum ipsarum ingenio depromptas, quae de earum *voluntate*, si minus fidem mihi quidem certam fecerunt, suspensiones tamen non leves, nec, opinor, contemnendas attulerunt, libere atque ingenue proposui. Quod si quis horum Antiquitatis Monumentorum, veterum fortasse, dictisque et sententiis (neque enim unquam dissimulabo) subiunde nitentium, amore adductus, iis

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<sup>1</sup> Spalding died June 11, 1816, after publishing three volumes. The fourth was published by Philip Buttmann, who in his preface expresses a wish that a fifth volume, "supplementa et indicem complectens," might be prepared by some critic, not unworthy of Quintilian and his editor Spalding. V. Buttmanni Præfat. p. 4. et p. 7.

Cicconis auctoritatem nomenque derogari ægre ferat, is suum dolorem tuum demum justissimum fore sentiat, cum vel firmitioribus rationibus eam auctoritatem adstruere se posse existimet; vel nostras non satis momenti habere intellexerit. See Tunstall Epist. ad Middleton, p. 251.

P. V.

## WOLFII DE QUATUOR ORATIONIBUS CICERONIANIS.

### EDITOR LECTORIBUS.

QUUM in Præfatione ad *quatuor Orationes*, quibus Ciceronianum nomen Marklandi et meis obelis detraxi, conjecturam afferrem de quinta quadam Oratione ex ejusdem magni scriptoris operibus summovenda; tametsi graviores plerasque causas sententiæ meæ tenebam consignatas, id tamen non agebam, ut, eadem disputandi subtilitate ad novam quæstionem translata, consensum doctorum hominum singulis punctis colligerem. Hoc si facere voluissem, nullus ei rei locus fuisset aptior, quam is ipse, ubi suspicionem jaciebam. Sed mihi videbatur ista brevi significatione satis dixisse intelligentibus, qui verum, leviter et summis admoniti, suo magis ingenio perquirere quam aliena opera doceri mallent: ceterorum et imperitæ turbæ rationem non magnopere ducendam putabam. In hoc enim genere si quid recte conjectum est, talem vim novimus esse veritatis, ut, per longum tempus suppressa, tandem emergat, assertorem nacta suum; quum leves conjecturæ et opiniones, vel callidissimæ ornatae, insita quandoque concidant infirmitate. Denique ita nuper defessus eram castigandis vitiis umbratici magistri, ut requiem potius apud præstantiores scriptores, quam novum laborem quærerem ex simili causa, et ea, quæ mihi multo difficiliorem explicatum habere videretur. Jam vero quoniam poscunt quidam amicorum meorum, ut quam primum expectationi suæ satisfaciam, aliosque in viam reducam, quos in illis a me indicatis *extremis Orationibus* varie errare narrant; sumpsi aliquot dies feriarum ad ea, quæ autè rudibus lineis inchoaveram, singulari libello disserenda.

Itaque etiam hæc alea jacta esto. Quamquam non temere aleator ad fortunam ludi experiendam confidentius ruit, quam ego nunc considerare accessi ad illud judicium confirmandum. Adeo mihi in Oratione *pro Marcello*, (nam hæc est illa subditiya,) singulos locos et universam artem excutienti, certa et perspicua videbantur inesse indicia *robustas*, et *mirificus* error, per tot sæcula propagatus, plurimis argumentis *plane et evidenter* convinci posse. Ad hanc autem evidentiam nobis in his studiis unice acies mentis intendenda est, ut in quaque obscura re, quoad ejus fieri possit, veritas indagetur, et parum explicatæ probabilitati quam minimum loci relinquatur. Quod nisi sedulo fiet, valde verendum erit, ne ex alio sæculo in aliud transmissi errores novas radices agant, ac, si cui olim Erudito in aliquo loco acumen feliciter cessit, priorum ingeniorum fructus sensim intercédant socordia nostra. Duo afferam exempla hujus rei, non ignota illa quidem sed ad hoc quod declarandum est, aptissima. Nemo literatorum

nescit, brevia Carmina, quibus nomen *Anacreontis* inscribimus; a nonnullis vel omnia, vel maximam partem, ad posteriores ætates detrudi, postisque tribui minime nobilibus: sed de tota hac questione multi, neque indocti, viri se vix quicquam inaudisse simulant: ita istorum versuum auctoritate utuntur, tamquam pulcherrimorum et vetustissimorum: aliosque, id mirantes, mirantur ipsi vicissim; ac jure suo, quia a nemine adhuc ea quæstio ad liquidum confessumque perducta est. Immo illis et tot *Anacreontis* cantoribus magnus persuasionis adjutor adest *R. Bentleius*, quatenus, ubi sententiæ dicendæ locum habebat, tacendo assentiri, et vulgi opinionem probare videri debet. Romanorum suummo historico adscribuntur duæ, sive *Orationes*, sive *Epistolæ*, *ad Cæsarem de republ. ordinanda*, quarum auctor nec Cæsarem, cui consilia dare voluit, neque ingenium Sallustii sui satis perspexerat. Haud latuit ea fraus sagaces quosdam Editores, qui in his scriptis nonnulla scholasticarum loquutionum exempla notaverunt: at notæ eorum nuper *Brossium*, egregium Sallustii restitutorem, non potuerunt a temeraria credulitate et amore istorum libellorum abducere. Hæ unde nascentur tantæ virorum pari fere doctrina dissensiones, requiris? Nimirum aliud est, in his criticis causis, sicut in jure civili, persentiscere rem et suspicione attingere, etiam nonnullas, si torte, rationes conjecturæ afferre; aliud vero, penitus omnia momenta rei perscrutari, eamque adhibitis firmis argumentis sic pertractare, ut idonei judices nihil dubitationis relictum putent, atque alii, qui memoriola vacillant, jamdudum ipsi in eadem sententia sibi fuisse videantur.

Sed veniamus statim ad disputationem de hac ipsa *Oratione*. Habet ea non minus, quam quatuor ante editæ, magnam auctoritatem a testibus et laudatoribus omnis ævi; ut nihil dicamus de vestigiis imitationis apud posteriores, quæ quodammodo incerta haberi possunt, nihil de vetustate codicum nostrorum et antiqui Scholiastæ, cujus nonnullæ annotationes in exemplis Gronovii leguntur. Locum quendam ex ea protulit et explicavit *Asconius Pedianus*; alios aliquot locos recitarunt *Nonius Marcellus*, *Lactantius* et *Priscianus*:<sup>1</sup> quorum testimonio facile apparet, hanc *Orationem*, nisi a Cicerone, saltem ab aliquo scriptore proximæ ætatis et eodem, quo Cicero periit, sæculo compositam esse. Nam hoc quidem nos credere oportet *Asconiis*, *Quintilianis*, reliquis illorum temporum Grammaticis et Rhetoribus, satis vetustum esse, quod ab ipsis laudatur pro vetusto, certe non ab æqualibus eorum suppositum: illud tamen ne antiquis-

<sup>1</sup> Sane mirum est, ab his scriptoribus ea fere recitari, quæ aliqua reprehensione digna sunt. *Priscianus* III. p. 605. XVIII. p. 1125. affert istud *simillimum deo* §. 8, et p. 1209. *fundamenta quæ cogitas* §. 25. Item quod *Nonius* laudat verba ex cap. i. *illo anulo atque imitatore studiorum meorum*, mihi quidem de Consulari viro displicet voc. *imitator*, etsi de minore natu. Quanto modestius scribit ad ipsum Cicero Epp. Famil. XV. 9. "Maxima lætitia afficior, quum ab hominibus prudentissimis, virisque optimis, omnibus dictis, factis, studiis, institutis, vel me tui similem esse audio, vel te mei." Sed nonnulla hoc genus prætermisi suis locis, ne quis calumpniari me, et justo acerbius omnia carpere, pulet.

simi quidem auctoris fide dijudicari potest, an quid ejusmodi Ciceroni potius quam aliistribuendum sit, ejusque manu et excellenti ingenio dignum putandum. Atqui id de nostra Oratione nequaquam dubium fuit Viris doctissimis, qui eam partim seorsum, partim cum reliquis junctam ediderunt, vel singulares locos ejus in aliis scriptis illustrarunt, Non huc congeram honorificas censuras superiorum, ut *Benii, Minois, Melanthonis, Sylvii, Camerarii, Francii*, ne injuriam facere existimer iis, qui merita illorum penitus obscuraverunt, *Manutiis, Victoriis, Lambinis, Græviis*, similibusque Interpretibus. Et horum quidem is, quem primum nominavi, *P. Manutius*, tum saepe alias in Commentario suo extollit et admiratur hanc Orationem, tum ad c. 10. ait, *consequi ut tota Oratio, mirabili artificio condita, Cæsarem delectaret.* Sed mittamus hos Interpretes, quamvis his nostris, qui nuper se *æstheticos* nuncuparunt, longe præferendos, et propria eloquentia subtilique judicio, verum sensum antiquæ venustatis et dignitatis spirantes;<sup>1</sup> unum et alterum hujus Orationis laudatorem excitabo ex prima classe recentiorum, qui, si auctoritates audiendæ erunt, quemvis aliter sentientem ad se revocare posse videbuntur. Hic quid alii sensuri sint, nescio; me quidem, tantorum Virorum ipsa nomina reverentem, eorumque auctoritati, quantum par est, tribuentem, multis in locis sollicitum habuit, et, ne oculis meis crederem, deterruit Latinarum imprimis literarum princeps, *Io. Fr. Gronovius*, quum in *Observatt.* p. 712. eum vidi hanc Marcellianam vocare *incomparabilem Panegyricum, Plinii incomparabili Panegyrico copulandum, quem in omnibus sibi imitandum, tamquam optimum, proposuerit Plinius.*<sup>2</sup> Longe inferior est auctoritas *Middletoni*, præsertim si quis percontetur ex eo, quibus notis vitiosa et proba Latinitas distinguatur, quam ad rem maxime pertinet hæc nostra disceptatio: verum idem tamen de recta eloquentia non inscite judicat, et in arte scribendi patrio sermone eximiam laudem meruit apud populares suos. Is igitur Vir, etsi

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<sup>1</sup> Non ab re fuerit, hic afferre verba Ruhnkenii ex Epist. ad Rinkium V. C., si forte aliquid valebunt ad animum incorrupti juvenis rectis studiis imbuendum: "Non dubito, quin brevi alius ex ventosa ista *Æstheticorum* natione exorturus sit, qui reliquam partem Iloratii hoc novo more perficiat, id est, nulla aut mediocri utriusque linguae scientia, nulla exquisitiore eruditionis copia, nullo denique critico usu, super locis, quos non intelligit, philosophetur, et circulatoria vanitate jactet, se demum totum et singularum partium ad totum rationem (le plan d'ouvrage,) quæ scilicet Casaubonos, Gronovios, Bentleios fefellerat, planissime demonstraturum. Tales veterum scriptorum interpretes quum nunc in Germania vigeant, non mirum est, editiones a Batavis et Britannis curatas paucos, ut scribis, emtores apud vos reperire." Hæc sapientissimi et elegantissimi Viri vox est, quam ego, etsi philosophiam in literis non odi, novo cuique Editori ad aurem inausurrari a familiari velim, præcipue iis, qui poetas centies editos repetunt, isto ornatur.

<sup>2</sup> Vide Animadv. ad c. 3. p. 31. ubi ejus late expositam sententiam de quodam loco hujus Orat. attuli, cujus explicationi illud præconium præfandi causa apposuit. At ne Plinii quidem Panegyricum omnes docti ex merito laudatum putabunt. Non desunt opinor, homines, qui continua lectione nobilissimi libri vix tres horas delectari possunt. Enecuisset Principem novus Consul, si ita dixisset, ut scripsit.



Orationem pro Marcello, qualem eam præ oculis habemus, ex tempore dictam opinatur, ita pulchram et perfectam esse putat, *ut nihil in hoc genere exstet ex omni antiquitate, quod magis splendeat elegantia et reliquis oratoris virtutibus.*<sup>1</sup> Atque hos et alios clarissimi nominis duces satis impune sequitur multitudo eorum, qui quotannis *selectas Orationes* a se illustratas edunt, qui eas in sermones variarum nostri temporis nationum vertunt, denique qui *Fundamenta seu Præcepta stili*, quem vocant, Latini conscribunt. Quo de genere librorum nobis nunc ipsum aliquis venit in manus, quo multa sane utilia juventuti collecta sunt. (*The Well-bred Scholar, or practical Essays on the best Methods of improving the Taste and assisting the exertion of Youth in their Literary Pursuits*, by Will. Milns, Lond. 1794. 8.) sed ibi quoque hæc Oratio ut præclarum exemplar demonstrativi generis proponitur, in Anglicum sermonem translata.<sup>2</sup>

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<sup>1</sup> Longior censura adscribenda fuit nonnullas ob causas, quæ ex Commentario patebunt. Nihil enim opus est in quoque loco nominari Virum doctum, qui erravit, aut aliquid falsi attulit. "*Cæsar*, though he saw the Senate unanimous in their petition for *Marcellus*, yet took the pains to call for the particular opinion of every Senator upon it: a method never practised, except in cases of debate, and where the house was divided: but he wanted the usual tribute of flattery upon this act of grace, and had a mind probably to make an experiment of *Cicero's* temper, and to draw from him especially some incense on the occasion: nor was he disappointed of his aim; for *Cicero*, touched by his generosity, and greatly pleased with the act itself, on the account of his friend, returned thanks to him in a speech, which, though made upon the spot, yet for elegance of diction, vivacity of sentiment, and politeness of compliment, is superior to any thing extant of the kind in all antiquity. The many fine things which are said in it of *Cæsar*, have given some handle indeed for a charge of insincerity against *Cicero*: but it must be remembered, that he was delivering a speech of thanks, not only for himself, but in the name and at the desire of the Senate, where his subject naturally required the embellishments of Oratory; and that all his compliments are grounded on a supposition, that *Cæsar* intended to restore the Republic; of which he entertained no small hopes at this time, as he signifies in a letter to one of *Cæsar's* principal friends. (Epp. Famil. XIII. 68.) This therefore he recommends, enforces, and requires from him in his speech, with the spirit of an old Roman; and no reasonable man will think it strange, that so free an address to a conqueror, in the height of all his power, should want to be tempered with some few strokes of flattery." *Middleton's History of the Life of Cic.* Vol. II. p. 351.

<sup>2</sup> Etiam ex hoc libro nonnulla apposui, quæ, si tanti res est, sui locis addenda sunt Commentario nostro. Pag. 259: "*The Orator* having in this beautiful Exordium turned off his speech with great address from the Senate to *Cæsar* in person, enters upon his Panegyric of the latter, and while he pays him the most flattering compliments, takes occasion with admissible delicacy to shew the groundlessness of his suspicions against *Marcellus*."—Ad principium cap. 11. "The close of this complimentary address is worked up with great art and delicacy. The Orator, as if he felt himself hurried away too far from the main object, by his zeal for the personal security of *Cæsar*, suddenly restrains his excursive flight, and changes the language of praise into the renewed assurances of gratitude."—Et in extremo: "*Pliny* certainly had a better subject in his Panegyric to work upon, than *Cicero* in the former instance; but he had not *Cicero's* talents to do it equal justice."

Ab horum omnium judiciis quantum discrepet mea ratio et opinio, et quas ob causas discrepet, equidem omni, qua decebat, cura explicandum duxi, sic plane, quasi Latinus liber nunc primum sine nomine auctoris editus nos ad comparationem optimorum scriptorum, nominatim Ciceronis, invitasset. Quod consilium quum sine diligenti lectione constare non posset, eo sum perductus legendo et interpretando, ut libellum hunc non modo Ciceroni omnibus modis abjudicandum, sed etiam genuinorum illius scriptorum et hujus nullam nisi quandam coloris similitudinem esse viderem, totumque tale, cujus vix aliquam partem scribere Cicero *potuisset*, si vigilans aut somnians hanc actionem scripto mandare *voluisset*. Sed ne voluisse quidem eum id facere arbitror: quin præcise negaverim verisimile esse, ut ullam *quamquam* orationem *pro Marcello* ediderit Cicero, nedum hanc, quæ jam in peritorum et acutorum judicium cognitionem adducta est.

Omnino duæ sunt causæ, propter quas antiqui oratores Romani literis consignarent forenses et senatorias actiones, rebusque sæpe multo ante transactis per otium componerent orationes suas.<sup>1</sup> Unam causam afferebant res ipsæ, si magnæ, si illustres, si difficiles tractatu essent, si copiam darent egregii speciminis elaborandi, quo legendo alii delectarentur, alii assidue intuendo proficerent in arte, cui maxima illo tempore præmia proposita erant. Ita scriptæ sunt, quæ partim ne haberi quidem potuerunt, Verinæ et Philippicæ, et plures aliæ, de quibus mentio facta est in Epistolis ad Atticum. Huic enim et aliis quibusdam familiaribus, in primis iis, qui in provincia versabantur, Cicero mittere solebat exempla horum scriptorum, quæ spectata illis et probata, paullo post multifariam descripta juvenus, optimorum studiorum et vere Romanæ artis æmula, cupidissime conquiebat.<sup>2</sup>

<sup>1</sup> Cicero Dispp. Tusc. IV, 25. "Oratorem irasci minime decet, simulare non dedecet. An tibi irasci tum videmur, quum quid in causis acris et vehementius dicimus? Quid? quum jam rebus transactis et præteritis orationes scribimus, num irati scribimus? Idem in Bruto, c. 24." Non est eadem causa non scribendi, et non tam bene scribendi, quam dixerint oratores. Nam videmus alios inertia nihil scripsisse, ne domesticus etiam labor accederet ad forensem: pleraque enim scribuntur orationes habitæ jam, non ut habeantur. De Senect. c. 11. "Causarum illustrium, quas cumque defendi, nunc quam maxime conficio orationes." (Ubi loquitur Cato senex) De Off. II. 1. "Primum, ut stante republ. facere solebamus, in agendo plus quam in scribendo operam poneremus; deinde ipsis scriptis non ea, quæ nunc, sed actiones nostras mandaremus, ut sæpe fecimus," etc. etc.

<sup>2</sup> Ad Att. II, 1. "Oratiunculas, et quas postulas, et plures etiam mittam; quoniam quidem ea, quæ nos scribimus adolescentulorum studiis excitati, te etiam delectant," etc. Loquitur ibi de Philippicis. IV, 2. "Oratio (de Domo) juventuti nostræ debere non potest: quam tibi, etiam si non desideras, tamen mittam cito."—XIII, 19. "Ligarianam præclare auctoritas tua commendavit. Scripsit enim ad me Balbus et Oppius, mirifice se probare; ob eamque causam ad Cæsarem eam se Oratiunculam misisse." XIII, 44. "Brutus mihi T. Ligarii verbis nuntiavit, quod appelletur L. Curfidius in oratione Ligariana, erratum esse meum, sed, ut aiunt, *μνημονικὸν ἀμάρτημα*. Sciebam Curfidium (al. Corfidium) pernecessarium Ligariorum: sed eum videt ante

Atque hanc causam edendi Cicero, illud præsertim ætatis, frequentissimam habuit pariter in accusationibus ac defensionibus. In defensionibus autem accessit interdum aliud scribendi consilium, quum is, quem patronus discrimine fortunæ capitisque liberasset, adeo dictam seu verius elaboratam de iisdem argumentis orationem legere, et quasi denuo frui innocentia sua cuperet. Quem ad usum compositam esse cognovimus eam, quæ est *pro lege Deiotaro*, quam a se scriptam ipse auctor testatur, ut gratum faceret veteri amico, etsi causa tenuis esset, nec admodum eo labore digna.<sup>1</sup> Itaque quod apud nos fere faciunt ii, qui se ad habendam orationem parant, ut calamo accurate meditentur, quod in actu rerum dicturi sint, apud Romanos illis temporibus moris non fuit; nec dubitabant oratores, juvenili doctrina et forensi exercitatione freti, extemporali facultati se committere, aut, si quid antea formaverant et in commentarios retulerant, id sibi, non aliis notatum, excidere et pervulgari non patiebantur.

Et enim ante *Octavianum Aug.* vix quisquam Romæ recitabat, neque in concione, neque apud iudices; et ad solas acroases pertinebat recitatio seu lectio: nec recitabantur in Senatu sententiæ, sed dicebantur; nisi aliquid gravius et difficilius magis meditata et concepta postularet. Multo minus iudices aut populus tulisset oratorem *de scripto dicentem*, etsi nonnumquam ad illos in gravioribus causis afferebatur meditata oratio.<sup>2</sup> Sed postquam versa reipubl. forma novos

esse mortuum, Da igitur, quæso, negotium Pharnaci, Anteo, Salvio (*librarius Attici*) ut id nomen ex omnibus libris tollatur." (Locus p. Ligar. est c. 11.)—XV, 1. "Brutus noster misit ad me Orationem suam, habitam in concione Capitolina; petivique a me, ut eam nec ambiciose corrigerem, antequam ederet. Est autem scripta elegantissime sententis, verbis, ut nihil possit ultra. Ego tamen, si illam causam habuissem, scripsissem ardentius *Scrobisius*. Vides, quæ sit persona dicentis. Itaque eam corrigere non potui," etc.

<sup>1</sup> Epp. ad Famil. IX, 12. "Oratiunculam pro Deiotaro tibi misi, quam velim sic legas, ut causam tenuem et inopem, nec scriptione magnopere dignam. Sed ego hospiti veteri et amico munusculum mittere volui *levidense, crasso filo*, cujusmodi ipsius solent esse munera."

<sup>2</sup> Verr. II, 1. c. 40. "Ad illam jam veniamus præclaram præturam, criminæque ea, quæ notiora sunt his, qui adsunt, quam nobis, qui *meditati* ad dicendum *paratique* venimus." Philipp. V. 7. Antonius de me XVII dies in Tiburtino Scipionis *declamavit*: "scil. ut primæ Philippicæ responderet in Senatu. De quibus sententiis senatoriis (qualis et hæc videri vult esse *pro Marcello*) etiam hanc ob causam *dictis de scripto*, ut in eas statim Senatus consulta fieri possent, sæpius mentem facit Cicero, ut ad Att. IV, 3. "Proposita Marcellini sententia, quam ille *de scripto* ita dixerat, ut totam nostram causam," etc. Ad Famil. X, 13. "Id ex Senatus consulto poteris cognoscere; ita enim est perscriptum, ut a me *de scripto dicta sententia* est, quam Senatus frequens sequutus est summo studio magnoque consensu." De temporibus inde ab Augusto auctorem habemus Sueton. c. 84. "Mutinensi bello, tanta mole rerum, et legisse et scripsisse et declamasse quotidie traditur Augustus. Nam deinceps neque in Senatu, neque apud populum, neque apud milites, loquutus est umquam nisi meditata et composita oratione; quamvis non deficeretur extemporali facultate; ac ne periculum memoriæ adiret, aut in ediscendo tempus absumeret, instituit recitare

mores in rebus plurimis, et novum ingeniis habitum cultumque induxerat, omnis prope vis dicendi ad *scripturam* recidit, quæ illius quondam magistra et adiutrix fuerat; et quum mutari id humana ope nequiret, quod paullo ante Cicero prædixerat eventurum,<sup>1</sup> ne obmutesceret et interiret eloquentia, splendidis et animosis causis orbata, studiosi in umbra ludorum quærere cœperunt argumenta antiquioris ævi, quibus stilo ornandis, seu in conspectu auditorum declamandis, linguam acuerent, animumque magnarum rerum memoria et vetustatis spiritu nutrent. Eadem res non minus in pœsi accidit, quum ii, qui maxime omnium scriptorum in lucem et publicum conspectum prodire volunt, scenici poætæ, fabulas suas, antiqua plerumque argumenta, soli recitationi intra parietes auditorii scribebant; quo in genere hodiæque exstant tragœdiæ sub nomine Senecæ tragici. Jam prosæ eloquentiæ magistri suis discipulis certatim prælegebant orationes ad normam veterum conscriptas;<sup>2</sup> alii liberius de quavis proposita re, sive vera, sive ficta, declamabant, partim ex præparato, partim ex tempore: fuit adeo sub Augusto clarus quidam professor artis, qui institutionem

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omnia.<sup>3</sup> Id exemplum, uti pleraque alia ab Augusto instituta, sapienter sequuti sunt principes ad nostrum usque tempus; sed notabile est, eos jam post Claudium cœpisse alieno stilo indigere, qua de re conf. Tacitum Annal. XIII, 3. Ceterum haud crediderim omnino defuisse priore ævo, qui diligenter commentata et memoriæ mandata in forum afferrent, quibus oratoribus Hortensiana memoria optanda fuit. De hoc enim Cic. Brut. c. 88. Memoria tanta, quantam in nullo (*male editur* ullo) cognovisse me arbitror, ut, quæ secum commentatus esset, ea sine scripto verbis eisdem redderet, quibus cogitavisset," etc.

<sup>1</sup> Tuscul. II, 2. "Oratorum laus ita, ducta ab humili, venit ad summum, ut jam, quod natura fert in omnibus fere rebus, senescat, brevique tempore ad nihilum ventura videatur." De Off. II, 19. "Admonebat me res, ut hoc quoque loco intermissionem eloquentiæ, ne dicam interitum, deplorarem; ni veleret, ne de me ipso aliquid viderer queri. Sed tamen videmus, quibus extinctis oratoribus, quam in paucis spes, quanto in paucioribus facultas, quam in multis sit audacia." Huc egregie præ multis aliis locis convenit Senecæ patris Controv. I. Præf. "Ut possitis aestimare, in quantum quotidie ingenia decrescant, et, nescio qua iniquitate naturæ, eloquentia se retro tulerit; quicquid facundia Romana habet, quod insolenti Græciæ aut opponat, aut præferat, circa Ciceronem effloruit. In deterius deinde quotidie data res est sive luxu temporum: nihil est enim tam mortiferum ingeniis, quam luxuria: sive quum præmium pulcherrimæ rei cecidisset, translatus est omne certamen ad turpia, multo honore questuque vigentia: sive fato quodam, cujus maligna perpetuaque in omnibus rebus lex est, ut ad summum perducta, rursus ad infinitum, velocius quidem quam adscenderant, relabantur. Torpent ecce ingenia desidiosa: juventutis, nec in ullius honestæ rei labore vigilatur," etc. Similia his plura sunt in aureolo Dial. de causis corruptæ eloquentiæ, quæ rem illustrent et labem sæculi pingunt; nonnulla, quæ divinitus dicta videntur in strenuam desidiâ nostrorum temporum.

<sup>2</sup> Veteres appello scriptores eos, qui fuerunt ante Augusti principatum, quorum tempore sæpe antiquitatem seu prius ævum, ipsos antiquos s. veteres vocant. Seneca, Tacitus et alii. Ita antiqui Græcorum scriptorum vocantur ii, qui usque ad Alexandrum Macedonem vixerunt. Conf. Sueton. Tib. c. 70.

suam una propria declamatione contineret.<sup>1</sup> Ex illis autem antiquis oratoribus Ciceronem, statim post mortem ejus, præcipua cura lectum, ejusque nomen, ceteris omnibus, qui cum eo de fori principatu contenderant, posthabitis, vulgo jactatum et tamquam ipsius artis, non hominis, celebratum esse, plures loci ostendunt apud Senecam Rhetorem, Velleium, Juvenalem, alios. Nihil igitur mirum est, si declamatores, qui, Ciceronis copiam, ut imitatu facillimam, adamantes, totos se ad illum legendum et ediscendum dedissent, ex tanto numero orationum elegerunt aliquas, quibus modo refigendis certamen quoddam eloquutionis tentarent; modo, contrariis partibus sumitis, reos Ciceronianos defenderent, aut ab illo defensos accusarent; postremo ex omni occasione, qua eum verba fecisse ex historia constabat, declamatoriam materiam decerperent, in qua polienda et coloranda versari sibi in foro et in Curia, germanique Cicerones esse viderentur.<sup>2</sup> Sic quodammodo supplevit ista natio, quodcumque maximus auctor artis suæ aut omnino non dixerat, quum dicere potuisset, aut neglexisset certe scribere, quum dixisset: siquidem multarum causarum, quas oraverat, nullæ ab eo confectæ erant orationes.

In hoc numero, ut ad propositum redeam, hanc *Marcellianam* censendam esse non dubito. *Dixisse Ciceronem* eo die, quo Marcellus eum restitueretur, *pluribus verbis*, ut Cæsari gratias ageret, apud ipsum in Epistolis legimus:<sup>3</sup> eam narrationem legerunt haud dubie et rhetores, eamque pro fundo ponere potuerunt, si sub illustri nomine iis declamare in schola libuit. At etiam Cicero scribere potuit talem orationem; sive hanc, quam veteres testes et membranæ germanam esse consentiunt; sive aliam, quam, hodie deperditam, usurpare potuit olim interpolator, ut et sententiis et verbis Ciceronis distinctum opus conficeret, non multum fortasse dissimile Ciceroniani. Ita aliquis

<sup>1</sup> Seneca Controvv. IV. 25. "Neque Porcio Latroni mos erat quemquam discipulorum audire declamantem: declamabat ipse tantum; et aiebat, se non esse magistrum, sed exemplum. Nec ulli alii contigisse scio, quam apud Græcos Nicetæ, apud Romanos Latroni, ut discipuli non audiri desiderarent, sed contenti essent audire." Eundem Latronem et aliis locis ambiziose laudat Seneca, et Præf. L. IV. *unicum exemplum declamatoriarum virtutis* vocat. Quod magis memoria dignum est, quod refert ibidem, eum, vimis assuetum umbræ scholarum, *quum pro reo in Hispania diceret, usque eo esse confusum, ut a solécismo inciperet; nec ante potuisse confirmari, tectum et parietes desiderantem, quam impetravit, ut iudicium ex foro in basilicam transferretur.* Nimirum accidit homini, quod dicit Petronius: *Quum in forum venerunt, putant se in alium terrarum orbem delatos.*

<sup>2</sup> "Quotus quisque Scholasticorum non hac sua persuasione fruatur, ut se ante Ciceronem numeret?" Dialog. de eloq. c. 26. In eodem libro c. 22 seq. iudicia posterioris ævi, vel paucorum potius ex illo ævo, de Ciceronis vititiis leguntur, magis, quam adhuc factum est, expendenda. Sed is ipse locus docet, quam studiosæ Ciceronis fuerint scholæ rhetoricæ usque ad tempora Vespasiani.

<sup>3</sup> Integrum locum Ciceronis pete ex Summario p. 8. Plerumque ita feci, ut non necesse esset inter legendum diversos libros evolvere, ingrato labore et conspectum rerum turbante. Nec chartæ parcendum erat in tenui Nello.

credat, qui nimis mirabile putet, hominem de schola nobis in quinque Orationibus tam diu pro Cicerone lectum, probatum, imitatione expressum esse. Sed primum quidem homines istos sententiis verbisque minime eguisse videmus, tum ea, quibus hæc Oratiuncula constat, sic juncta et composita reperientur, ut, nisi me fallant omnia, ne vicesimam quidem partem dicere aut chartis illinere eloquentem et classicum oratorem potuisse, quivis nunc non nimis indoctus lector intelligere, et manifestum falsarium manu tenere possit. Ciceronem autem de hac re scribere noluisse, atque adeo non scripsisse, plures sunt rationes, quæ nobis penitus persuadeant. Primum hic nulla reperitur causa ex iis, quas supra attulimus, quæ illum impellere potuerit ad scribendum; nulla rei gravitas, aut difficultas, aut aliqua gratia, nec denique voluntas Marcelli, quippe qui, Cæsaris clementiam, acerrimus libertatis propugnator, non magnum erga se meritum putans, et in reditu potius amicis suis obsequens, iniquissimo animo laturus fuisset, illius dici indignitatem scripta oratione testatam et ad posteros proditam.<sup>1</sup> Ad hæc adde hujus ætatis morem et elegantiam, cui, me quidem iudice, contrarium videtur et ineptum, verbis pluribus uti aliquem in gratiarum actione, quam ipsa res postularet, id est, ut Cicero dicere solet, *amplissimis, singularibus, seu pluribus quam factum esset a ceteris Senatoribus*. Tertio aut quarto post Christum sæculo, quibus temporibus Eumenius et Panegyrici Latini vixerunt, in tali loco et tempore convenit justa oratio, non Ciceroniano. Denique Plutarchum si audimus, testimonio, quo nullum locupletius optari potest, planissime apparet, illa *plura verba* non explese modum justæ orationis, quæ deinde posset litteris mandari. Testis ipse Cæsar est. Nam quum brevi post restitutum Marcellum Cicero pro Ligario dicitur esset, quo tandem pacto potuisset Cæsar iis verbis uti, quibus tum usum tradit Plutarchus: *Quid obstat, quo minus Ciceronem TANTO INTERVALLO audiamus dicentem? Jam pridem nobis certum est, Ligarium improbum esse et hostem*.<sup>2</sup> Audierat scilicet paucis ante mensibus dicentem *pro Marcello*.

Raro accidisse arbitrator, ut imitator scholasticus edendis talibus scriptis doctos homines ludere vellet, aut falsarium de industria agere: neque ea suspicio in hunc personatum Ciceronem cadit: verumtamen, primis statim temporibus vulgari cœptas esse Orationes sub falsis nominibus, hujus notæ fraudum exempla docent. Rei memoriam nobis bonus auctor, Suetonius, conservavit. Refert enim, Julio Cæsari usque ad suam ætatem temere vulgo tribui *Orationes* quasdam: quarum unam, *pro Q. Metello*, censuerit Augustus ab actuariis exactam, male subsequenter verba dicentis, et plura, ut credibile est,

<sup>1</sup> De indignitate contra sentit Cicero; non sum oblitus. Sed novimus virum. Ceterum absurdisime conjicias, in scribenda tantula Oratiuncula operam posuisse Ciceronem post mortem Marcelli. Nullus lator magis tum supervacaneus et inutilis fuisset.

<sup>2</sup> In Ciceronis vita p. 880.: *Τί καὶ λέγει ΔΙΑ ΧΡΟΝΟΥ Κικέρωνος ἀκούσαι λόγοντος. Perperam hæc vertunt alii: Quid obstat, quin Ciceronem ALIQUAMDIU orantem audiamus? Hoc est, testem corrumpere.*

ad suam libidinem mutantibus; de altera, *ad milites in Hispania*, velut ante praelium habita, notavit Asinius Pollio, severus iudex sui sæculi scriptorum, Cæsari die illo ne tempus quidem alloquendi milites fuisse propter subitam incursionem hostium.<sup>1</sup> Sed quid hoc ad rhetorem, qui nihil aliud nisi occasionem dicendi scribendique captabat ex personis historicis et vera scena rerum? Sullæ videlicet etiamsi nemo amicorum consilium dedisset, dictaturam abdicandi, licuit tamen libuitque facere tironibus;<sup>2</sup> a quibus et eorum magistris talia consilia pluribus modis, quasi ad Cæsarem, scripta puto de republ. restituenda, cujusmodi illæ Sallustianæ Epistolæ sunt, quibus serio conatu prælusisse legimus Ciceronem.<sup>3</sup> Quis umquam doctorum audivit, Catilinam iusta ratione respondisse Ciceroni, in Senatu gravissime in eum invehenti? At nemini non in promptu fuit hoc argumentum, si qui Catiliniarias studiose legisset; ac videmus id quoque placuisse umbratice magistro ex media barbarie, qui Catilinæ nomine scripsit Declamationem, quæ nuperrime a nobis in codice quodam reperta est.<sup>4</sup>

Itaque in barbara usque sæcula dimanavit iste mos declamandi cum omnibus vitiis et corruptelis ingeniorum, quæ cum eo conjuncta esse ipsa res monet. Nam quum a tenuibus initiis profectus, primum utilis esset futuro oratori; mox late diffusus, omnem Latine eloquentiæ sanitatem sic perdidit, ut post principatum Tiberii exiguus fuerit numerus oratorum et scriptorum, quem a publica contagione immunem

<sup>1</sup> Sueton. Cæs. c. 55.

<sup>2</sup> Noti sunt versus Juvenalis:

Et nos ergo manum ferulæ subduximus; et nos  
Consilium dedimus Sullæ, privatus ut altum  
Dormiret.

<sup>3</sup> Epp. ad Att. XIII, 27. et 31. De alia epistola Ciceronis ad Cæsarem conf. ibidem VIII, 9. Quem locum velim diligenter consideret lector Orat. nostræ: "Epistolam meam ipse multis dedi describendam. Ea enim et acciderunt jam, et impendent, ut testatum esse velim, de pace quid senserim. Quum autem ad eam hortarer eum præsertim hominem, non videbar ullo modo facilius moturus, quam si id, quod eum hortarer, *convenire ejus Sapientiæ* dicerem. Eam si *admirabilem* dixi, quum eum ad salutem patriæ hortabar, non sum veritus, ne viderer assentari, cui tali in re lubenter me ad pedes abjecissem."

<sup>4</sup> Obtulit nobis veterem codicem juvenis Danus, doctrinæ Græcæ et Latine studiosissimus, qui olim nomen suum egregiis in literas meritis illustrabit. Libri, cum aliis similibus uno volumine juncti hæc inscriptio est, et prima peripodus: *INCIPIIT ORATIO CATILINÆ IN M. CICERONEM. "Omnes homines, qui in maximis principatibus vitam agunt, qui qui de rebus publicis et privatis consultant, decet imprimis animadvertere, ne cujusquam voluptati temere assentiant, ne liberum ingenium furore et iracundia pessumdent."*—Addidi etiam ultima: "*Vos, Patres conscripti, nonne pericula vestra videtis? Capessite igitur aliquando republ. miscram et ruentem; subvenite patriæ percuti et simul salutis omnium, et fortunarum vostrarum misereamini, neque Consularem, Patricium, civem et amicam reipubl. a faucibus inimici Consulis eripite; supplicem atque inasentem pristinae claritudini, omnium civium gratiæ et benevolentiae vestræ restituite.* FINIS. AMEN." Quum singulari fortuna hæc nugæ ad me pervenissent, primo conspectu me cupido incessit eas huic libro addendi: sed tædium lectionis tantum fuit, ut id cum aliis communicare inhumanum putarem.

præstiterit melior Geniûs. Quippe maximam partem infamiae, quæ hodie ætas labentis linguæ urgetur, illi uni causæ assignari par est. Vehementer enim errare videntur, qui hanc ætatem, quam vulgo argenteam vocamus, de ipsius linguæ neglectu et depravatione accusant, quasi post Ciceronem Latini Latinis verbis uti desiissent; quo errore aliquot abhinc sæculis ducebantur Viri docti, qui nomen Ciceronianorum adepti sunt. Immo multa sunt argumenta, quibus demonstremus, copiam et nitorem sermonis usque ad Antoninos crevisse, diligentius exculpta lingua, aptioribus vocabulis et formis loquendi partim ex prisco usu revocatis, partim novis ad normam analogiæ procusis, etiam subtiliore cura discretis significationibus. Sed qui primus hac in parte plurimum juit Latinitatem, eundem, si fas est dicere, primum in pœsi declamatorem exstitisse videmus, etsi venustissimum et ingeniosissimum, Ovidium:<sup>1</sup> prosam autem orationem et historiam simili labe inquinavit Trogus Pompeius, pendens maxime a Theopompo, in quo antiquitas scholam Isocratis rhetoris agnovit. Reliquos quid nominem, qui in omni genere compositionis pravas argutias, effrenatam lasciviam, tumorem, fumum, ineptias cupide captayerunt, dictionemque fluxerunt a recto judicio veterum mire abhorrentem? Scilicet illi sibi cum tot scriptoribus, qui etiam tum vulgo in manibus erant, certandum et novis modis dicendum, aut turpiter conticescendum putabant. Exinde nata sunt festiva acumina Q. Curtii;<sup>2</sup> puerilis affectatio Valerii Maximi; pinguis lætitia Flori;

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<sup>1</sup> Ab hoc poeta apud Latinos quasi novum ordinem duci, tota oratio ejus et color et argumenta, quæ tractavit, arguunt. Plura horum haud dubie displicuissent Virgilio et Horatio, qui tot alia in eo improbatum fuissent. Sed hi tractandis solis Græcis paucisque Romanis exemplaribus formaverant ingenium, Ovidius artes addidit scholæ rhetoriæ. Notabilis in primis de poeta adolescente locus est Senecæ Controv. II, 10. "Memini me videre *Nasonem* declamare apud rhetorem Arellium Fuscum, cujus auditor fui: nam Latronis admirator erat, quum diversum sequeretur dicendi genus. Habebat enim ille constans et decens et amabile ingenium: oratio ejus jam tum nihil aliud poterat videri, quam solutum carmen. (Trist. IV, 10. *Sponte sua carmen numeros veniebat ad aptos: Et quod tentatum dicere, versus erat.*) Adeo autem studiosè Latronem audivit, ut multas ejus sententias in versus suos transtulerit.—Tunc, quum studeret, habebatur bonus declamator. Hanc certe controversiam ante Fuscum declamavit, ut mihi videbatur, longe ingeniosius." In eodem cap. deinde hæc sequitur satis jucunda narratio. "Nasoni molesta erat omnis argumentatio; verbis minime licenter usus est, nisi in carminibus, in quibus non ignoravit vitia sua, sed amavit. Manifestum potest esse, quod rogatus aliquando ab amicis suis, ut tolleret tres versus, invicem petiit, ut ipse tres exciperet, in quos nihil illis liceret: æqua lex visa est. Scripserunt illi, quos tolli vellent, secreto; hic, quos tutos esse vellet: in utrisque codicillis idem versus erant; ex quibus primum fuisse narrabat Albinovanus Pedo, qui inter arbitros fuit, *Semibovemque virum, semivirumque bovem*; secundum, *Egelidum Borean, egelidumque Notum*. Ex quo apparet, summi ingenii viro judicium non defuisse ad compescendam licentiam carminum suorum, sed animum: aiebat interim, decentiorem faciem esse, in qua aliquis nævus esset."

<sup>2</sup> Primo loco posui Curtium. Sequor enim conjecturam valde probabilem, quæ Casaubonus et alii quidam hunc scriptorem eundem esse statuunt, cujus



dulcia, sed quodammodo generosa, vitia Senecæ philosophi; præcípites furiores et tinnitus poetarum, Valerii Flacci, Statii et aliorum; etiam Græcorum, qui se maxime Romanis moribus obleverant; scholasticæ deliciæ, ut istorum, quos Lucianus irridet, ut Dionis Cassii confectio directarum orationum, his Ciceronianis non dissimilium. Atque horum omnium scriptorum ut quisque fertilissimo erat ingenio, ita perniciosissime juvenes in sui admirationem rapiebat: id quod prudenter fecisse legimus Senecam, qui et Neronem suum a lectione veterum oratorum avertit. Quid? quod ii, qui sæculi sui corruptelis obniti ausi sunt vel doctrina, vel exemplis, parum in ea re efficere potuerunt, ipsique ita scripserunt, ut recentia vitia magis vitasse, quam antiquam vim et puritatem et elegantiam assequuti esse videantur. Adeo curvatur optimus quisque publicis moribus, et fato quodam ineluctabili civitatum simul fortuna atque ingeniorum color et habitus vertitur.

Sed hæc obiter: quæ, etiam aliis tractata, si hic penius persequi vellemus, magna pars historiæ literarum nobis enarranda esset. Nunc tandem pauca proprie addenda sunt de hac Oratione et nostra ejus editione.

Non deesse in illa diximus similitudinem stili Ciceroniæ: et quam alia re umquam doctos lectores fallere potuisset? verum fucata est ea similitudo, minime sincera: sæpissime verba magis Ciceronis audimus, quam sensus; periodorum formas magis, quam earum vim et aptam continuationem; magis corpus et externam speciem, quam animum ac spiritum; pleraque multo molliora et solutiora, quam veræ actioni illius temporis conveniebat. Sed hæc una dissimilitudo, in quantum res sinunt, demonstrata, perpaucis forsân suffectura fuisset ad nostram conjecturam (sic enim antea modeste vocabam) æquo animo ferendam; et recte quidem. Nam quis, quem notus liber, alio submonente, ingrata peregrinitatis offensione percussit, nisi certiora argumenta roboras viderit, calide rejiciet, quod prius sine ulla suspitione amavit? Reddenda igitur fuit ratio eorum omnium, quæ lectorem offendunt, et scriptor uno ictu sic affligendus, ut posthac nulla spes restitutionis supersit. Quod videbimur nobis effecisse, si demonstraverimus, Orationem esse inanem rerum; verbis, formulis, constructionibus sæpe vix Latinam, in tota compositione ineptam, stultam, ridiculam; denique fatuo principe, Claudio, quam Cicerone digniorem.<sup>1</sup>

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notitiam in amissa parte libelli de *Rhetoribus* dedit Suetonius, indice tabula nominum, ex quibusdam codd. edita. Ita nos magistrorum ordo ibi recensitorum et notissimus locus X, 9 eo ducit, ut illum putemus Rhetorem fuisse, et historiam suam scripsisse sub principia Tiberiani imperii. Vide præp. Perizonii Curtium restitutum et vindicatum p. 3 seqq.

<sup>1</sup> Sueton. Claud. c. 41. "Composuit et de vita sua octo volumina, magis inepte quam ineleganter; item Ciceronis detensionem adversus Asinii Galli libros, satis eruditam." Ergo scribere aliquis potest *eleganter* et *erudite*, et tamen *inepte*: immo ipsa nimia *elegantia*, et *eruditionis ostentatio*, *inepta* dicenda est. *Stultum* a nobis vocari Orationem, ne quis indignetur, quum verbis perscripta sit Ciceronianis; consideret hæc a Mureto dicta in novis Ciceronianis, Oratt. T. I. p. 293. "Sequitum est aliud malum,

Textus a nobis constitutus est eadem æquitate, qua nuper, et ex iisdem fontibus variarum lectionum, præter Garatonii copias, ad postremam partem Oratt. Cic. aut nondum editas, aut ad nos non perlatas. Animadversiones, quæ tum annotationum tum et castigationum vim habent, brevitate libelli et minore molestiæ metu factæ sunt accuratiores et in summa verborum parsimonia longiores; ut prope pudeat me totidem paginas complexisse in personato Cicerone, quam ceteros in eo, quem verum credebant. Sed plures ob causas ita faciendum putavi. Ipsa multorum locorum sententia nondum recte exposita erat, alias lectio dissidiis superiorum interpretum obscurata; quibus in locis eorum fere integras intextui disputationes, alio nunc sensu legendas, quam quo primum scriptæ sunt. Nonnulla pars Commentarii pertinet in primis ad Latinitatem, cujus hic quoque scholam aperui, haud inutilem, ut spero, iis, qui recte et Latine scribere, aut, quale hoc sit, discere cupient. In universum autem, ut omnia, maxima minima, perquirerem, impulit me delectatio quædam, quam affert dignitas et gravissimum munus criticæ artis, quæ ipsos antiquitatis auctores falsi iudicii et erroris convincit, ac per se iudicando in linguis emortuis, in temporibus remotissimis, idem efficit, quod mathematici ratiocinando in locis terræ disjunctissimis, nec minus certam suo in genere cognitionem parare potest quam qua illi jure superbiunt.

Ceterum ejusdem artis criticæ est nosse, ultra quem finem progredi non liceat in vero quærendo. Ita *verum* et *certum*, opinor, habendum jam est, has quinque Orationes non esse Ciceronis, sed hominis cujusdam scholastici; *verisimillimum*, scriptas esse aliquanto ante Asconium, imperante Tiberio. At vero quærenti, idemne sit Marcellianæ et reliquarum, an diversi auctores, et plures, non nisi *probabili conjectura* responderi potest: mihi quidem intima familiaritas, quam cum hisce opusculis contrahere debui, prope ad veritatem persuasit, ea ex

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exorta factione ineptorum hominum, qui præter Ciceronem, Cæsarem, Sallustium, aliquot alios eidem ætati suppres, tum ex poetis, præter Catullum, Lucretium, Virgilium, tres aut quatuor alios, clamare cœperunt, ceteros omnes barbaros esse, nec satis dignos, in quibus cognoscendis ullum studium poneretur. Inde exstitit enectum quoddam et famelicum eloquentiæ genus hominum existimantium, bene dicendi laudem in eo positam esse, ut ne ullum vocabulum ponas, quod non ex Cicerone sumseris, quamvis fatue atque insulse loquaris, siue ulla vi, sine ullo acumine, sine ullo pondere sententiarum, dummodo unum illud observes, ipsius te Ciceronis fraterculum esse. Similis fatuitas eorum, quoque, qui poetarum laudem affectabant, animos occupavit. Nam quom sibi indices quosdam confecissent earum vocum, quibus veteres aliquot poetæ uti essent, putarunt, se illis æquiparatum iri, dum sedulo caverent, te quam vocem versibus suis immiscerent, quæ non in illis, quos dixi, indicibus reperiretur. Ergo hoc exemplo suo utrique docuerunt, ex omnibus Ciceronianis vocibus stultissimas orationes, ex omnibus Virgilianis pessimos versus posse componi." Apparet, Muretum loqui de suis temporibus; sed eadem de antiquis imitatoribus dicenda sunt: nisi quis putet, *stultum orationem* antiqui scriptoris esse non posse, id est, *stultos novum genus esse hominum et nuper creatum*.

unius opificis manibus, certe ex unius scholæ officina venisse. Minore fiducia, non conjicere, sed *divinare* licebit, Romæne scripta sint, an in provincia: nam inscitia rerum urbanarum, cujus aliquot vestigia notavimus, etsi minus provincialem quam Romanum hominem dedecet, tamen etiam negligenti tardoque, in Urbe degenti, imputari potest. Illud vero solis *hariolis relinquendum* erit, utrum professori an tironi tribuendæ sint Declamationes; siquidem omnis ætas et semidoctos tulit professores, et discipulos ingeniosos doctrinaque præstantes.

Jam si quis forte erit in iis, quos ego de hac quæstione judicare posse putabam, cui perfectus Commentarius videatur ipsum Ciceronem calumniari: pro opera mea hoc unum et leve præmium postulo, ut is nobis quam primum Orationes pro Ligario et Deiotaro, vel aliam quamcumque, eadem ratione calumniatur. Ea si displicuerit conditio, velim sibi persuadeant lectores, memet ipsum, Rossii,<sup>1</sup> non rem seriam agere, sed rectiora edoctum vineta mea cædere, vel hoc totum genus criticarum suspicionum, ne in imperitorum manus veniret, cavillando eludere voluisse. Etiam hæc possunt fieri; et vera sunt interdum, quæ non sunt verisimilia.

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## BIBLICAL CRITICISM.

### *Illustration of a Passage in the Twenty-third Chapter of Deuteronomy.*

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THE 12th and 13th verses of c. xxiii. of Deuteronomy, as they are rendered in our English translation, are scarcely intelligible to a common reader. This may have been purposely done to throw a veil over the indelicacy of the subject. The Septuagint seems to have had the same object in view; but to have been clearer in giving the meaning, thus rendering the Hebrew *וָאֵלֶּכֶת* (*coming out*) by *ἀσχημοσύνη*, and *עֶרְוָה*, (*nakedness*), by the same word. Whoever will, however, carefully examine the passage, will perceive that it contains an injunction to cleanliness in the host of the Israelites; and that the 14th verse, which describes the Almighty as *walking in the midst of the camp*, is no more than the usual sanction of the Hebrew legislator, who introduces the name of the First Person in the Trinity, that he might impress more strongly on the minds of the people, those ordinances, which were in a more special manner to be observed.

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<sup>1</sup> Conf. Præfationem ad Orationes quatuor p. X.

This particular law is of the same tendency as many others in the Hebrew code ; in which Moses, either directly or otherwise, seems to have encouraged an attention to cleanliness among his countrymen. The importance, however, which I now attach to the passage, is in the way of illustration. This I apprehend will strikingly appear in the following quotation from Busbequius, who was ambassador from the Emperor Ferdinand I. at Constantinople. The very same custom prevailed in the Turkish armies of his time ; and as he mentions it incidentally, and without any reference to the Mosaic precept, he may justly be considered as an unbiased and unconscious witness.

This strange and even puerile way of ensuring cleanliness, and so contrary to our own manners, seems to be evidently of an oriental origin. This, among other innumerable instances, affords an internal and indirect evidence, that the Pentateuch was the work of an Asiatic, both from its coincidence with the Turkish custom, and because no European could possibly have thought of such a precept. How it has been derived to the 'Turks, I am unable to determine ; whether it came down to them as a piece of military discipline, common throughout the East, or whether it was derived from the Deuteronomy itself by Mahomet, and made a part of his own system. Be it as it may, the coincidence itself is curious, and even perhaps sufficiently important to find a place in the *Classical Journal*.

The English Bible can be so easily consulted, that it is unnecessary to quote the passage except in the original, and the Septuagint.

וַיִּתֵּן תְּהִיָּה לָהּ עַל־אַיִנֶּיהָ וְהָיָה בְּשִׁבְתָּהּ חוּץ Deut. xxiii. 13.

וְהָיָה כִּי יִשְׁבֹּת וְכָסְתָּ אֶת־צִיָּאתָּהּ :

14. כִּי יְהִי אֱלֹהֶיךָ מְתַהַלֵּךְ בְּקֶרֶב מַחֲנֶךָ לְהַצִּילְךָ וּלְתֵת אֲבִיךָ

לְפָנֶיךָ וְהָיָה מַחֲנֶיךָ קָדוֹשׁ וְלֹא־יָדָאָה בְּךָ עֲרוֹת דָּבָר וְשָׁב מֵאַחֲרֶיךָ :

The Septuagint runs thus :

Deut. xxiii. 13. Καὶ πάσσαλος ἔσται σοι ἐπὶ τῆς ζώνης σου· καὶ ἔσται ὅταν διακαθίζῃς ἔξω, καὶ ὀρύξεις ἐν αὐτῷ, καὶ ἐπαγαγὼν καλύψεις τὴν ἀσχημοσύνην σου·

14. "Ὅτι Κύριος ὁ Θεός σου ἐμπεριπατεῖ ἐν τῇ παρεμβολῇ σου, ἐξελεῖσθαι σε καὶ παραδοῦναι τὸν ἐχθρόν σου πρὸ προσώπου σου· καὶ ἔσται ἡ παρεμβολή σου ἁγία, καὶ οὐκ ὀφθήσεται ἐν σοὶ ἀσχημοσύνη πράγματος, καὶ ἀποστρέψει ἀπὸ σοῦ.

Busbequii Ep. III. p. 151. "Turcæ in proximis campis tendebant, cum vero eo loco tribus mensibus vixerim, fuit mihi facultas videndorum ipsorum castrorum, et cognoscendæ aliqua ex parte disciplinæ, qua de re nisi pauca attingam, habeas fortasse quod me accuses. Sumto habitu Christianis hominibus in illis locis usitato, cum uno aut altero comite quacunque vagabar ignotus. Primum videbam summo ordine cujusque corporis milites suis locis distributos, et (quod vix credat, qui nostratis militiæ consuetudinem novit,) summum erat ubique silentium, summa quies, rixa nulla, nullum quousquam insolens factum, sed ne vox quidem aut vitulatio per lasciviam aut ebrietatem emissa. Ad hæc summa mundities: nulla sterquilinia, nulla purgamenta, *nihil quod oculos aut nares offenderet. Quicquid est hujusmodi, aut defodiunt Turcæ, aut procul a conspectu submovent. Ipsi quotiescunque alvi exonerandæ necessitas urget scrobem sibi ligone cavant, in qua excrementa multa obruunt. Sic tota castra sordibus vacant.* Sed nec ullas compositiones aut convivias, nullum aleæ genus, magnum nostratis militiæ flagitium, videre erat; nulla lusoriarum chartarum neque tesserarum damna norunt Turcæ. Occurrebat modo horridus aliquis, a finibus Hungaricis cum suis gregalibus, miles, qui flebili in chelyde mœstum quiddam; tristis ipse, ululabat vernus quam cantabat. Ea erant suprema verba commilitonis in herbido prato ad Danubii ripam c vulnere morientis; quibus Danubium obtestabatur, ut quoniam cursum teneret versus eorum regionem, unde ipse ortus esset, memnisset referre amicis et popularibus, se pro religionis incremento, et pro gloria gentis, non indecoram neque inultam mortem oppetere. Ad quæ ingemiscientes socii, O ter felicem, beatum, et cum quo suam sortem permutatam vellent, vocibus ingeminabant. Habent hoc in opinione Turcæ, ut nullorum animas majore compendio in cœlum evolare credant, quam virorum fortium, qui in bello ceciderunt; pro quorum etiam incolumitate virgines quotidie ad Deum preces et vota faciunt."

I have no doubt that this quotation will be considered as a full illustration of the passage in question. Such is the impression that it has had upon me; and therefore any thing else that I might write concerning it, would be, I fear, but a superfluous extension of this article.

Bodmin, January, 1818,

D.





ΒΟΥΛΗΝ ΣΚΕΠΤΟΜΕΝΩ ΜΕΝΕΙΚΤΟΣΥΝΙΣΤΑΜΕ,  
 ΝΑΙ ΔΕ ΠΑΡΕΙΔΑΙΝΕΤΟΣ ΑΜΦΙΤΕΛΙΣΣΟΝΤΕ ΜΑΝΤ  
 ΕΥΟΝΤΟ ΜΕΧΟΙΝΗΝ ΚΑΙ ΤΡΟΧΛΑΜΙΣΗΜΑΙΝΟΝ  
 ΔΟΔΑΜΗΤΙΝΟ ΠΩΗΛΙ



ΣΤΗΛΗ ΠΟΣΦΑΛΛΑΚΤΟΥ ΤΟΥ ΑΡΙΣΤΟΤΕΛΟΥΣ

## MONUMENTS OF ARISTOTLE.

I SEND for the gratification of your readers two engravings, which I consider the most valuable of the portraits of Aristotle. They are copied from Viscouti's splendid work intitled *Iconographie Grecque*. The monuments of this extraordinary man were numerous in antiquity. Philip of Macedon dedicated to him a statue at Delphi,<sup>1</sup> as a

<sup>1</sup> *Atlian.* xiv. 1.



testimony probably of his approbation of the method which the Stagirite had adopted in forming the mind of his son. It is probable that his portrait was executed during his life-time by Gryllion.<sup>1</sup> Pausanias speaks of a statue raised to his honor at Olympia; and Diogenes Laertius records another erected by his disciple Theophrastus in the Lyceum. A bust of the Stagirite adorned the house of Atticus at Rome.<sup>2</sup> Visconti mentions that some years since a bust was dug up on the Quirinal mount: as Atticus dwelt there, it has been presumed to be the same alluded to by Cicero. Visconti laments, with reason, that this monument has never been engraved. We know from Juvenal that his portraits were common at Rome. In the gymnasium of Zeuxippus at Constantinople there was a fine bronze image of the Stagirite. There exists in the Spada palace, a very good one in marble, as large as life; it is given in Visconti's work; and a copy of it is annexed to this memoir. But of all the portraits commemorated by that accomplished scholar, none appear to me so deserving of notice, as the fine cornelian in the Dolce cabinet: a copy of which I herewith transmit to you. Several of your readers, as they examine it, will probably call to mind the line of Pope, in his Temple of Fame;

“Sits fix'd in thought the mighty Stagirite,” &c.

Diogenes Laertius has left us some interesting memorials of the person of Aristotle. He was under-sized, lisped, had small legs and thighs, was bald, and had little sunken eyes, but sparkling with intelligence;<sup>3</sup> which characteristics the Abbé Barthélemy has admirably hit off in his Anacharsis: “*Quel est ce jeune homme,*” exclaims the Scythian, as he stands at the gate of the Academy, “*maigre et sec, qui grasseye, qui a les yeux petits, et pleins de feu? C'est Aristote de Stagire.*” Ælian also has preserved a few anecdotes of Aristotle. We learn from that author, that he was not a little attentive to his dress; indulging in refinements which did not suit the strict discipline of the Academy of Plato: he tells us also

<sup>1</sup> Diog. Laert. l. v. c. i.

<sup>2</sup> Cicero ad Att. iv. 10.

<sup>3</sup> One would almost think that this was a description of Pope.

that he had a satiric smile on his lips, ἦν δὲ μωκία τις αὐτοῦ περὶ τὸ πρόσωπον, which expression has been preserved in the gem given by Visconti; though in the copy herewith sent, it is not perceptible: the least deviation of the *burin* loses it. Ælian relates another anecdote of him, which may furnish useful hints to medical practitioners, when they prescribe for great philosophers. When ill, he addressed his physician in this dry and half-satiric manner: μήτε ὡς βουλάτην με θεράπευε, μήτε ὡς σκαπάνεα, ἀλλὰ διδάξας πρότερον τὴν αἰτίαν· οὕτως ἔχεις ἔτοιμον πρὸς τὸ πείθεσθαι. “If you mean that I should follow your prescriptions, master first the diagnosis of my malady; and do not take me in hand, as if I were a digger, or ox-driver.” But these are trivial *memorabilia* of the Stagirite, and would be thought scarcely worth recording, did they not relate to the man who disentangled the minds of the deep thinkers of Greece from the reveries of Plato. Nothing gives us a higher idea of the extraordinary mental powers of the Stagirite, than the consideration that the same man who outstripped all the other Greek philosophers in the depth of his metaphysical researches, and his application of analysis to poetry, politics, and ethics, should himself have excelled in poetry; which is confirmed to us by the celebrated ode on the death of his friend Hermecias of Atannea. As the translation given by Stanley in his *Lives of the Philosophers* is not only tame but defective, I subjoin a new one; which will, I trust, be found to make a nearer approach to the spirit of the original.—

Ἄρετὰ πολύμοχθε γένει βροτείῳ,—καὶ ἔτ.

Virtue! pure offspring of the skies,  
Whom multifarious toils delight;  
For love of thee, O Virgin bright,  
The sacred flame through Greece is seen to rise,  
Which labour stern defies;  
And heroes' souls inspire with scorn of death.  
They nothing loth to yield their breath,  
(Such fruit thou graffest in their bosoms bold,)  
For thee, fair maid, they deem  
Worthy alone of their esteem,  
Better than parents dear, and downy sleep, and gold.  
Alcides felt thy love,  
Alcides sprung from Jove.

And Leda's twins toil'd many a painful hour ;  
 Their peerless deeds proclaim'd thy mighty pow'r ;  
 Thou wast at once their prize, and of defence their tow'r.

Ajax to thy inviting call attended,  
 Like Peleus' warlike son ;  
 Both into Hades' palaces descended,  
 Both immortal trophies won.

Smit with the sacred fire  
 Which thy beauty did inspire,  
 Atannea's care, Atannea's praise,  
 For thee hath widow'd Phœbus' rays.'

Forbid, ye Sisters nine,  
 Ye handmaids of Mnemosyne,  
 That Mysia's boast Oblivion's victim be.  
 Ah ! for his high desert your chaplets twine ;  
 Enhance the name of hospitable Jove,  
 Add faith to friendship ; purity, to love.

C. K.

## ORPHIC FRAGMENTS,

HITHERTO INEDITED.

THE following *Orphic fragments* have escaped the notice of HERMANN, the last and best editor of the Orphic remains ; which is most probably owing to the rareness of the Greek Manuscripts, in which alone all of them except one are to be found.

*From the MSS. Scholia of Proclus On the Cratylus.*  
*Concerning Jupiter.*

Διο και Ορφεὺς δημιουργοῦντα μὲν αὐτὸν τὴν οὐρανὸν πᾶσαν γενεάν  
 παραδίδωσι, καὶ ἥλιον ποιοῦντα καὶ σελήνην, καὶ τοὺς ἄλλους ἀστράτους  
 θεοὺς· δημιουργοῦντα δὲ τὰ υποσεληνὴν στοιχεῖα, καὶ διακρίνοντα τοῖς  
 εἶδεσιν ἀτακτῶς ἔχοντα πρότερον σειρὰς ὃ' ἐφίσταντα θεῶν περὶ ὅλον τὸν

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' In the original Ἀλίου χρίσιν αὐγας. Magnificent expression ! and which almost baffles the efforts of the translator.

κοσμον εις αυτον ανηρτημενας, και διαθεσμοθετουντα πασι τοις εγκοσμοις θεοις κατ' αξιαν διανομας της εν τω παντι προνοιας.

i. e. "Hence Orpheus represents him (Jupiter) fabricating every celestial race, making the sun and moon, and the other starry Gods, together with the sublunary elements, and diversifying the latter with forms, which before had a disordered subsistence. He likewise represents him presiding over the Gods who are distributed about the whole world, and who are suspended from him; and in the character of a legislator assigning distributions of providence in the universe, according to desert, to all the mundane Gods."

Και γαρ διττας υφιστησι διακοσμους, τον τε ουρανιον και τον υπερουρανιον θεν αυτου και το σκηπτρον ειναι φησιν ο θεολογος, πισυρων και εικοσι μετρων, ως διττων αρχοντος δυοδεκαδων.

i. e. "For Jupiter gives subsistence to twofold orders, the celestial and the supercelestial; whence also the theologist (Orpheus) says, that his sceptre consists of four and twenty measures, as ruling over a twofold twelve."

Ως δ' Ορφευς ενθεω στοματι λεγει, και καταπινει τον προγονον αυτου τον Φανητα, και εγκολπιζεται πασας αυτου τας δυναμεις ο Ζευς, και γινεται παντα νοερωσ οσαπερ ην εκεινος νοητως.

i. e. "But as Orpheus says, with a divinely-inspired mouth, Jupiter swallows his progenitor Phanes, embosoms all his powers, and becomes all things intellectually which Phanes is intelligibly."

#### Concerning Saturn.

Ο Κρονος πασης της δημιουργιας εκδιδωσι τω Διι τας αρχας, και της εις τα αισθητα προνοιας, και εαυτον νοων ηνωται τοις πρωτιστοις νοητοις, και πεπληρωται των εκειθεν αγαθων διο και τρεφεσθαι φησιν αυτον ο θεολογος; <sup>υπο</sup> της Νυκτος,

Εκ παντων δε Κρονον Νυξ ετρεφεν ηδ' ατιταλλεν.

i. e. "Saturn also imparts to Jupiter the principles of fabrication, and of providential attention to sensibles, and intellectually

"The twelve Gods who first sub-sist in the *liberated* or supercelestial order, which is called *azonic* by the Chaldeans, and who are divided into four triads, are Jupiter, Neptune, Vulcan; Vesta, Minerva, Mars; Ceres, Juno, Diana; and Mercury, Venus, Apollo. The first of these triads is *fabricative*; the second *defensive*; the third *prolific*; and the fourth *harmonic*. See my translation of 'Proclus on the Theology of Plato,' 2 vols. 4to."

perceiving himself, he becomes united to first intelligibles, and is filled with the goods which are thence derived. Hence also the theologist (Orpheus) says, "that he was nursed and nourished by Night from all things."

Οτι ο μὲν Ὀρφεὺς πολὺ τῆς τῶν μυθῶν ἐξουσίας ἀπολελαυκε, καὶ πάντα τὰ πρὸ τοῦ Οὐρανοῦ μεχρὶ τῆς πρωτιστῆς αἰτίας ὀνομασίᾳ ἐδηλώσε. καὶ αὐτὸ τὸ ἀρρητὸν καὶ τῶν νοητῶν ἐναδὼν ἐκβεβηκὸς Κρόνον προσειρηκέν· εἰθ' ὅτι πάσης γενεσεως αἰτίον προὔπαρχων, εἰθ' ὅτι τὰ ὄντως ὄντα γινόμενα παραδίδους, ἵνα τὴν τάξιν ἐνδείξηται αὐτῶν, καὶ τὴν τῶν ὀλικωτέρων πρὸς τὰ μερικωτέρα ὑπεροχὴν· ἵνα ἡ ταυτοῦ τὸ κατὰ χρόνον, τῷ κατ' αἰτίαν, ὡς περ ἡ γενεσίς τῃ τεταγμένῃ προοδῶ.

i. c. "Orpheus greatly availed himself of the licence of fables, and manifests every thing prior to Heaven by names, as far as to the first cause. He also denominates the ineffable, who transcends the intelligible unities, *Time*; whether because *Time* pre-subsists as the cause of all generation, or because, as delivering the generation of true beings, he thus denominates the ineffable, that he may indicate the order of true beings, and the transcendency of the more total to the more partial; that a subsistence according to time may be the same with a subsistence according to cause; in the same manner as generation with an arranged progression."

Καὶ τοιγὰρ ὅτι ὁ Κρόνος ὑπερτερεῖς ἐστὶ τοῦ Ὠκεανοῦ, δεδῆλωκεν ὁ θεολόγος παλιν λέγων· τὸν μὲν Κρόνον αὐτὸν καταλαμβάνειν τὸν οὐρανίον Ὀλύμπον, καὶ κεῖ θρονισθέντα, βασιλεύειν τῶν Τιτανῶν· τὸν δὲ Ὠκεανὸν τὴν ληξὶν ἀπασαν τὴν μέσσην· ναιεῖν γὰρ αὐτὸν ἐν τοῖς θεσπεσίοις ρεῖθροις τοῖς μετὰ τὸν Ὀλύμπον, καὶ τὸν ἐκεῖ περιεπεῖν Οὐρανόν, ἀλλ' οὐ τὸν ἀκροτάτον, ὡς δὲ φησὶν ὁ μῦθος, τὸν ἐμπέσοντα τοῦ Ὀλύμπου, καὶ ἐκεῖ τεταγμένον. Procl. in Tim. p. 296.

i. e. "That Saturn is superior to Ocean, the Theologist manifests, by again saying, that Saturn himself received the celestial Olympus, and that there being throned he reigns over the Titans; but that Ocean obtained all the middle allotment. For he says that Ocean dwells in the divine streams which are posterior to Olympus, and that he environs the Heaven which is there, and not the highest Heaven, but as the fable says, that which fell from Olympus, and was there arranged."

*Concerning the occult (i. e. the intelligible) order of the Gods.*

Ορφεύς περὶ τοῦ κρυφίου διακόσμου τῶν θεῶν οὕτως εἶπεν,

Τὸ δ' ἀπειρεσίον κατὰ κυκλὸν ἀτρυτῶς ἐφορεῖτο.

i. e. "Orpheus thus speaks about the occult order of the Gods :

Unwearied, in a boundless orb it moves."

*Concerning Ceres.*

Ὅτι τὴν Δημήτραν Ὀρφεύς μὲν τὴν αὐτὴν λέγων τῇ Ῥεᾷ εἶναι, λέγει ὅτι ἀνωθεν μὲν μετὰ Κρόνου οὐσα ἀνεκφοιτῆτος Ῥεᾷ ἐστὶ, προβαλλοῦσα δὲ καὶ ἀπογεννώσα τὸν Δία Δημήτηρ· λέγει γάρ,

Ῥεῖην το πρὶν εὐσεύαν, ἐπεὶ Διὸς ἐπλετο μήτηρ,

Γέγονε Δημήτηρ.

i. e. "According to Orpheus, Ceres is the same with Rhea : for he says, that subsisting on high in unproceeding union with Saturn, she is *Rhea*, but that by emitting and generating Jupiter, she is *Ceres*. For thus he speaks,

The Goddess who was *Rhea*, when she bore Jove, became *Ceres*."

Ἢ δὲ Δημήτηρ πρώτη, καὶ τὰς διττὰς τροφὰς διείλεν ἐν τοῖς θεοῖς, ὥς φησὶν Ὀρφεύς,

Μῆσατο γὰρ προπόλους, καὶ ἀμφιπαλους, καὶ σπαδούς·

Μῆσατο δ' ἀμβροσίην, καὶ ἐρυθροῦ νεκταρὸς ἀθρόον·

Μῆσατο δ' ἀγλαὰ ἐργὰ μελισσῶν ἐριβομβῶν.

i. e. "Ceres first separates the two kinds of aliment (i. e. nectar and ambrosia) in the Gods, as Orpheus says,

She cares for pow'rs ministrant, whether they

Or Gods precede, or follow, or surround :

Ambrosia, and tenacious nectar red,

Are too the objects of her bounteous care.

Last to the bee her providence extends,

Who gathers honey with resounding hum."

*Concerning Proserpine.*

Ἢ Περσεφὼν κατὰ μὲν τὴν ἀκροτητα αὐτῆς Ἀρτεμὶς καλεῖται παρ' Ὀρφεῖ, κατὰ δὲ τὸ μέσον κέντρον Περσεφὼν, κατὰ δὲ τὸ πέρας τῆς διακόσμου Ἀθηνᾶ.

i. e. "Proserpine according to her summit is called Diana by Orpheus ; but according to her middle centre, Proserpine, and according to the extremity of the (vivifying) order, Minerva."

Αὐο καὶ παρ' Ὀρφῆι ἡ Δημήτηρ ἐπ' ἡγεῖραιζουσα τὴν Κορὴν τὴν βασιλείαν  
φησιν.

Αὐτὰρ Ἀπολλωνὸς θαλερὸν λεχὸς εἰσαναβάσα,  
Τέξεται ἀγλαὰ τέκνα πυριφλεγέθοντα προσώποις.

i. e. "According to Orpheus, when Ceres delivered up the government to Proserpine, she thus addressed her :

But next Apollo's florid bed ascend ;  
For thus the God fam'd offspring shall beget,  
With faces glowing with refulgent fire."

Ὅθεν δὴ καὶ ἡ Κορὴ κατὰ μὲν τὴν Ἀρτεμιν τὴν ἐν ἑαυτῇ, καὶ τὴν  
Ἀθηναν, παρθένος λεγεται μενειν, κατὰ δὲ τὴν τῆς Περσεφονῆς γονιμον  
δυναμιν, καὶ προσιεναι καὶ συναπτεσθαι τῷ τρίτῳ δημιουργῷ, καὶ τικτεῖν  
ὡς φησιν Ὀρφεύς,

Ἐνεα θυγατέρας γλαυκαπιδας ἀνδρσιουργους.

i. e. "Core also according to the Diana and Minerva which she contains, is said to remain a virgin ; but according to the prolific power of Proserpine, she is said to proceed forth, and to be conjoined to the third demiurgus (Pluto), and to bring forth, as Orpheus says, nine azure-eyed, flower-producing daughters."

### Concerning Diana.

Ὅτι δὲ πολλὴ τῆς Ἀρτεμίδος, καὶ ἡ πρὸς τὴν ἐγκοσμίων Ἑκατὴν ἐνωσις,  
καὶ ἡ πρὸς τὴν Κορὴν, φανερόν τοις καὶ ὀλίγα τῷ Ὀρφει παραβεβλήκοσιν,  
ἐξ ὧν δηλονότι καὶ ἡ Ἀτῶ περιέχουσα ἐν τῇ Δημητρὶ, καὶ τὴν Κορὴν  
υποστήσασα συν τῷ Διί, καὶ τὴν ἐγκοσμίων Ἑκατὴν ἐπεὶ καὶ τὴν Ἀρτεμιν  
Ἑκατὴν Ὀρφεύς κεκληκεν.

Ἡδ' ἀρὰ Ἑκατὴ παῖδος μέλη αὐθι λίπουσα,  
Λήτους εὐπλόκαμοιο Κορὴ προσεβήσατ' Ὀλύμπων.

i. e. "That there is a great union between Diana, the mundane Hecate, and Core, is evident to those that are in the least degree conversant with the writings of Orpheus ; from which it appears that Latona is comprehended in Ceres, and together with Jupiter gives subsistence to Core, and the mundane Hecate. To which we may also add, that Orpheus calls Diana Hecate."

### Concerning Bacchus,

Ὅτι τὸν Διόνυσον οἱ θεολογοὶ πολλὰκις καὶ ἀπὸ τῶν τελευταίων αὐτοῦ  
δάφνων οἶνον καλοῦσιν, οἷον Ὀρφεύς,

Οἶνου πάντα μέλη κοσμοῦ λαβε, καὶ μοι ἐνεῖκε.

i. e. "Theologists frequently call Bacchus wine, from the last

of his gifts, as, for instance, Orpheus, "Take all the members of Wine (that are distributed) in the world, and bring them to me."

*From the Commentary of Syrianus on Aristotle's Metaphysics.*

"Ancient theologists assert that Night and Heaven reigned, and prior to these the mighty father of Night and Heaven, who distributed the world to Gods and mortals, and who first possessed royal authority, the illustrious Ericapæus :

Τοιον ελων διενείμα θεοις, θνητοισι δε κοσμον,

Ὁς πρωτος βασιλευς περικλυτος Ηρικεπαυος.

Night succeeded Ericapæus, in the hands of whom she has a sceptre :

Σκηπτρον εχουσ' εν χειρσιν Ηρικεπαυου.

To Night, Heaven succeeded, who first reigned over the Gods after mother Night.

Ὁς πρωτος βασιλευς θεων, μητερα Νυκτα.

Chaos transcends the habitude of sovereign dominion : and with respect to Jupiter, the oracles given to him by Night, manifestly call him not the first, but the fifth immortal king of the Gods :

Αθανατον βασιλευς θεων πεμπτον γενεσθαι.

According to these theologists, therefore, that principle, which is most eminently the first, is *the one*, or *the good*, after which, according to Pythagoras, are those two principles, Æther and Chaos, which are superior to the possession of sovereign dominion. In the next place succeed the first and occult genera of the Gods, in which first shines forth the father and king of all wholes, and whom on this account, they call Phanes." Lib. xiii.

Chaos is said by Orpheus to be

Χασμα και μεγα χασμα πελωριον ενθα και ενθα.

"A mighty chasm ev'ry way immense." Lib. ii.

Manor Place, Waltham.

T. TAYLOR.

<sup>1</sup> As a Latin translation only of this work of Syrianus is printed, and I have not the MS. of it in my possession, I have not been able to give the original of the whole of these extracts. But as my copy belonged to the learned Thomas Gale, who has everywhere in the margin given extracts from the Greek, I have been fortunately enabled to give the above Orphic lines in the original.

<sup>2</sup> Aristotle, in his Rhetoric, Lib. iii. cap. 8, says, that πελωριον is an ancient word, which affords an argument in favor of the great antiquity of these Orphic remains.



BISHOP PEARSON'S  
**Minor Tracts**  
 CHRONOLOGICALLY ARRANGED.

NO. VIII.

[The following title ought to have been inserted immediately after  
 No. IV. i C. J. No. XIX. p. 95.]

NO. IV. a.

The Patriarchal Funeral: or,  
**A SERMON**

Preached before

The Right Honorable the Lord **GEORGE BERKELEY**

Upon the Death of his

**FATHER.**

By **JOHN PEARSON.**

LONDON:

Printed by *E. Cotes*, for *John Williams*, at the Sign of the Crown  
 in *St. Paul's Church-yard*, 1658.<sup>1</sup> [4to. pp. 1-31.]

[It is dedicated] to the Right Honorable the  
 Lord **GEORGE BERKELEY**,

Baron of *Berkeley*, *Sea-grave*, and *Bruce*.

*Oratio habita in Capellâ Pembrochi ad exsequias Matthaei Wren<sup>2</sup>*  
*Ep. Eliens. per Io. Pearson, S. T. P. et Coll. Trin. Mag.*

Reverendissime De. De. Procancellarie, Nobilissimi  
 Juvenes, Viri ornatissimi spectatissimique.

Si unquam mihi in ullo Reipublicae Literariae negotio exoptan-  
 dum fuit, ut feliciter cederet, et officio auspiciatè susceptus eventus

<sup>1</sup> On 1st May, in this year Mr. *John Cleveland*, the poet, was buried in the Parish-church of St. Michael, College-hill, London, "and the Reverend and learned Dr. Pearson, (now Lord Bishop of Chester) preached his Funeral Sermon, and made his death glorious."

<sup>2</sup> "Matthew Wren, D.D. was translated to Ely, April 24, 1658, died April 21, 1667, in the 82d year of his age, and was interred, according to his own appointment, in a vault which he had caused to be built for that purpose, under the Communion Table of the new built chapel of Pembroke Hall, Cambridge, which had been erected at his own expense, without any further memorial than the initial letters of his name, and date of his death, on his Coffin." Benthams's Ely, p. 201.—"He was a person of great learning,

responderet, certè hoc potissimum tempore votis omnibus expectandum videtur, ut digna nobis, digna Præsule contingat oratio: ne vel Academiæ existimatio, vel Ecclesiæ honos et dignitas, aut animi mei imbecillitate, aut verborum penuriâ, aut infirmitate iudicii evilescat. Neque enim hactenus amplissimo huic artium domicilio, quod habitamus, justior sese efferendi occasio indulta est, neque Religionis, quam colimus, illustrior unquam splendor emicuit, quam in ejus Antistitis vitâ, rebusque gestis, ac varietate fortunæ, cujus exequias funebri solennitate celebramus. In quo uno viro, si hæc Musarum sedes, quicquid honestum, nobile, gloriosum, ostendere potuit, non exhibuit; in quo si fama ab omnibus meritissimè elicitâ, extorta, ad nos non maxima redundavit, de honore literis vendicando in æternum planè desperandum est. Aspicite sacras infulas vobis quasi in Lycæo ante oculos positas, cogitate hæc Episcopatus insignia, tanquam tropæa ad Athenas reducta: sed præcipuè Matthæum, Præsulem vestrum animo, memoriâ recolite, cujus feretrum non magis manifestè hæc ornamenta gestavit sustentavitque quàm ipse dum viveret, sacrum illum ordinem, dignitatemque suffulsi, excoluit, ornavit. Erit igitur operæ pretium, viri gravissimi, et vobis gratâ cogitatione revolvere, et mihi luculentæ orationis filo explicare, quibus auspiciis consummatissima quæque aggressus est, quibus gradibus ascenderit, per quas ambages et diverticula transierit: ut ejus vestigia legentes, illius exemplo ducti, illius virtutibus ornati, tantum ducem sequi discamus, et ad tam ardua, tamque præclara anhelemus. Ut familiam mirè antiquam, ac satis nobilem, ceteraque quæ in exemplum trahi minùs possunt, præteream; ad Academiam accessit summæ spei juvenis, nec vulgari expectatione, aut aliorum more missus: sed (quod felicissimi omnis fuit) a Lancelotto Andrewsio laudatissimo hujus Aulæ Præposito expetitus, accersitus, adductus: illius manu in hoc feraci Episcoporum solo primulùm positus, illius curâ diligenter observatus, consiliis perpetim instructus, favore pertinaci excitatus, bonarum literarum studiis totum se dedit, perpetuis vigiliis animum excoluit, corpus maceravit, attrivit, exhaustit. Brevi, Artium, Linguarumque insigni peritiâ notissimus, publicis Academiæ munus exercitiisque summi cum laude perfunctus, ritus religiosissimè observabat, disciplinam acerrimè exercuit, privilegia gravissimè tuebatur, tamque altum animo harum sedium amorem concepit ac fixit, ut non ætatis longinquitas, non iniquitas temporum, aut obliterare aut diminuere posset. Postquam omnibus humanioribus literis, liberalissimisque

singular gravity, and exemplary piety." *Echard*, p. 848. a. "and was buried with the greatest solemnity seen in the memory of man, performed by the whole University, 24 scholars of St. John's, Peter-house, and Pembroke, being his relations, in mourning." *Lloyd*, p. 612. See *Peck's Desid. Curiosa*, lib. xiv. p. 545.

<sup>1</sup> Est—*sic* supra ex correctione.

studiis eruditus, excultus, ac perpolitus evaserat; totâ mente, atque omni animi impetu in Ecclesiam incubuit: Et sanè eximia acerrimâque ingenia, hominesque omni doctrinæ genere, et illustris cujusdam notæ dotibus maxime florentes Theologia quasi jure suo sibi vendicat; neque enim melius omnes animi vires, quam in pietatē excolendâ, in cultu Dei exornando, in rebus divinis celebrandis, exerceri, et impendi possunt. Dum in his versatur vir, rarâ conspiratione et doctissimus et pientissimus, et ad promovendos Academiæ fines et Ecclesiæ pariter intentus, quamvis inter hos parietes, quos tantopere coluit, delitescere videretur, aut Lancelotto suo fidissimè obsequentissimèque adhæresceret; in summâ expectatione esse cœpit; nihil erat tantum, quod non ab illo perfici atque obtineri posse omnes judicabant; neque perspicacem sapientissimi Regis Jacobi oculum latere potuit, cui erat antè vel ex subselliis nostris satis cognitus atque perspectus; quare eo temporis articulo, quo familia Principis verum Ecclesiæ Anglicanæ, et exploratissimæ fidei filium postularet, hunc potissimum suâ sponte, et ex Judicio proprio, (hoc est maximo) a sacris Carolus suo assignavit: cui rei hic etiam honoris cumulus accessit, quod tam secretò gesta sit, ut in dubio relinqueretur, an daretur a Rege, an peteretur a Principe: quæ dubitatio adhuc etiam felicissimè aucta est, quod utrique pariter carus esset: et in illo secreto, hoc certè apertum et perspicuum fuit, quod majori arcano præluderet. Ecce enim altè insedit animo prudentissimi Regis rei gerendæ certissimum consilium, quæ toti terrarum orbi cum ageretur, miraculo fuit, et postquam gesta est, fortasse nunquam desierit: aded fatigantur et caligant hominum ingenia qui arcana Principum rimari et publicorum negotiorum causas discutere, ac rationes cognoscere satagunt, ambiuntque: Statutum est Regum solertissimo filium unicum, Regni triplicis hæredem, indulgentissimi Patris dilectissimam prolem, paternæ familiæ spem et solatium, Carolum, in oras Hispaniæ mittere; prudentissimorum occultissimorumque consiliorum genti, nobis hæcenus ex versutiâ, superbiâ et diuturnâ inimiciâ notæ, non exercitu cinctum, non classe armatum (quales Angli Hispanos petere solebant) concedere, et eorûm fidei satis spectat, suâ tantum prudentiâ munitionem committere. Cum igitur Matthæus vester optimo Principi in negotio periculosissimo a scribis (dixerim an a secretis?) esset. (ubi enim vera pietas radices agit, et pectus haud fictâ religione penitus imbutum est, hæc apud alios tam latè discrepantia, aut nihil aut parum differunt) tum verò Religionis nostræ fundamenta tam disertè ubique explicavit, nervosèque defendit; et nodos ab Ecclesiasticis viris ad res Principis implicandas nexos,

<sup>1</sup> Primo cujusquam, mox in cujusdam mutatum.

<sup>2</sup> Per noscère e correctione.

tanto cum acumine privatim dissolvit, ut nec ullis aliis artibus reditus Principis ad Patrem magis apertè patuerit. Ceterum si ullo indicio, viri gravissimi, reputare cupiamus, quanta Academiæ nostræ illâ tempestate æstimatio fuerit; non aliunde conjecturam faciendam reor, quam quod hic eam tam ardentè deperiret, ut huc a reduci (sic) Principe convolare: Carolus tantâ curâ dignatus, tantâ indulgentiâ, persecutus sit, ut ad eam ornandum, a suo quasi latere Matthæum dimitteret. Prætereq̃ beneficii opimitatem, quâ statim remuneratus; Præbendæ dignitatem quâ ornatus: ad Collegii D. Petri gubernacula admotus potius quàm exsectus (*f. evectus*), cùm Socios omnes moderatione animi atq̃ue imperii ad summam concordiam pertraxisset, Juventutem ad studia bonarum literarum excitasset, nova etiam ædificia extruxisset, archiva Collegii blattis et tineis erepta, excusso pulvere, summâ industriâ in luculentum ordinem rede-gisset: videretque pietatis officia, (ob defectum sacrorum in sinu Collegii conventum, et emendicatam quandam Deo serviendi extra pomeria licentiam minus decorè peragi; quod proprio sumtu tunc temporis efficere non potuit, alieno impendio, sed suâ apud bonos auctoritate, Capellam extrui et ornari curavit. Procancellarius factus, disciplinam collapsam restituit, omnes in officio continuit, Academiam ipsam docuit, ut se tandem aliquando intelligeret. Verum enimverò serenissimus Rex ferre non potuit, ut diu a se abesset, et in Academico pulvere decertaret; quare privati Oratorii Clericum adscivit, (sub minoris vocabuli nomine ingens decus:) imò prius Capellæ suæ apud Winsoram Decanum præfecit, ubi non tantum officiis divinis, ut rite et decorè fierent; sed etiam summæ hujus imperii dignitati atque splendori qui in clarissimo Periscelidis ordine consistit, inserviret: quem non tantum insigni gravitate, prudentiâ, auctoritate rexit; sed scriptis accuratissimè perpolitis ornavit, et locum amplissimum fratri, exemplum posteris omnibus reliquit. Cùm enim eum ad publicum Ecclesiæ regimen quasi natum et comparatum, non jam conjecturâ Rex prospiceret, sed omnibus experimentis probè perspectum haberet, Herefordensi Episcopatu admovit, quem vix attingisse crederetis, nisi brevissimo illo temporis spacio Ecclesiam aut ambiguis, aut mutilibus (*f. mutilibus*), aut auctoritatis nullius statutis fluctuantem, certis et definitis statumînasset, accuratis et elegantibus ornâset. Ecce Norwicensis Dioceseos sedes vacua, larga quidem illa ac patens, schismate etiam quassata atque dirupta, gnarum, prudentem, fortem, consultum Præsulem efflagitabat: huc igitur qui solus tanto negotio par videbatur, ab Herefordia translatus est: ubi per biennium et quod amplius fuit, Schismaticorum fraudes detexit, conatus repressit, animos fregit. Interim ab oratorio privato ad Regiæ Capellæ Decanatum, quo altius in Aula non ascenditur (hoc est, Regi propinquius non acceditur), transiit: et cum ad Episcopatum Eliensem rectè ad-mi-nistrandum non tantum in rebus Ecclesiasticis peritia, sed et aliqua

legem Civilium cum Academicorum etiam institutorum notitiâ conjuncta requiratur; cumque in illo uno hæc omnia tam manifestè concurrerent; sedem etiam illam, ad quam factus esso videbatur, occupavit. Ita tandem ad dignitatis fastigium, ad proventus uberrimos, ad sinum indulgentissimæ Principis, florentissimo et imperii et Ecclesiæ tempore, magnis virtutibus contendit: inter quas haud postremo loco ponendæ et apud vos præsertim memorandæ Modestia et Moderatio: neminem unquam rogavit, neminem vel verbulo sollicitavit: honorem nullum, quem consecutus est, ambivit: impetratum semper est, quod non erat expetitum, oblatum est quod non postulabatur: cessavit, qui honoribus Ecclesiæ inhiant, qui fores Magnatum aut Præsulum obsident, qui dignitatem non tam acquirunt quam surripiunt: illum vobis præponendum judico, quem non sua vota sed merita evexerunt: qui in ipso penè felicitatis apice, cum lectissimâ conjuge, et numerosâ prole, magnum faventissimi numinis exemplum stetit. Ninium, Academici, eâ ætate, nimium felices fuimus: ea tunc temporis nobis indulserat Deus, quæ nec ingrata gentis scelera ferre, nec longanimitas clementissimi Numinis diutius pati potuit, ipsa felicitas quos corruptit, perdidit; ipsa beatitas quos depravavit, pessumdedit. Subitò enim ab Aquilone orta tempestas Regni compagem protenus laxavit; omniaque membra pestis pervasit; sub larvâ pietatis sceleratissimi homines Ecclesiam convellunt, in Episcopos omnes, sed præcipuè Regi caros involant, quod non tam eos quam Carolum peterent, accusationes corradunt, turbam concitant, invidiam conflant, odia instigant, eo tantum fine ut in Regem transferant. Præsulem imprimis nostrum solo Principis sui favore sceleratum, gratiæque nefarium, insimulant: non quærunt quam verè, sed quam fortiter calumniantur: coram supremo tribunali facinora exponunt, ultimumque supplicium exposcunt; interim sedatissimi animi Praesul, innocentiam fretus, et non suâ culpâ perire certus, defensionem justæ se tacitè accinxit, quæ cum mirâ felicitate prodita servavit; ut quem fraus accusarat, perfidia protegeret. In carcerem igitur causâ incognitâ conjiciunt, conjurationis celebritati et suorum opinioni confisi: vitæ et fortunarum omnium reum faciunt, ab omni indulgentiæ spe et expectatione, publico decreto secludunt. Ita calumniis ornatus, defensione nudatus, potentiâ oppressus, rapinæ expositus, bonis omnibus exutus, decreto confossus, libertate privatus, latebris inclusus, perpetui carceris pædore fœdatus, dignum Ecclesiâ, dignum orbe terrarum non tam spectaculum quàm exemplum factus est. Indigna hæc quidem ærumnosa, miseranda, omnibusque defendenda præter illum qui passus est; homines sapientes turpitudine, non infelicitate; et delicto suo, non aliorum injuriâ commoventur. voluit divina providentia ut ceteræ virtutes in prosperâ, æquabili, perpetuæque fortunâ minùs conspicuæ hâc tandem quasi flammâ accensæ enicarent et illustrioribus radiis illucesserent (*sic*). Comparuit enim ad durissima perferenda, ad contemnendas minas ingentem quâdam firmitudine

non tam institutus quam natus atque firmatus: et ne eum dubitemus in his angustiis divinitus constitutum, adeo erat obfirmati animi, constantiæ incredibilis, æquabilitatis inauditiæ, spectatissima suffultus, expectatione semper erectus, ad sævissima perpetienda paratus, ad optima quæque lætissimæque ingenti fiduciâ præcipienda proclivis et promptus, ut conscientia rectæ voluntatis et honesto præsidio infamarit injurias; si quem aliquando virum tam fortiter miserum videndi cupido invaderet, si virtutis infelicitis spectanda desiderium, periculo suo potentius illiceret, videbat unum hominem, erectissimum animum se solo sustententem, et totam Regni spem, rerumque meliorum expectationem ad unum angulum redactam, in uno pectore conservatam. Quinetiam hanc inconcussæ mentis firmitatem insuper studiorum solatio nutrit, et quem omnia penè librorum subsidia destituerant, ad sacras literas suo ingenio, acumine, doctrinâ, judicio, memoriâ illustrandas animum appulit: quodque alii incarcerationem vocabant, ipse liberale otium ratus, totum meditando se et scribendo impendit; intimos S. Codicis sensus triplici linguarum peritiâ rimatus, innumeras chartarum paginas furtim conscripsit, totque volumina confecit, ut eum plures quàm 18 annos in carcere transegisse facile crediderit posteritas: quæ quidem omnia ipse eleganter et accuratè delineavit, testamentoque curavit, ut amicorum doctissimorum judicio, in publicum si ita videretur prodirent. Dum in his totus esset, tyrannidis jugum paulatim collabi, et novæ reipublicæ gubernacula fatiscere cœperunt, omniaque quæ mente conceperat, quæ solus speraverat, prospexeratque, contingunt: dum nefarii homines sui facinoris satis conscii, quod fecerant, cogitant, et infectum cupere videri volunt: carcere tam subito, tam inopinato eripitur; ut ex omni mutatione rerum sola sui ipsius liberatio fuerit ipsi improvisa, quod aut divinæ indulgentiæ singulari acceptum referret, eodem die a turri Londinense penè invitus prodiit, quo Capellam Petrensem consecrandam curaverat, necdum tamen ædibus suis restitutus, sed incerto lari expositus est, ut e carcere potius ejectus quàm liberatus videretur, donec Carolus omnium votis expetitus, bonorum omnium gaudio exceptus, supremâ auctoritate armatus, et in Paterno Solio locatus constitit. Quàm memorem versam illam rerum faciem: licet enim hoc triste spectaculum sit et luctuosum, neminem tamen esse arbitror, quem non illius diæ recordatio ab hoc mœrore aliquantisper recreaverit. Ille cum ceteris quidem, iisque paucis restitutus, sed hæc pari momento rediit; confugit ad sinum ejus concussa Ecclesia, qui aut solus aut inter paucissimos disciplinam collapsam, extinctamque renovare et novit et ausus est, in illo penè uno, et libertas ejus, et salus et securitas fundabatur. Cum igitur eum summa poscerent, videturque Ecclesia non aliter quam illius humeris sustentari potuisse, ad altiora minimè aspiravit, non provehi cupidus, sed restitui contentus, in suâ sede resistere, senescere, obdormire cupivit.

In magnâ bonorum copiâ affluentiaque nihil voluptati indulgit, summa continentia: temperantiaque inservire obstinaverat [*f. obduraverat*] animum: ne vini quidem guttulam per vigintr penè annos hausit, gustavit; corpus mediis jejuniisque macerare perseveravit, aliis satis indulgens, sibi soli crudelis, quasi hujus vitæ pertæsus festinaret ad Cœlos. Neque vero familiæ suæ, quâ tantopere recreabatur, nimium prospexit, pari et in hac exornandâ continentia studuit, non ad eam ditandam aliena involavit, non omnia, quæ ad ipsum pertinebant, arripuit; successoribus ex industria haud spicilegium, sed amplam messem reliquit: et hanc insuper Aulam adoptavit in familiam, in hæreditatem ascivit, pecuniam ex proventibus primò receptam, in hoc Ærarium præmisit; hic in honorem Dei op. max. cujus jugi venerationi se totum semper dicaverat, in Academia decus, quam incredibili curâ et flagranti quodam amore constantissimè prosecutus est, in memoriam primæ institutionis quàm gratissimo animo quotidie recolebat, Capellam hanc impendio maximo extruxit, perpetuis redditibus dotavit, precibus suis rite consecravit, sub hac dormitorium condidit, huic tandem corpus concredidit, illustre quidem hoc, sed minimum tamen, ex monumentis quæ reliquit.

[*The List will be continued in our next No.*]

## ON M. GAIL'S RECHERCHES

*Hist. Geogr. et Philolog.*

An vir doctus mihiq̃ue amicissimus, J. B. Gail., *Κολχίας*, in Theocr. xiv. 17. (v. *Recherches Hist. Geogr. et Philolog.* pp. 127-37.) recte verterit, *Semblable à l' oignon de la Colchide*, dubitare mihi liceat. Pauca quædam afferre debebat exempla gentilium, vel deminutivorum, vel frequentativorum, in *ίας* desinentium. Dum id fiat, quod quidem haud facile fiet, *Κολχίας* nec deminutivo nec frequentativo sensu sumi potest, sed nec simpliciter significabit i. q. Lat. Colchicus. Gentilia enim in *ίας* sunt feminina: at *βολβός*, cui, ut Gail. arbitratur, a Theocrito *Κολχίας* junctum est, masculinum sibi sumit genus. *Κολχίας* ergo, ὁ, pro voce nihili proculdubio habendum est. Etym. p. 389. 14. *Τὰ ἐξ εὐς ἐθνικά, εἰ μὲν ἔχουσι προηγούμενον σύμφωνον, εἰς ις ποιοῦσι τὸ θηλυκὸν, οἶον, Ἀλεξανδρεὺς, Ἀλεξανδρεὶς γυνή Ἀντιοχεὺς, Ἀντιοχρὶς γυνή* εἰ δὲ φωνήεν, εἰς ας, Ἰλιεὺς, Ἰλιάς. Οὕτως Ὀρεός. Ceterum, ut in Theocr. *κοχλίας* et *Κολχίας* permixtantur, sic in Anthol. Palat. (vide Jacobsii Annotatt. p. 592. et 842. *κόχλος* et *κόλχος* confunduntur.

## ON A GEOMETRICAL QUERY IN PLATO'S MENO.

Συγχώρησόν ἐξ ὑποθέσεως αὐτὸ σκοπεῖσθαι. — λέγω δὲ τὸ ἐξ ὑποθέσεως ὥδε· ὥσπερ οἱ γεωμέτραι πολλάκις σκοποῦνται, ἐπειδάν τις ἔρηται αὐτούς· οἷον περὶ χωρίου, εἰ ὁόντε ἐς τόνδε τὸν κύκλον τόδε τὸ χωρίον τρίγωνον ἐνταθῆναι· εἰποι ἄν τις, "Οτι. οὐκ οἶδα εἰ ἔστι τοῦτο τοιοῦτον, ἀλλ' ὥσπερ μὲν τινα ὑποθεσιν προὔργου οἶμαι ἔχειν πρὸς τὸ πρᾶγμα τοιάνδε· εἰ μὲν ἔστι τοῦτο τὸ χωρίον τοιοῦτον οἷον παρὰ τὴν δοθεῖσαν αὐτοῦ γραμμὴν παρατείναντα ἑλλείπειν τοιοῦτον χωρίον οἷον ἂν αὐτὸ τὸ παρατεταμένον ᾖ, ἄλλο τι συμβαίνειν μοι δοκεῖ· καὶ ἄλλο αὖ, εἰ ἀδύνατόν ἐστι ταῦτα παθεῖν. ὑποθέμενος οὖν ἐθέλω εἰπεῖν σοι τὸ συμβαῖνον περὶ τῆς ἐντάσεως αὐτοῦ εἰς τὸν κύκλον, εἴτε ἀδύνατον εἴτε μή.—Plato, Meno, pp. 86—87. ed. Steph.

This most difficult passage has lately attracted so much attention in Germany, that no less than seven different explanations have been offered. Unfortunately they all agree<sup>1</sup> in the radical mistake of supposing the query to relate to a given triangle, as if the words had stood, τόδε τὸ τρίγωνον χωρίον. But the construction is, τόδε τὸ χωρίον ἐνταθῆναι (ὡς) τρίγωνον. *Can this figure be reduced to a triangle, and so placed in this circle?* Or, *Given a circle and a rectilinear figure, to determine whether any triangle, equal to the figure, can be inscribed in the circle.*

M. Mollweide, Astronomy Professor at Leipsic, has published an elaborate, and, as far as I can judge, an able paper on the whole subject:<sup>2</sup> I agree with him in thinking that παρατείνειν χωρίον παρὰ γραμμὴν, &c. means, to apply to a line a figure deficient by another similar figure. (παρὰ τὴν δοθεῖσαν εὐθεῖαν εὐθύγραμμον παραβαλεῖν ὅμοιον τῷ ἑλλείμματι. Euclid, vi. 27, 28, 29.) In other words, to divide the line into two parts, and on each part to describe a figure, so that the two figures shall have a common side,

<sup>1</sup> One critic conjectures τετράγωνον. But he also supposes that the given figure itself, and not merely one given to it, is to be inscribed.

<sup>2</sup> Commentationes Mathematico-Philologicæ tres, &c. Lips. 1813. pp. 33—64. °



and be similar to each other. But I differ from him in translating the words τοιοῦτον, οὗν. He makes the sense to be, *such, that if a similar figure be applied; I conceive that the figure itself is to be applied.*

I imagine the given figure to have been a rectangle. The most obvious meaning of χωρὶον is *a square*, as in the places presently quoted. But as τοιοῦτον and τοιόνδε are four times used, pp. 83—4, to express similarity, and not equality, it may simply mean *a space*: i. e. the given figure. In this case the figure itself is applied to the line. If we translate it *a square*, we must understand Plato's expression, of applying it, to mean, applying some *figure equal to it.*

But what was the γραμμή? The hypothetical mode of reasoning, of which this problem is an illustration, requires that the first step of the investigation be grounded entirely on the thing assumed. Now this is either a property of the figure, or one of the circle; and it is evident that part at least of the words εἰ μὲν ἐστὶ τοῦτο τὸ χωρὶον, &c., relate to the figure. I therefore am of M. Mollweide's opinion, that they all do so.

It is by no means impossible that in Plato's diagram (for he doubtless did refer to a particular diagram) the figure and the circle had some common line; but this need not affect the reasoning.

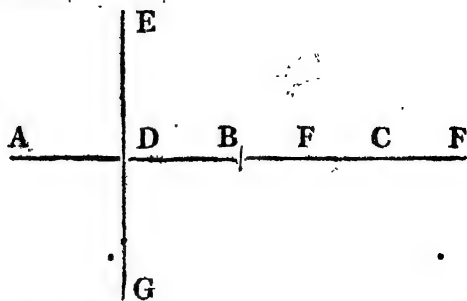
The γραμμή may perhaps be the line whose square equals the figure.<sup>1</sup> Thus p. 83. D. 84. A. ἡ τοῦ ὀκτάποδος χωρίου γραμμὴ is the side of a square which is equal to eight square feet.

If these conjectures be admitted, the enquiry will proceed thus :

<sup>1</sup> If this be the case, the line must be produced before the second rectangle, or ἄλλεμμα, can be drawn; and the length to which it is to be produced, will depend on the ratio of the sides of the first rectangle applied. That Euclid or his predecessors, in the actual solution of a problem, would have talked of applying a figure to a line, whose length was not already known, it is not my business to prove. For, 1. it has been observed by others, that it is not certain that Plato uses strict mathematical language. 2. The object of this hypothetical theorem, is not to obtain a specific triangle, but to find in the given figure some limiting property which shall afterwards be compared with something in the given circle. In one word, this is not the solution of the problem, but merely a theorem laid down as a lemma.

Let the square of  $AB$  equal the given figure, and  $AC$  equal the diameter of the given circle.

On any part  $AD$  of  $AB$  describe the rectangle  $AD, DE$ , equal to  $AB^2$ . Produce  $AB$  to  $F$ , so that  $AD : DE :: DE : DF$ , and  $ED$  to  $G$  so that  $DG = DE$ ; complete the rectangle  $DE, DF$ ;



join  $AE, AG$ . The points  $A, E, G$  are in the circumference of a circle whose diameter is  $AF$ ; and the triangle  $AE, G$  is equal to the rectangle  $AD, DE$ , or  $AB^2$ . Therefore if to  $AF$  be applied the rectangle  $AE$ , equal to  $AB^2$ , and similar to its defect  $EF$ , a triangle equal to  $AB^2$ , can be inscribed in the circle whose diameter is  $AF$ . If, therefore,  $AF$  be equal to  $AC$ , or less than it, the thing inquired about is possible.

So much for our lemma. The problem itself I leave to professed geometers; merely observing, that as Plato has given, in the same dialogue, a peculiar method of doubling a square, he may have known one of trebling it. Now as the equilateral is the greatest inscribable triangle, and the square of its side is three times the square of the radius, this would soon lead to the solution of his query.

## SKETCH OF THE LIFE, CHARACTER, AND PHILOSOPHY, OF ANAXAGORAS.

BEFORE we come to Anaxagoras himself, it will be expedient, and even necessary, to say a word about his immediate predecessors, Anaximander and Anaximenes.

Anaximander was a Milesian, and a disciple of Thales. He first constructed spheres, and asserted that the earth was of a cylindrical

The reader is requested to complete the figure.

**form.** His opinion was, that men were born of earth and water, impregnated by the sun. He was the first (according to some accounts) who thought that the moon shone with a borrowed light, reflected from the sun; which last he considered as a circle of fire, twenty-eight times bigger than our earth. He first made maps and dials. He died, aged 64. B. C. 547.

Anaximenes was the son of Erasistratus, and disciple of Anaximander, whom he succeeded in his school. He thought that the air was the great principle of creation, and a self-existent deity;—that “the sun, the moon, and all the stars” were made from the earth;—that the earth was an immense plain; the heavens a solid concave sphere; and the stars fastened to them like nails. Hence the proverb; *τί σι οὐρανὸς ἐμπέσσι*; *Quid si cælum ruat?* The Oriental philosophers, on the other hand, thought that the heavens were made of cloth: (*Pro tentorio vel canopæo habebant.* Gesner on Horace.) Anaximenes died B. C. 504. There was another philosopher of the same name, said to have been a pupil of Diogenes, and one of Alexander’s preceptors. He was the means of saving Lampsacus, his native city, (when Alexander threatened its destruction,) which he did by interceding with him, and begging of him not to destroy the city, but to be content with enslaving its inhabitants. He wrote a Life of Philip (Alexander’s father,) in twelve books, which have long since perished.

Anaxagoras was the son of Hegesibulus, or, as some say, of Eubulus, and disciple of Anaximenes. He was born a Clazomenæ, (hodie *Kelisman*). *Πρῶτος τῇ ὕλῃ νοῦν ἐπέστησεν* — *ἀρξάμενος οὕτω τοῦ συγγράμματος· πάντα χρήματα ἦν ὁμοῦ, εἴτα νοῦς ἐλθὼν αὐτὰ διεκόσμησε· ἀρχὰς δὲ τὰς ὁμοιομερείας· καθάπερ γὰρ ἐκ τῶν ἡγεμάτων λεγομένων τὸν χρῆσιν συνέσταναι, οὕτως ἐκ τῶν ὁμοιομερῶν μικρῶν σωμάτων τὸ πᾶν συγκέκρισθαι· καὶ νοῦν μὲν ἀρχὴν κινήσεως.* Diog. Laert. *Anaxagoras inquit materiem infinitam, sed eas particulas similes inter se, minutas; eas primum confusas, postea in ordinem adductas mente divina.* Cic. Acad. Quæst. ii. *Nunc et Anaxagoræ scrutemur homeromeriam, Quam Græci memorant, nec nostra dicere lingua Concedet nobis patrii sermonis egestas.* Lucret. *Πρῶτος τοῖς ὅλοις οὐ τύχην, οὐδ’ ἀνάγκην διακοσμήσεως ἀρχὴν, ἀλλὰ νοῦν ἐπέστησε καθαρὸν καὶ ἀκρατον ἐμμεμιγμένον· πᾶσι τοῖς ἄλλοις ἀποκρίνεται τὰς ὁμοιομερείας.* Plutarch. Pericl. And so Timon also: *καὶ πρὸς Ἀναξαγόρην φᾶσ’ ἔμμεναι ἀλκιμον ἦραι, Νοῦν, ὅτι δὴ νόος αὐτῶ, ὃς ἑκαπλῆς ἐπαγείρας Πάντα συνεσφίκωσεν ὁμοῦ τεταραγμένα πρόσθεν.* He is said to have distributed all his patrimony amongst his friends; and, being reproached with indifference as to his own interest, to have replied, *Τί οὐχ ὑμεῖς ἐπιμελεῖσθε*; *Why don’t ye observe the lesson yourselves, that ye would fain have me learn?* On retiring from public life, and giving himself wholly up to the study of physics, he was asked, *Why*

he paid no regard to the affairs of his country: whereupon, pointing up to heaven, he exclaimed, that his country was his dearest object. He was twenty years old at the time that Greece was invaded by Xerxes; and died, aged 70. According to Apollodorus's account, he was born Olymp. lxx. and died in the first year of Olymp. lxxxviii. He taught philosophy at Athens, in the time of Callias, at the age of twenty, according to Demetrius Phalareus. In this occupation he is said to have continued thirty years.

Of all his philosophical opinions, the most remarkable is the notion which he entertained of the sun.<sup>1</sup> Οὗτος ἔλεγε τὸν ἥλιον μύδρου εἶναι διάπυρον, καὶ μείζω τῆς Πελοποννήσου, Diog. Laert. According to Plutarch, he believed the moon to be of the same size with the Peloponnesus; an assertion, we believe, false, and childishly deduced by that author from the well-known idea which he had formed of the sun. He believed the moon to be inhabitable, &c. Τὴν δὲ σελήνην οἰκήσεις ἔχειν, ἀλλὰ καὶ λόφους καὶ φάραγγας· ἀρχὰς δὲ τὰς ὁμομερείας· καθάπερ γὰρ ἐκ τῶν ψηγμάτων τῶν λεγομένων τὸν χρῆσον συνέσταναι, οὕτως ἐκ τῶν ὁμοιομερῶν μικρῶν σωμάτων τὸ πᾶν συγκέκρισθαι καὶ οὖν μὲν ἀρχὴν τῆς κινήσεως· τῶν δὲ σωμάτων τὰ μὲν βαρέα, τὸν κάτω τόπον, ὡς τὴν γῆν· τὰ δὲ κοῦφα τὸν ἀνω-ἐπίσχειν, ὡς τὸ πῦρ· ὥδωρ τε καὶ ἄερα, τὸν μέσον· οὕτω γὰρ ἐπὶ τῆς γῆς πλαταίας οὔσης τὴν θάλασσαν ὑποστήναι, διατμισθέντων ὑπὸ τοῦ ἡλίου τῶν ὕγραν. Τὰ δ' ἄστρα κατ' ἀρχὰς μὲν θολοσιδῶς ἐνεχθῆναι, ὥστε κατὰ κορυφὴν τῆς γῆς τὸν αἶε φαίνοντο εἶναι πόλον, ὕστερον δὲ τὴν ἑγκλισιν λαβεῖν· καὶ τὸν γαλαξίαν ἀνάκλασιν εἶναι φῶτος ἡλιακοῦ, μὴ καταλαμπομένων τῶν ἀστρων· τοὺς δὲ κόμητας, σύνδοον πλανήτων φλόγας ἀφίεντων· τοὺς δὲ διάττοντας, οἷον σπινθήρας ἀπὸ τοῦ αἰέρος ἀποπάλλεσθαι. Ἀνέμους γίνεσθαι λεπτονομήνου τοῦ αἰέρος ὑπὸ τοῦ ἡλίου· βρόντας, συγκροῦσιν νεφῶν· ἀστράπας, ἐκτριψιν νεφῶν· σεισμὸν, ὑπονόσθησιν αἰέρος εἰς γῆν. Ζῶα γενέσθαι ἐξ ὕγρου καὶ θερμοῦ καὶ γεώδους, ὕστερον δὲ ἐξ ἀλλήλων· καὶ ἄρρενα μὲν, ἀπὸ τῶν δεξιῶν, θηλέα δὲ ἀπὸ τῶν ἀριστερῶν, Diog. Laert. He is said to have foretold the fall of the stone near Ægos Potamos; and his opinion was, that it fell from the sun. Pliny (ii. 68), speaking of the fall of that stone, remarks, that a comet made its appearance about the same time, and was visible for several nights after; and Aristotle, alluding to the stone, says, ἔτυχε δὲ τότε κομήτης ἀστῆς, γενόμενος ἐφ' ἐσπέρας. It was from this circumstance, namely, the apparent corroboration of Anaxagoras's opinion respecting the sun, by the fall of the stone, that Euripides, one of his disciples, embraced the notion as being a true one. In a fragment of the Phaeton, he calls the sun χρυσέα βῶλος, a clod

<sup>1</sup> Some ascribe this opinion to Tantalus, which, however, Xenophon does not notice. Φάσκον δὲ τὸν ἥλιον λίθον διάπυρον εἶναι, καὶ τοῦτο ἡγνῶει, ὅτι λίθος μὲν, ἐν πυρὶ ὂν, οὐτ' ἑλάμπει, οὐτε πολλὸν χρόνον ἀντέχει. Ὁ δὲ ἥλιος τὸν πάντα χρόνον, πάντων λαμπρότατος ὂν, διαμένει. Memorab. iv. He is speaking of Anaxagoras.

<sup>2</sup> This was likewise the opinion of Xenophanes.

of gold. Compare also Orest. where Electra says, *Μόλοιμι τὰν οὐρανοῦ μέσον χθόνος· Τεταμέναν αἰωρήμασι Πέτρην ἄλυσσιν χρυσταίσι, φερεμένην Δίναϊσι βῶλον ἐξ Ὀλύμπου.* See Porson on the passage, as also the Scholiast. Likewise the Scholiast on Pind. Olymp. i., Strab. i., and the Scholiast on this line of Apollonius: *Νέλκεος ἐξ ἐλόοιο διέκριθεν ἀμφὶ ἕκαστα.* Of Euripides Eusebius says, *Ἐπὶ δὲ ποιητικὴν μεταβάς, ὑπὸ τῶν σκηνικῶς φιλόσοφος ἐκλήθη.* And Cicero, similarly, (I usc. Quest. iii.) *Quod autem Theseus a docto viro se audivisse dicit, id de seipso loquitur Euripides. Fuerat enim auditor Anaxagora.* Other pupils of his were Pericles and Archilaus.

It is related, that on a remarkably clear and serene day, he once went to Olympia in an outward leathern garment, while the rest, who were thither bound, thought the precaution unnecessary. Accordingly (a circumstance which none looked for but himself) there came on a heavy shower of rain, which proved our philosopher to be weather-wise. Some one once put it to him, *Whether a certain hill at Lampsacus would ever become sea?* His answer was, *Yes; if time shall but continue to go on.* When asked, *for what purpose he was born?* he replied, *that he came into the world to look at the sky, the sun, and the moon.* Being told that he was a great loser by not associating with his friends at Athens, he answered, *that they were the losers, not himself.* On beholding the monument of Mausolus, his remark was, that *τάφος πολυτελὴς λελιθωμένης ἐστὶν οὐσίας εἰδῶλον.* A friend happened to express his displeasure at the philosopher's wish to die in a foreign country, when he observed, with much truth, *πανταχόθεν ὁμοία ἐστὶν ἡ εἰς Αἶδου κατάβασις.* According to Phavorinus, the historian, he is said to have been the first that observed, that the poems of Homer were written with a view to promote the cause of justice and virtue; to which opinion it is related that he brought over his friend Metrodorus of Lampsacus. He was the first man, also, who published what he wrote; although we are told by Suidas (in *Ἐκαταῖος*) that Pherecydes, of Syros, was the first written author. Plutarch (Life of Nicias) remarks, *Ὁ γὰρ πρῶτος σαφέστατόν γε πάντων, καὶ θαρραλεώτατον, περὶ σελήνης καταναγασμῶν καὶ σκιάς λόγον εἰς γραφὴν καταθέμενης Ἀναξαγόρας.* It was in consequence of Anaxagoras's idea that the moon borrowed her light from the sun, that Euripides, his disciple, wrote *Χελόνα, θυγάτηρ Ἀελίου*, the daughter of the sun, not the sister, according to the usual mythology. Some say that he was indebted to Anaximander (see above) for the notion *τὴν σελήνην ψευδοφαῖν, καὶ ἀπὸ ἡλίου φωτίζεσθαι· ἀλλὰ καὶ τὸν ἥλιον οὐκ ἐλάττωνα γῆς, καὶ καθαρώτατον πῦρ.* Others attribute it to Parmenides; *Αἰεὶ παπταίνουσα πρὸς αὐγὰς ἡελίοιο, Νυκτιφαῖς περὶ γαῖαν ἀλώμενον ἀλλότριον φῶς.* Anaximander's idea of the moon was, however, according to Plutarch and Stobæus, quite different from Anaxagoras's.

The stone before spoken of, is said to have fallen, according to

the historian Silenus, during the archonship of Dimylus<sup>1</sup>: on which occasion Anaxagoras is said to have remarked, that the whole sky was composed of vaulted stone, and consisted of an immense concave. To this account, however, too much credit must not be attached; as he had already ascribed the phenomenon to the circumstance of *the sun* being made of stone. This last notion had well-nigh lost our philosopher his life; as we are informed by Sotion, ὑπὸ Κλέωνος αὐτὸν ἀσεβείας κριθῆναι, διότι τὸν ἥλιον μυθρὸν ἔλεγε διάπυρον. His defence was undertaken by Pericles, and the sentence of death commuted into a fine of five talents and perpetual banishment. Some accounts have it that he was acquitted through the eloquence of Pericles, or from pity on account of the feeble state of health in which he appeared to be at his trial, and not because he was innocent. It is said that he was accused by Thucydides of entertaining political sentiments opposite to those of Pericles. On hearing that his sons were dead, he remarked, ὅτι ἦδ' αὖ αὐτοὺς θνήσκουσιν. Compare Cicero, (Tusc. Quæst. iii.) *Quem ferunt, nunciata morte filii, dirisse, Sciebam me genuisse mortalem.* And a little after, *Et Anaxagoras inquit, Sciebam me genuisse mortalem.* See Ælian. iv. 2. Some report this of Solon, others of Xenophon. Demetrius Phalareus says, that he buried his children with his own hand. He died at Lampsacus, aged seventy-two years, B. C. 428, and ordered that the boys educated there should keep holiday annually, during the month in which he died. This period was termed *the Anaxagorea*. He was buried sumptuously by the inhabitants of Lampsacus, and this inscription was placed on his tomb:—

Ἐνθαδε, πλείστον ἀληθείας ἐπὶ τέρμα περήσας  
Οὐρανοῦ κόσμου, κεῖται Ἀναξαγόρας.

Laertius wrote the following epigram upon him:—

Ἡέλιον πυρρὲντα μυθρὸν ποτε φάσκεν ὑπάρχειν,  
Καὶ διὰ τοῦτο θανεῖν μέλλεν Ἀναξαγόρας.  
Ἄλλ' ὁ φίλος Περικλῆς μὲν ἐρύσατο τούτον· ὁ δ' αὐτὸν  
Ἐξάγαγεν βίотου μαλθακὴ σοφίης.

He was the first person who thought of the method of *squaring the circle*, or of comparing the diameter of a circle with its circumference.

<sup>1</sup> Menagius says there was no such archon as Dimylus, and proposes Αυσιθεῖς, in the place of Διμήλιον; or he would read διμυλον λίθον, *lupidem instar durum molurum*, and strike out τοῦ ἀρχοντος.

## VARIAE LECTIONES ÆSCHYLI

*e Codice MSto Emerici Bigot.*

## PROMETHEUS.

v. 23. Pro ἀσμίην. MS. ἀτρίην.

27. πω. MS. που.

69. ὄρῳ. MS. ὄρῳ.

76. πίδα. F. Portus πίδα.

80. τραχύτητα. MS. θρασύτητα.

93. αἰκίαισι. MS. ἀνίκαισι.

109. δὲ θηρῶμαι. MS. δ' ἐν θηρῶν.

179. δύαισιν. Aurat. δυστυχίαις.

241. φτύσαι. MS. φυτίσαι.

447. προσιλούμενον. MS. προσιλού-  
μενον.

443. ἐπηβόλους. Hesych. ἐπιστάτας.

665. σαφῶς. MS. σάφ' ὥς.

792. Κισθίνης. MS. καθήνης.

833. προσηγορεύθης. MS. προσηγο-  
ρήθης.837. παλιμπλ — MS. πολυπλάγ-  
κτοισι.865. γνώμων· δυῖν δὲ δώτερον MS.  
γνώμαι δυῖν δὲ δώτερας.

899. δυσπλάγχθοις. MS. δυσπλάνοις.

902. ἔρω. MS. ἔρω.

903. ἄπορα. MS. εἰς ἄπορα.

915. Pro κτύποις MS. κτυπῶς.

947. ἐκπίπτει. MS. ἐκβληθῇ.

960. πολλοῦ. Aurat. φόβου.

979. ὦ μοι. MS. ἰὼ μοι.

1013. πεισθῆς. MS. πύθη.

1025. μή τι. MS. μή τί.

1056. εὐτυχῇ. MS. εὐτυχῇ.

1086. ἀποδικ — MS. αὐτοδικνύμενα.

1090. ἱμῆς. MS. θίμης.

## Septem contra Thebas.

12. Pro βλάστημον ἀλδαίνοντα.  
MS. βλάστηματ' ἀλδαίνειν τε, et pro  
πολύ. MS. πολί.13. ἔχονθ'. MS. ἔχιν. et pro δε τι  
MS. ὅστι

299. δυσινήτιρα. MS. δυσινήτορα.

644. τόνδ'. MS. ταδί.

738. φθιμένοισι. MS. φθιμένους γε.

## Agamemnon.

10. Pro κρατῖν. Port. κρατῖ.

11. ἐλπίζω. Port. ἔλπιζον.

13. ἐπισκοπούμενην. Aurat. ἐπισκο-  
τούμενην.14. ἱμῆν, φόβος γάρ. MS. ἱμοὶ δ'  
ἀρ' ὅτι.

81. ἀρίων. MS. ἄρειον.

87. θυοσκινεῖς. Aurat. τυοσκίς.

106. ἐκτελίων. Aurat. ἐντελίων.

107. μολπῶν. Aurat. μολπῆς.

122. βλαβέντα. Aurat. βλαβεῖσαν.

137. στρατευθῆν Glossema.

ib. οἶκω γάρ ἐπι — MS. οἶκτα δ' ἀρ, ἐπι

155. σπινδορίαια. MS. σπινδορίαια.

158. δισηγόρα. MS. πεισηγόρα.

206. ἐπὶ δέ. MS. ἐπειτα δ'.

220. λειπόντας. MS. λῆπον αὐτῆς.

224. Glossema.

225. θίμης. MS. Ἀρεταίης.

226. ἐπὶ δ'. MS. ἐπειτά.

245. ἡδονή. MS. ἡδονή.

298. ἀφρασμ — MS. ἀφραυμόνως.

339. ἀρίστοισιν. MS. ἀναρίστοισιν.

343. νέουσιν. MS. ναίνουσιν.

344. ὥς δαυδαίμονες. MS. ὡς ὁ-  
δαίμονες.

373. ὑπὲρ αἰτῶν. MS. ὑπὲρ αἰτῶν.

374. σκήψαι. MS. σκήψαι.

397. σίλος. MS. σίλος.

452. Ἀντήρορος. MS. ἀντήρορος.

453. εὐθέτου. MS. εὐθέτους.

466. δημοκράτου δ'. MS. δημοκρά-  
του δ'.

469. πολυκτόνων. MS. πολυστόνων.

485. ἐτήνυμος. MS. ἐτήνυμος.

489. πυρωθέντα. MS. πυρωθῇ τάν.

490. ἀλλογα. MS. ἄλογα.  
 491. αἰχμα. MS. ἀκροῇ.  
 509. γάρ. MS. δ' ἄρ'.  
 529. τοῖσι δ' ὁμμασι. MS. ταῖς ἡδύ-  
 μοις.  
 559. ὦν ὦν. MS. ὦς ἔστι.  
 560. γάρ. MS. δ' ἄρ'.  
 561. τις εὔ. MS. τις ἄν.  
 564. μόχθους γάρ. MS. μόχθος δ'  
 ἄρ'.  
 566. λαχόντες. MS. λακόντες.  
 568. γάρ. MS. δ' ἄρ'.  
 569. γάρ. MS. δι.  
 578. ἀναστῆναι. MS. ἀποστῆναι.  
 580. χεῖν. MS. χεῖν.  
 587. ταῦτα. MS. πάντα.  
 605. ἐνθῶν. MS. ἐν θῶν.  
 612. ἀπό. MS. ἡ πῶ.  
 621. χαλκοῦ. MS. χαλκός.  
 624. εἴπι. MS. εἴπα.  
 625. εὐπερπῶς. MS. εὐπρίπει.  
 631. τ' ἀληθῆ. MS. μὴ ληθῆ.  
 637. ἄκρος. MS. ἄκρου.  
 639. γάρ. MS. δ' ἄρ'.  
 642. τρέφοντος. MS. στρέφοντος.  
 643. γάρ. MS. δ' ἄρ'.  
 654. τὸνδ'. MS. τὸνδ'.  
 662. δυσκύμαντα. MS. δυσχεύμαν-  
 τα.  
 666. ποιμῖνος κακοῦ. MS. ποιμῖνον  
 κακοῦ.  
 669. ναυτικῶν τ' ἐρεπιπῶν. MS. ναυτι-  
 κοῖς τ' ἐρεπιπῶν.  
 678. νίον. MS. νίαις.  
 705. κελσάντων. MS. κέλσαν τὰς.  
 706. ἀξιφύλλους. MS. αὐξιφύλλους.  
 716. ἐπὶ ῥῥῥῃ. MS. ἐπὶ ῥῥῃ.  
 723. παμπρόσθη. MS. πανώλη.  
 παμπρόσθη.  
 725. ἀνατλάσθαι. MS. ἀντλάσθαι.  
 728. οὗτος. MS. οὕτως.  
 730. εὐφίλοπαιδα. MS. καὶ φίλοπαι-  
 731. γραροῖς. MS. γραριοῖς.  
 732. παλῖα. MS. πολλὰ.  
 734. παιδρωπῆς. MS. παιδρωπῆν.  
 736. —ων τι. MS. νοντα.  
 738. γάρ. MS. δ' ἄρ'.  
 744. ἐκ θεοῦ. MS. ἐκ θεοῦ.  
 754. πικρὰς τελευτάς. MS. πικρὰν  
 τελευτάν.  
 763. μετὰ. MS. τέσσα.  
 770. γάρ. MS. δ' ἄρ'.  
 777. παρὰ φάους κότον. MS. παρὰ  
 φάους τέκον.  
 780. μελαίνης—ἄτας. MS. μελαίναν  
 —ἄταν.  
 791. τίμα. MS. τίματι.  
 795. ὑποκάμψας. MS. ὑποκίψας.  
 796. καιρὸν. MS. μέτρον.  
 834. ἀσπιδιοστρέφους πλῆως. MS. ἀσ-  
 πιδιοστρέφου πλῆως.  
 877. τίτρωται. MS. τίτρωται ἄν.  
 ibid. λήγιν. MS. λόγιν.  
 887. κύριος. MS. κύρος ἄν.  
 900. ἀτημελήτους. MS. ἀτημελήτος.  
 942. δῖος. MS. δῖους.  
 951. τῆνδε. MS. τῆσδε.  
 957. σωματοφθορεῖν. MS. σωμα-  
 τοφθερεῖν.  
 1662. ἐρούμεθα. MS. αἰρούμεθα.  
 1671. μοι. MS. μή.  
 1672. δαίμονας. MS. δαίμονος.  
 1675. μέντοι ἐτι. MS. μετιλεύσομαι.  
 MATTHÆUS RAPER.

## STRADA'S' CONTEST

*Of the Musician and Nightingale.*

THE insertion, in the pages of our Journal, of this remarkable composition, which the elegant and classic Tytler has pronounced, perhaps

<sup>1</sup> Prolus. Acad. Orat. Histor. Poet. R. P. Famiani Stradae Romani e societate Iesu, Lib. II, Prol. 6. Acad. I.



with certainty, as bidding defiance to the art of the translator, will not, it is presumed, need apology. We shall therefore only premise, that the present transcript, with the notes below that give the substance of the poem as it proceeds, is made out from an edition of the "*Prolusiones Academicæ*" of Strada, printed, as the title bears, *Coloniæ Agrippinæ, apud Joannem Kinchium, sub monocero. Anno MDCXVII.*, except that we have here and there (it is hoped for the better) taken a liberty with the punctuation. The translations that have been hitherto attempted are; that by Ambrose Philips, the celebrated pastoral writer; another, by the Reverend T. Bancroft, printed at Chester 1788, in a little volume entitled "*Prolusiones Poeticæ*;" and a third, to be found in the poems of Pattison, the ingenious author of the epistle of Abelard to Eloisa. See Tytler's *Essay on the Principles of Translation*, p. 346. seqq. third edition.

JAM Sol a medio pronus deflexerat orbe,<sup>1</sup>  
Mitius e radiis vibrans crinalibus ignem:  
Cum Fidicen,<sup>2</sup> propter Tiberinæ fluentia, sonanti  
Lenibat plectro curas, æstumque levabat  
Ilice defensus nigra, scenaque virenti.

Audiit hunc hospes sylvæ Philomela propinquæ,  
Musa loci, nemoris Siren, innoxia Siren:<sup>3</sup>  
Et prope succedens stetit abdita frondibus, alte  
Accipiens sonitum; secumque remurmurat; et quos  
Ille modos variat digitis, hæc gutture reddit.

Sensit se Fidicen Philomela imitante referri,  
Et placuit ludum volucris dare. Plenius ergo  
Explorat citharam; tentamentumque futuræ<sup>4</sup>  
Præbeat ut pugnae, percurrit protenus omnes  
Impulsu pernice fides: Nec segnus illa,<sup>5</sup>  
Mille per excurrrens variæ discrimina vocis,  
Venturi specimen præfert argutula cantus.

Tunc Fidicen, per fila movens trepidantia dextram  
Nunc contemnenti similis diverberat ungue,  
Depectitque pari chordas et simplice ductu;<sup>6</sup>  
Nunc carptim replicat, digitisque micantibus urget  
Fila minutatim, celerique repercutit ictu.<sup>7</sup>  
Mox silet. Illa modis totidem respondet, et artem<sup>8</sup>  
Arte refert. Nunc, ceu rudis aut incerta canendi,  
Proicit in longum, bulloque plicatile flexu  
Carmenq. init, simili serie; jugique tesore  
Præbet iter liquidum labenti e pectore voci:  
Nunc cæsura variat, modulisque canora minutis  
Delibrat vocem, tremuloque reciprocatur ore.

<sup>1</sup> Claudiani Stylus.    <sup>2</sup> Fidicen.    <sup>3</sup> Philomela.    <sup>4</sup> Fidicæ exploratio.

<sup>5</sup> Par Philomelæ responsio.

<sup>6</sup> Ad Hispanæ citharæ modum.

<sup>7</sup> Minuratio.

<sup>8</sup> Par Philomelæ responsio.

Miratur Fidicen parvis e faucibus ire<sup>1</sup>  
 Tam varium, tam dulce melos : majoraque tentans  
 Alternat mira arte fides : dum torquet acutas  
 Inciditque, graves operoso verberare pulsat,  
 Permisctque simul certantia rauca sonoris ;  
 Ceu resides in bella viros clangore lacesat.  
 Hoc etiam Philomela canit : dumque ore liquenti  
 Vibrat acuta sonum, modulisque interplicat æquis ;  
 Ex inopinato gravis intonat, et leve murmur  
 Turbinat introrsus, alternantique sonore  
 Clarat, et infuscat, ceu martia classica pulset.

Scilicet erubuit Fidicen ; iraque calente,  
 " Aut non hoc," inquit, " referes, Citharistria sylvæ !  
 Aut fracta cedam cithara." Nec plura locutus,  
 Non imitabilibus plectrum concentibus urget.<sup>2</sup>  
 Namque manu per fila volat, simul hos, simul illos  
 Explorat numeros, chordaque laborat in omni ;  
 Et strepit, et tinnit, crescitque superbius, et se  
 Multiplicat relegens, plenoque choreumate plaudit.  
 Tum stetit expectans si quid paret æmula contra.  
 Illa autem, quanquam vox dudum exercita fauces<sup>4</sup>  
 Asperat, impatiens vinci, simul advocat omnes  
 Nequidquam vires. Nam dum discrimina tanta  
 Reddere tot fidium nativa et simplice tentat  
 Voce, canaliculisque imitari grandia parvis,  
 Impar magnanimis ausis, imparque dolori,<sup>5</sup>  
 Deficit,—et vitam summo in certamine linquent,  
 Victoris cadit in plectrum, par nacta sepulcrum.<sup>6</sup>  
 Usque adeo et tenues animos ferit æmula Virtus.

"It must be here remarked," says the accomplished Tytler, "that Strada has not the merit of originality in this characteristic description of the song of the Nightingale. He found it in Pliny, and with still greater amplitude, and variety of discrimination. He seems even to have taken from that author the hint of his fable." We give the passage.

"Digna miratu avis. Primum, tanta vox tam parvo in corpusculo, tam pertinax spiritus.<sup>1</sup> Deinde in una perfecta musicæ scientia modulatus editur sonus ; et nunc continuo spiritu trahitur in longum, nunc variatur inflexo, nunc distinguuntur conciso, copulatur intorto, promittitur revocato, infuscat ex inopinato ; interdum et secum ipse murmurat, plenus, gravis, acutus, creber, extensus ; ubi visum est vibrans, summus, medius, imus. Breviterque omnia tam parvulis in faucibus, quæ tot exquisitis tibiæ tormentis ars hominum excogitavit.—Certant inter se, palamque animosa contentio est. Victa morte finit sæpe vitam, spiritu prius deficiente quam cantu."

Plin. Nat. Hist. x. 29.

<sup>1</sup> Fidium varia alternaque percussio.    <sup>2</sup> Fidium omnium multiplex ac plena complexio.    <sup>3</sup> Philomelæ responsuræ conatus.    <sup>4</sup> Sed impar.  
<sup>5</sup> Ejus obitus.    <sup>6</sup> Vis amulationis.

## NOTICE OF

*Histoire Chronologique de l'Art du Dessin.*

IT is not, perhaps, generally known, that we are indebted for a very curious work, (or at least for the commencement of one) to Monsieur Langlès, a gentleman whose skill in oriental literature, which has long since procured him such well-merited celebrity, must not be considered as his only accomplishment; whilst travellers of every country pay him a due tribute of praise for the urbanity, attention, and liberality with which he fills his important station in the Bibliothèque du Roi.

Of the work to which I allude, sixteen pages are now before me;—whether more have ever been printed, (and it was evidently the author's intention to continue the work) I beg leave to inquire from some of your ingenious correspondents. The title is “*Histoire Chronologique de l'Art du Dessin*,” and the form is Quarto. In this work M. Langlès proposed to trace chronologically the art of Design or of Drawing, through a series of miniatures, embellishing various manuscripts preserved in that magnificent library, over a considerable department of which he so ably presides.

His history of Design commences with that inestimable copy of Virgil, formerly belonging to the Vatican Collection, and commonly entitled the *Codex Romanus*. It has been assigned by learned antiquaries to the fourth, and even the third century. Of this literary treasure the text was published in 1741 at Rome, by Bottari; with a *fac-simile* of the writing, and vignettes taken from the miniatures which illustrate the manuscript, and originally engraved by Sante-Bartoli. But as this artist thought proper to give a high finish to what was imperfect; to give plan and perspective, and light and shade, where none existed, his copies (if so they may be called) of those old drawings cannot be of any service to the artist or the antiquary, who wishes to trace the history of design. M. Langlès, however, desirous of conveying a just and precise idea of the state of that art at the time when those drawings were executed, has placed before his readers some outlines engraved with the most scrupulous fidelity after the originals; although the able artist whom he employed found considerable difficulty in restraining himself within the bounds of exactness prescribed. From the total absence of punctuation, and other circumstances, our learned author is inclined to believe that the *codex* in question was copied from one of more ancient date, and perhaps contemporary with Virgil himself; or one that escaped the proscription issued by Caligula against the works and portraits of that immortal poet, and of Livy; as we learn from Suetonius. Of the eighteen miniatures which ornament the manuscript, such as seemed most interesting from their style of execution, or the subjects which they represent, have been selected by M. Langlès for the illustration of his

work. The fragment before me comprises three plates, equal in size to the original drawings; and each a square of above eight inches; but some miniatures of the MS. are not so large. The first plate represents the navigation of the Trojans, forced to seek an asylum in a foreign land:—we behold two galleys filled with armed men, and the pious Æneas is easily recognised, raising his hands towards Heaven.—The winds blow in opposite directions on those vessels, and Juno is seen shaking over them, from the clouds, two flaming torches—

—Venti velut agmine facto, &c.

Intonuere poli, et crebris micat ignibus æther, &c.

Ingemit, et, duplices tendens ad sidera palmas, &c. Æn. 1.

Notwithstanding this tempest, the galleys float with perfect horizontality on a calm sea; but their forms, their sails and oars, the lances, shields, and other details represented in this plate, deserve minute attention. M. Langlès has offered some ingenious remarks on the aureole or glory which generally throughout this MS. surrounds the head of Æneas, and every other person invested with supreme power.

In the second plate Dido appears entertaining at a table, near which her guests recline, the Trojan hero and the faithful Achates. This modest banquet (for the table contains but a single dish) does not exhibit those *arte laboratæ vestes ostroque superbo*, or the *ingens argentum mensis*, which might be expected from Æn. lib. 1. v. 643, &c.: still, the drawing possesses much interest with respect to the *costume*—the fashion of the table—the bed or couch—the vessels for wine or for water, which servants hold—the cup from which Æneas drinks, and other particulars.

Not less interesting is that scene represented in the third engraving,

Speluncam Dido dux et Trojanus eandem

Deveniunt—

Æn. lib. iv. v. 165.

—and here, while the minute details will gratify the artist and the antiquary, we are surprised at the indifference or apathy with which Æneas seems to receive the caresses of his lovely Carthaginian Queen. But I must not dwell on this cavern-scene, the clandestine union of Creüsa's pious husband with the inconsolable widow of Sichæus. In indicating this work of M. Langlès, my object was to ascertain, through the medium of your Journal, whether that learned writer had completed his design.

P. D. V.

Feb. 1818.

## MANUSCRIPTS,

### BIBLICAL, CLASSICAL, AND BIBLICO-ORIENTAL.—No. IX.

\* \* We have made arrangements for collecting an account of ALL Manuscripts on the foregoing departments of Literature, which at present exist in the various Pub-

LIBRARIES in GREAT BRITAIN. *We shall continue them till finished, when an INDEX will be given of the whole. We shall then collect an account of the Manuscripts in the ROYAL and IMPERIAL LIBRARIES on the Continent.*

## CAMBRIDGE UNIVERSITY LIBRARY.

## ORIENTAL MSS.

1. RAUZAT Essafa: i. e. Hortus Claritatis; Historia Universalis a Mahomed Ben Khasvand Shah Persice scripta, septem tomis; quorum tres primi, hoc volumine contenti, et caractere qui Nesk dicitur, conscripti, res gestas narrant a Mundi Creatione ad Tempora Chalifæ Elmonstanser Billa Abu-Giafar Ben Mansoor Estahir. Fol. Chart.

2. Dictionarium Persicum (Berhan Katnah dicitur) Pars Prima.

3. Dictionarii Pars Secunda.

4. Historiæ, Rauzat Essafa dictæ, Tom. 4.

5. Rauzat Essafa dicta, Tom. 5.

6. Rauzat Essafa dicta, Tom. 6.

7. Habeeed Essayar, sive Historia duodecim primorum Filamismi Pontificum Sectæ Persicæ.

8. Tooteh Nama: i. e. Psittaci Historia.

9. Berhan Kalaah: i. e. Argumentum decisivum, Dictionarium Persicum absolutissimum.

10. Ganz ul Lughat: i. e. Thesaurus Verborum, sive Lexicon Arabico-Persicum per modos Infinitivos (Arabicas Sc. Radices) digestum.

11. Lexicon Mullæ Giamal Eddeen Hossein Argiu, e quadraginta quatuor Furhang, seu Dictionariis, compositum.

12. Magiumah Ulpharsee Serwari: i. e. Dictionarium Persicum ad intelligendos Poetas præsertim compositum.

13. Ganz ul Lughat: i. e. Thesaurus Verborum, Lexicon, sc Arabico-Persicum.

14. a. Tage Ulmussader; Primitivorum Corona.

14. b. Furhang e Pharsee; hoc est, Dictionarium Arabico-Persicum.

15. Historia Akbar; Tertii e stirpe Mogulorum Imperatoris in Hindostan.

16. Anwar e Sohelee; i. e. Canopi Stellæ Lumina; ita ab Arabibus Persisque dictus.

17. Idem iterum.

18. Historiæ Regum Dekhan, sive Regionum Indiæ Meridionalium.

19. a. Malhnovec Mullaie Roum; i. e. Carmina Eruditi Græci; poetæ scilicet Persice docti, natione vero Græci.

19. *b.* Aalam Arai : i. e. Ornamentum Mundi ; Historia Regum Persarum.
20. *a.* Aalam Arai : Tom. 2.
20. *b.* Nazumee : i. e. Poema Persicum de Amoribus Josephi et Zulichæ.
21. Insshai : i. e. Liber de Conscribendis Epistolis.
22. Boostan : i. e. Hortus ; Liber Poematum Persicorum de Moribus et Virtutibus Politicis.
23. Timur Namur : i. e. Liber de Vita Timuri, seu Tamerlani, versibus Persicis conscriptus.
24. Codex Al-khorani insignis, Arabice ; interjecta Verborum Interpretatione Persice, literis rubris.
25. Nazumee Carmen Persicum de Amoribus Chorrion et Shereen.
26. Dewan e Saib : i. e. Opera Saib, poetæ sc. Persici præstantissimi.
27. Dewan e Hafiz : i. e. Opera præstantissimi poetæ Hafiz.
28. Inshai Abul-fazel : i. e. Formulæ de Conscribendis Epistolis.
29. Goolistan : i. e. Floretum, sive Rosarium, auctore Sheic Saadi eximio inter Persas poeta.
30. Tractatus de Rythmis Persicis et Versuum Scansione.
31. Poemata quædam Sheikh Saadi.
32. Tareek Vazirat : i. e. Historia et Elogia quorundam Viziriorum.
33. Ousaph Nama Aureng-Zeb : i. e. Liber de Laudibus Imperatoris Aureng-Zeb.
34. In hoc Volumine continetur Liber Abul Fazel de Conscribendis Epistolis, una cum Jesoophi Libro, De Arte Medica et Medicamentorum Compositione, atque de Secretis septem Chemicorum.
35. Dewan e Hafez : i. e. Opera poetæ Hafez.
36. Dewan e Rehai : i. e. Opera Rehai poetæ Persici.
37. Dewan e Akberree : i. e. Opera Akberree poetæ Persici.
38. Carmina poetæ Abu Turah Beg. Quædam etiam poetæ Giani de Rebus Divinis et Mysticis, Persice, Codex scriptus.
39. Khissah Seiph Almiulk : i. e. Regni Gladii Historia, Principis sc. cujusdam Historiæ, qui Regni Gladius appellatus est, Poema Indica Lingua scriptum.
40. Khasfah Ahbeia : i. e. Prosodia Persica.
41. Taavcezat : i. e. Incantationum Liber.
42. Amad Nama : i. e. Modus Conjugandi Verbum Amad. In hoc etiam Libro Verba Persica et Indica secundum Modos et Tempora, inter se comparantur.
43. Naseeb. Sibian : i. e. Pensum Puerorum in quo Vocabula Alkhorani Arabica in usum puerorum Persice explanantur.

44. Vita et Elogia Prophetæ Mahomedis: Codex Arabicus.  
 45. Codex Al-Khorani præclarissimus.  
 46. Quatuor Evangelia Persice, scriptus Codex. Chatimah Rauzat Essafa : i. e. Coronis Libri Rauzat Essafa dicti. Quatuor Evangelia, Persice. A. Dewan e Saib : i. e. Opera Saib poetæ, recentiore manu descripta. Vide Num. 26. B. Kaleel e Damna, Pars 1. ex Versione quæ habetur Num. 17. C. Kaleel e Damna, Pars 2. ex Versione Num. 17. D. Anwar e Sohelee, sive Kaleel e Damna, ex Versione in Lit. E.<sup>1</sup> E. Anwar e Sohelee e Lingua Indica in Persicam Versio. F. Libri Vet. Testamenti, Job, Proverbia, Ecclesiast. Cant. Cantorum, Isaiah, &c. Arabice. H. In hoc Volumine continentur Tres Libri, Insha Ierooffe. 2. Mifta Goolistan. 3. Testah Sheruar Impthalah. I. Dewan e Hafez Sherazi; Opera sublimis illius et mystici poetæ Hafiz Sherziensis. v. Num. 27. et 36. K. Quatuor Evangelia Persice. L. Nasceb Sibeau : i. e. Pensum Puerorum; in quo Puerorum gratiâ Al-Khorani Vocabula Arabica Persice explanantur. M. Huic Volumina varia insunt; inter alios Liber lingua Indica in Persicam conversus, et Poema, quod in lingua quæ Hisdostan inscribitur. N, O, P, Q, R. Historia Universalis, quæ Rauzat Essafa vocatur, Tom. 1, 2, 3, 4, 5, 6. S. Dewan Aaraphie, Opera poetæ Aaraphie, Persice. T. Dewan e Hafez : i. e. Opera Hafez, vid. Lit. I. et Num. 27. §6. U. Pand. e Attar, hoc est, Monita Doctoris Attar, quæ Juvenum gratiâ carmine Persico conscripsit, ad eos Virtutis præceptis imbuendos. W. Liber Precum Communium; seu Liturgia Anglicana, Arabice. X. Lexicon, Persico-Latinum, ad finem literæ A. perductum.

Dr. Buchanan's Eastern MSS. are classed generally thus :

I. Hebrew MSS.—Pentateuch,—Esther,—Gad,—Ahasuerus, —New Testament,—Acts and Epistles,—Rabbinical Books.

II. Syriac MSS. 1. Old and New Testament,—2. Pentateuch, —3. Historical Books,—4. Prophetical Books,—5. Apocryphal Books,—6. Gospels,—7. Acts and Epistles,—8. Psalters,—9. turgies,—10. Miscellaneous.

III. Æthiopic MSS.—St. John's Gospel.

IV. Persian MSS. Official Letters.

V. English Letter to Sir W. Jones.

More particularly, Dr. Buchanan's MSS. are, as follows. 1809.

1. Pentateuchus Heb. Class Oo. i. 3.—This MS. on a roll of goat-skin, dyed red, was found in the Record Chest of the Black Jews, in the interior of Malabar, in India, in the year 1806.

2. Megillath Esther. Class Oo. i. 4. An elegant Roll of the Book of Esther, brought from one of the Synagogues of the Black Jews in India. It is a vellum roll covered on the back with silk,

<sup>1</sup> Alia manu;—a mistake; it is a poem of Iami.

and mounted with a handsome roller. It has the same peculiarities as the former, but has not been collated.

5. Megillath Esther. Oo. i. 5. A small parchment Roll, containing 26 columns in squares of a hand's breadth, modern, and written without points, but retains the Masoretical distinctions observed in the preceding roll.

דברי גר חזה; Words of Gad the Seer. Cl. Oo. i. 20. or Book of Gad the Prophet, a paper Book in 4to. and is only a transcript, written apparently for private use. This also was obtained from the Black Jews in India, written in 1771.

4. מגילת אחשוורוש, Megillah. Ahasuerosh. Oo. i. 20., or, the Roll of Ahasueru, and is found to be no other than the Book of Esther; or that part at least inserted in the Apocrypha. The English version prefaces this book in the following manner: The rest of the chapters of the Book of Esther which are found neither in the Hebrew nor in the Chaldee.

5. Novum Testamentum Hebræum. Oo. i. 32. A paper Book, small 4to, written in the Epistolary Rabbinical character. It contains all the Books except the Revelations. It is a version in the Chaldaico-Hebrew dialect, supposed to have been made by some Chaldaic Jew, to whom the Syriac text of the N. Test. was known, but neither the person, place, nor time, is expressed in this copy. The much-disputed text of 1 John. v. 7. is found in it.

Acta Apostolorum, or Epist. Heb. Oo. i. 16. A large 4to Vol. written in the square Hebrew character, containing the Acts, Epistle to the Romans, 1 and 2 Corinthians, Galatians, and Ephesians; also the Revelation of St. John, in the Epistolary Rabbinical character.

תור תפילות Toor Tephillôth Ordo Precum, or Hebrew Liturgy, imperfect, in 12mo. obtained from the Black Jews in India. Class. No. 42.

Commentarius in Pentateuchum Heb. N. 46. A small folio, imperfect, and without a title; not known whether it is extant in print.

Commentarius in Pentateuchum Heb. No. 19. A 4to Book, containing about 500 pages, supposed to be not in print.

Commentarius in Pentateuchum Heb. No. 34. A 4to Book, imperfect, in the Rabbinical character.

Parashath Beresheith, N. 35. A Commentary on the Book of Genesis, small 4to, perfect, no date, in Rabbinical character.

Orach Halim. Semita Vitæ. A Treatise of Practical Rules according to the Jewish Institution, 4to. Rabbinical character. N. 30.

Regulæ Vitæ. A Treatise of Rules according to the Jewish Institution, 4to. imperfect. N. 33.



Likute Joseph. Collectanea Josephi, or Selections from the Talmud.

Joreh Daah &c. N. 38. Containing directions about Slaying and Slaughtering of Beasts:

Sepher Machalmoth Relatio Somniorum. This is a book bound up with N. 20. and is a Hebrew Translation, made by a learned Jew in India, containing a prophecy of the events to happen to Europe, which he characterizes by the name Babylon:

Liber Cabalisticus, tractans de Nominibus Divinis; written beautifully in the Rabbinical character; an Indian Copy. N. 24.

Historia Judaica. Written in Rabbinical Hebrew; but it is not clear to what part of the Jewish history it relates. N. 37.

## VARIÆ LECTIONES AD EURIPIDEM.

DESUMTÆ sunt ex exemplari editionis Aldinæ, quod in fronte præfert nomina Laur. Bochelli, C. Val. 1588. et Stephani Joha \*ni (duas literas non expedit). Bochelli esse videntur. In Medea plerumque cum Lascari consentiunt. Intermixtæ sunt glossis, ita ut interdum difficile sit statuere, utrum ascripta vox glossa sit an varia lectio. Manuscripti diserta mentio fit ad Hec. 332. 819.

Hec. 13. (ed. Porson.) *quæ res.*

διὸ-ς [hoc forsân pro  
v. l.]

86. γρ. κασάνδραν

147. γρ. ὀρφανον [sic]

149. τύμβῳ

158. γρ. ἀμύνη

187. 8. κοινὰ—γνωμὰ [sic]

207. γρ. αἶδα

225. δράσον [sic]

332. γρ. πέφυκ' ἄρα vel ἄγαν  
vel πέφυσ' αἰεῖ. sic in ma-  
nuscripto codice

369. γρ. ἄγου μ'

399. οὐκ, ἦν γε

401. μὴν

413. γρ. τέλος δέχῃ vel τέλος

δ' ἔχει. γρ. τέλος δ' ἔχ' ἤδη

468. γρ. δαιδαλέοισι

481. γρ. αἶδα

537. δὸς δ' ἡ. π. ἂ.

679—80. νόμον βακχεῖον

772. γρ. κακὸν

819. ἐκ τοῦ σκότους γὰρ τῶν τε  
νυκτέρων πάνυ Φίλτρων  
μεγίστη γίνεται βροτοῖς  
χάρις. sic in codice ma-  
nuscripto

842. γρ. φανείη γ'

— γρ. σοφ' ἔχειν καλῶς

865. γρ. γραῖα

885. γρ. δισση μέριμνα

906. χοροποιῶν

960. ἄλλως τε

975. μέρος

994. ἰλιάς

1065. τάνδε συθείς

1176. ἀπόλογο

1261. ἐξάρας

Orest. 128. ἀπέθρισε

143. ἀπόπροθι [servato μοι  
scil.]  
200. ἐπὶ  
384. με  
495. ἀντὶ [pro ἄν τῆς]  
746. ἐφ'  
792. ὦν  
1021. κρανθέντ'  
1259. ἐπ'  
1433. συστολίσαι  
1477. λαιμόν  
1506. δὴ πρό

- Ἦæ n. 31. γόνον  
45. ἐπεξέρει  
72. ὑπὸ ε.  
119. στρατὸν  
177. φιλαιμάτου  
191. κοιμίζοις  
\* 803. ἀλλὰ [quasi schol. sed  
est var. lect.]  
804. πῶλον  
902. —φοντας  
950. κτήσεσθ'  
1061. ἄσμενος  
1108. λαιμῶν  
1202. [γῆν δ' ἐβόλυν]  
1268. σκίπτρων  
1415. ἦκεν  
1738. ἐλαύνεις

- Med. 4. χέρες  
53. δούλων  
105. [ἐξ ante ἀρχῆς delet]  
138. ἐπεὶ μοι φ.  
140. ὅς μὲν  
— γρ. λέκτρος  
281. ἰλὶν εὐπρόσιτος  
284. γρ. παρεμπέχειν [sic]  
319. δ'  
330. γρ. πόλις  
425. γρ. ἐπνευσε  
434. ξείνα  
511. γρ. σεμνὸν  
566. λύνειν  
584. ὥς  
586. πείσαντά  
610. γρ. φυγῆς  
640. γρ. προσβάλλοι δεινὰ κύ-  
πρις, ἀπτολέμους δ' εὐνὰς

642. γρ. κρίνοι  
662. γρ. φίλους  
664. ἐπιστρωφᾷ  
666. γρ. ἐστάλης  
721. γρ. ἔχοι μοι  
723. τοσόνδε  
734. μεθεῖ ἄν  
739. γρ. ὃ γύναι  
750. φάος [pro τε φῶς]  
763. καλλίνικοι  
778. πολεμίας  
858. φόνῳ  
— γρ. δυνάση  
859. πιτνούντων  
860. 1. γρ. τέγξει χεῖρα φοινί-  
αν τ. θ.  
926. ἐξηύχον  
948. γρ. ἀλλ' εἰς μ.  
962. κείνην [v. l. pro κείνα,  
potius quam schol.]  
969. ἐκείνην  
974. γρ. ἀναδεσμέων  
1060. γρ. πίπρωται  
1069. γρ. εὐδαιμονεῖτον  
1083. γρ. δὲ [pro δι]  
1097. θρέψουσι  
1104. βιότον  
1242. ὥς φ.  
1248. εὐλομέναν  
1267. πιτνούντ'  
1353. προσθεῖς

- Hipp. 160. vel ἀνναίη [sic]  
491. δίστέον [pro em. si ejus  
mentem capio]  
637. τὰ γαθὸν τῷ δυστυχεῖ  
750. αἰεῖ

- Androm. 6. δυστυχεστέρα  
326. ἀντίπαιδος

- Iph. A. 1350. σώζων  
1355. εὖνιν  
1381. τὰς  
1567. ἐξωθεν

- Iph. T. 112. προσφέροντε  
194. [ἐξ ἔδρας conjicit, et  
sic Elmsleius]

281. πέτρους—ξένοι	1042. εἶπον
329. βαλῶν	1049. γε
390. τὸ φ.	1096. ἀγορὰς
394. οἶστρος	1119. κάμνει
483. vel λυπῇ	1135. ὑπέρστολον
487. ἀνελπισ	1154. vel ἤδη.
494. ἐστὶ γ' εἴ σοι [ut se- re Porsonus]	1169. οἶδ'
552. δεινῶς	1182. ἀγγέλλοντέ
553. θανῶν.	1213. ὡς φ.
556. ἰφ. πῶς. ὄρε. νιν	1214. ἰφι. ὡς
592. οἶσθα	1216. μύλοις
728. ξένοι	1350. πρῶρην
757. εκσῶσω	1356. δι' εὐθυντηρίας,] οὐς [et punctum delet; ergo volebat διεν- θυντηρίου, ut Rei- skius.]
811. εἰς λέκτρα	
814. vel ἦσθ'	
837. εὐτυχῆς vel εὐτυχούσ'	
912. ἀποστήσει	

## STANLEII NOTÆ QUÆDAM IN CALLIMACHUM.

No. II. [Continued from No. XXXI. p. 167.]

IN HYMN. II. Εἰς Ἀπὸλλῶνα.

1. Οἶον ὁ κ. τ. α.]

Quod Græci θειασμὸν ἐπιδημοῦντος θεοῦ Romani 'tripudium sonivium' dicebant; diversum certe (ut ait Heinsius) a terræ motu, quanquam ad poetam id grammatici confundunt, ad illud

—tremere omnia visa repente

*Liminaque laurusque Dei—*

ubi etiam exemplum tremoris θελάτου e paganorum mente, et Æneid. VI.

*Sub pedibus mugire solum, et jussa capta moveri*

*Sylvarum* (additur)

*Adventante Deâ—*

quod Aristot. *Μυκέταιαι σεισμοί.*

Sic σεισμὸς μέγας, tremor ingens, quem interpretes terræ motum reddidère. Hesych. σεισμὸς, τρόμος. B. cxiv. 7. ἀπὸ προσώπου Κυρίου ἐσαλεύθη ἡ γῆ (S.)

—'Ερείσαστο.] Signum sc. adventantis Dei: sic Stat. Sylv. III. iv. 106.

*Sic ait, et motus miratur Pergamos aras:*

et Claud. De Raptu, I. 7.

*Jam mihi cernuntur trepidis delubra moveri  
Sedibus, et claram dispergere culmina lucem  
Adventum testata Dei.*

3. Καὶ δὴ πού κ. τ. λ.] Sic Catull. lx. 7, 8.

*Nimirum Ætæos ostendit noctifer ignes.*

*Sic certè; viden' ut perniciose exsiluere?*

et lix. 77, 78.

*Virgo adest. Viden' ut faces*

*Splendidas quatiant comas?*

4. Ἀγλῖος ἢ. τ. φοῖνιξ.] Pausan. In omnibus ferè certaminibus victori palma datur, ex instituto Thesei: is enim, ex Cretâ Delum vectus, ludos Apollini celebravit, ipsosque victores Delicæ palmæ foliis ornavit: cujus Homerus in Odyss. meminit, ubi Nausicæ supplicat Ulysses. Sic Claud. De VI. Cons. Honor. 25. etc.

—Cum pulcher Apollo, etc.

*At si Phæbus adest—*

*Tunc sylvæ, tunc antra loqui, tunc vivere fontes,*

*Tunc sacer horror aquis, adytisque effunditur Echo*

*Clarius et doctæ spirant præsagia rupes.*

5. Ὁ δὲ κύκνος] Prisc. lib. ii. De Construct. Homer.

—Τηλέμαχ' οὗτοι ἄνευ θεοῦ ἤλυθεν ὄρνις

Κύκνος, Ἀπολλῶνος ταχὺς ἄγγελος, ἐν δὲ πόδεσσι

τίλλε πέλειαν ἔχων

Κύκνειον dicitur τὸ τοῦ κυκνοῦ μέλος. Κύκνος, ὄρνειον φίλων. (Suid.)

Idem de cygni cantu distichon hoc cujusdam veteris poetæ refert:

Λαϊτερος κύκνων μικρὸς θρόος, ἢ κολοίον

Κρωγμὸς ἐν εἰρήναις σκιδνάμενος νεφέλαις—

Quod Lucretius sic expressit, iv. 182, 183.

*Parvus ut est cygni melior canor, ille græum quàm*

*Clamor in ætheriis dispersus nubibus Austri.*

[Est illud distichon ultimum Epigrammatis, ab Antipatre Sidonio conscripti.] Et est versus proverbialis,

Οὐ δύναται κύκνος κορυδὸς παρὰ πλήσιον ἄδειν.

Horat. Od. IV. iii. 20. pro dulcissimo sono dicit "cycni sonum."

Hinc et Ægyptii, cū significare volunt musicum, cycnum. pin-

gunt, test. Oro Niliaco in Hieroglyph., Isidor. xii. 7. Idem scribit B. Ambros. v. 22.; etiam collum cynis hanc ipsam ob causam procerius a naturâ datum esse scribit, ut eò suavior et magis canorus per procera modulus colla distinguatur, et longiore exercitatione purior longè resultet.

Plura de cynis Minoes in Alciat. Emblem. clxxxiii. (B.)

6. Αὐτοῖ] Αὐτόματοι rectissimè. Sic Hom.

Αὐτόματοι δὲ πύλαι μύκον οὐρανοῦ

et Virg. Sponte suâ patuere fores—

nec absimile illud Petronii, *Dum loquimur, sera suâ sponte delapsa cecidit, reclusaque subito fores admiserunt intrantem* (S.) et Philosophus Heron in Pneumaticis ædiculam docet construere, cujus accenso igni fores item αὐτομάτως (id est, sponte) aperiantur, extincto claudantur. Et Apul. Metam. 1. *Janua, quæ suâ sponte deservat noctu fuerant.* (B.) Ad verbum expressit illud Psalmi. xxiv. 7. Ἀρατε πύλας, οἱ ἄρχοντες ὑμῶν, καὶ ἐπάρθητε πύλαι αἰώνιοι, καὶ εἰσελεύσεται ὁ Βασιλεὺς τῆς Δόξης.

7. Ὁ γὰρ θεὸς κ. τ. λ.] Sic Virg. suprâ *Adventante Deâ*. (et Psalm. ἀπὸ προσώπου Κυρίου), quod est ἐπὶ παρουσίᾳ, vel παρούσης τῆς θεοῦ nam quemadmodum suam הוֹדוּת sive Dei veri præsentiam Hebræi celebrabant, ita Diabolus, Dei ubique simia, Deorum quandam qui non essent præsentiam excogitavit; unde in inscriptione quadam Romæ,

PRAESENTIAE

MATRIS . DEVM

Q. SEPTIMVS . FELIX

OB . CORONAM

MILLESIMO . VRBIS . ANNO,

9. Ὁ πόλλων.] Bourdelot. in Heliodor. *Pectora scelerata adveniens numen, nec suscipere, nec solum suspicere posse ex philosophorum decreto, ut patet sæpius apud Platonem*, notat quædam ad hoc facientia Theod. Marcil. ad Aur. Carm. Pythag. S.

17. Εὐφημεῖν ἄτοντες] Sic Horat. *Favete linguis*; unde et favorem Latini τὴν εὐφημίαν dixerunt. Glossæ veteres Εὐφημία, *favôr*, εὐφημεῖ, *favet*, hoc est silentio; quem favorem innuit Horat., de Sapphone et Alcæo loquens:

*Utrumque sacro digna silentio*

*Mirantur umbræ dicere.*

18. εὐφημί καὶ πόντος] Pontus (inquit) sacro favet silentio, cum poetæ canunt. Virg. urbanissimè in eodem sensu lusit;

*Et nunc ecce tibi stratum silet aquor, et omnes*

*Aspice ventosi ceciderunt murmuris auræ;*

hoc est, ipsum mare εὐφημί, et expectat ut canas; quam urbanitatem non ceperunt interpretes, ut nec illud Horatii,

*Ingrato celeres obruit otio*

*Ventos, ut caneret fera*

*Nereus fata— — (Od. I. xv. 4.)*

Ubi otium ventorum vocat sacrum silentium. Solent enim silentium ventorum et maris orationibus Deorum præmittere poetæ, quod ex aliis satis notum est; quod otium *pausam* more veteri antiquus poeta dixit,

— *Mundus cæli vastus constitit silentio,*

*Et Neptunus sævus undis asperis pausam dedit, &c.*

22. Καὶ μὲν ὁ θαρσύνεις] Ad verbum a Propertio expressum (III. x. 8.)

*Et Niobes lacrymas supprimat ipse lapis. (Dous, in Cat.) S.*

—Hoc Blomfieldius et alii indicaverunt.

25. κακὸν μακάρεσσιν ἐρίζειμ.] See Gr.

Θεῶν μάχεσθαι δεινὸν ἐστὶ καὶ τύχη (Menand.)

et Σὺ δ' εἰς ἀνάγκη, καὶ θεοῖσι μὴ μαχοῦ. (Eurip.)

Hom. item Od. δ. 397. Ἀργάλεος γάρ τ' ἐστὶ θεὸς βεβῆται ἀνδρὶ δάμνηναι, et Pind. Pyth. ii. 161. χρὴ δὲ πρὸς

Θεὸν οὐκ ἐρίζειν.

Siracides xlv. *Contra Deum pugnare non est facile* (quod tamen in Græco aliter). Huc refert La Cerda illud Æschyli Πρὸς κέντρα κῶλον ἐκτένειν, et Scripturæ Πρὸς κέντρα λαμβάνειν.

28. Διὶ δεξιῷ ἦσται] Sic Psalm. cx. Κάθου ἐκ δεξιῶν μου, et Symb. Apost. καθέζομενον ἐκ δεξιῶν τοῦ Πατρὸς Παντοκράτορος dexter enim locus honestior. Sallustius: *Sed Hiempsal, qui minimus ex illis erat, ignobilitatem Jugurtha (quia materno genere impar erat) despiciens, dextrâ Adherbalem adsedit.* Ratio est, διὰ τὸ τὴν κίνησιν εἶναι ἐκ τῶν δεξιῶν, καὶ ἰσχυροτέραν διὰ ταῦτ' εἶναι τὴν φύσιν τῶν δεξιῶν. (Aristot. de Part. Anim. ix.)

34. Καὶ τε πολυχτίανος.] Strabo, lib. ix. Πρῶτερον δὲ πολυχρήματον ἦν τὸ Ἰερὸν, καθάπερ Ὀμηρὸς τε εἴρηκεν,

Οὐδ' ὅσα λάϊνος οὐδὸς ἀφήτορος ἐντὸς ἔργει

Φοῖβου Ἀπόλλωνος Πυθοῖ ἐνι πετρῆεσσι.

35.—αἱ καλὸς, καὶ αἱ νέος.] Opp. Cynege. I.

—τοῖ τ' ἐν μακάρεσσιν ἄγριοι

Φοῖβον θαυμαζόμεν, καὶ κισσοφόρον Διόνυσον :

et Tibull. I. iv. 37. *Solis æterna est Baccho Phæboque juventa.*

39.—ὃ κεν ἐκείναι κ. τ. λ.] Scholiastes Theocriti ad Carm. iv.

16. Τὴν σιαγὸνα τῆς δρόσου πρῶτα λέγουσιν, ἀπὸ τοῦ πρῶτο πέμπεσθαι· καὶ Καλλιμάχος, ὃ κεν ἐκείναι Ἱερῶκες ἔραζε πεσοῦσαι κ. τ. λ. (Casaub. Lect. Theocr.) S. Hunc proculdubio versum innuit Scholias-tes, quod miror doctissimorum Casaubonum fugisse.

42. 'Θιστευτὴν ἔλαχ' ἀνέρα.] Scaligeri lectionem, ἔλαχεν βῆα νιν affirmare ausus sum. Vulg. Lect. defendunt Homeri ἱατρὸς ἀνὴρ, Herodoti ἀνὴρ αἰλιεύς, Plauti *servus homo*, Sallustique *homo sacerdos et mulier ancilla*. (B.)

47. Ζευγῆτιδας ἔτρεφεν ἴππους.] Tibull. II. iii. 11., et Senec. in Hippolyto, *Tauros*, Ovid. in Epist. CEnones, 151. *Vaccas*. B.

48. 'Ἡδίου ὑπ' ἔρωτι.] Plutarchus in vitâ Numæ Phorbanthem, Hyacinthum, Admetum ab Apolline amatos fabulari poetas ait : et in Instit. Div. I. 10. *Quid Apollo, pater ejus*, inquit Firmianus, *nonne ob amorem quo flagravît turpissimè gregem pavit alienam?* Ex quibus luce fit clarius ob amorem hujusmodi usum fuisse Apollinem ministerio, aliam licet causam afferant Orpheus, Euripides, Diodorus, Eusebius, Flaccus, Papinius, Servius, et alii ; qui idcirco eum dicunt —  
vaccas pavisse Pheræus,

—— Ingrato Steropen quod fuderit arcu. (B.)

—κακαυμένος.] loquendi genus, quæ nihil apud poetas magis frequens :

Oppian. Cynege. ii. *Δαίμονος νόμῳ κυανώπιδος ὠκεανίνης*

et Claud. De Nupt. Honor. et Mar. 16.

*Syria sic tenerum virgo flammabat Achillem. S.*

*Mæ torret face matula*

*Thurini Calais filius Ornyti* (Hor. Od. III. ix. 14.)

*Accede ad ignem hunc ; jam cælesces plus satis.*

52. ὑπαρνοί.] Josephus Παῖς ὑπομάζιος. Rufinus, *Frat ei sub uberibus parvulus filius*. Latini sububeres appellant, qui adhuc sub ubere. Stat. Theb. iii. 672.

—parvumque sub ubere caro

*Thessandrum portabat avo—*

ι. ε. ὑπομάζιον et ut agui a Varrone *subrūmi* appellantur, qui adhuc sub iumâ, h. e. mammâ, ita Callimacho oves dicuntur ὑπαρνοι, οὐδ' ἀγάλακτες κ. τ. λ.

*Agnus quinque sua pendebit ab ubere matris.*

Eunip. *Amphom.* 555. "Ἰπάρνος γάρ τις ὡς, ἀπόλλυσσαι.

61. Βοῦδν ἐκ παρῶν.] *Kerântos boûds* inter septem orbis spectacula (sicut Plutarchus ait) celebratus, qui tantum ex dextris cornibus sine glutino ullo aut vinculo coagmentatus compactusque sit; non verò *ex dextris* (eodem, in Theseo, teste) *sed ex sinistris tantum cornibus*. Diogenes Laërtius item, in Pythagoræ vitâ, mentionem nonnullam facit *Cerutinæ aræ*, et Mart. Epigr. I. i. 4. B. Ελ cornibus sc. Cynthiadum caprearum a sorore intersectarum, de quo disertè Ovid

*Miroi et innumeris structam de cornibus aiam* Cydippe Acontio, 99. Vid. quoque Politian. Syll. i. 52.

68. Ὡ πολλόν, πολλαί.] Istiusmodi alliterationes multum in deliciis habuerunt poetæ, ut ex multorum locis manifestum est. Theocr. Id. xxvi. 26.

Ἐξ ὄρεος πένθημα καὶ εὐ Πένθηα φέρουσιν,

ubi Euripidis imitationem in fabulâ cognovimus agnosco, qui dixit,

Πένθους δ' ὅπως μὴ πένθος εἰσέλπει δόμοις

Τοῖς σόισι, Κάδμω· S.

Allusio, sive ut vocat Hermogenes (iv. de Inventione) *παρέχησις*, quam tunc fieri ait, ὅταν δύο ἢ τρεῖς ἢ πέντε λέξεις ἢ ὀνόματα εἴη τις, ὅμοια μὲν ἔχοντα, διάφορα δὲ τὴν δήλωσιν ἔχοντα. Placet exempla ex ejus Persis depromere. Xenophon. Πείθει τὸν Παρθίαν Homerus:

"Ἦτοι κακπαδίον Ἀλφίον αἶος ἀλάτο,

"Ὅν θυμὸν κατέδωκεν, κατέειπεν ἀνθρώπων ἀλαρίων

Thucydides: Καὶ μὲν τότε Ἀθηναῖος ὑπὸ τῷ Περσέϊ βασιλεῖ ἐγένετο, πλὴν Ἀμυγδαλοῦ τοῦ ἐν τοῖς Ἰασοῖ βασιλείας, τούτου δὲ διὰ μέγεθος τοῦ ἔλεους οὐκ ἠδύνατο εἰλεῖν, κ. τ. λ. Sic Cicero in Orat. pro P. Sextio: *Vultis recordari vultum?* Si *meminum scelera vulneraque inusta Reip. vultis recordari, vultum atque incessum animis intueamini.*

• 72. ἄστν Κυρήνης.] Corripuit syllabam quæ aliis producitur, nec tamen id sine exemplo, inquit Scaliger ad Catull. vii. 4.

*Laserpiiferis jacet Cyrenis;*

et Hermesianas, Ἀνδρα Κυρήναον κ. τ. λ. B. Sic Vulcanius antea.

75. Ἀριστοτέλης.] Aristæus, filius Apollinis ex nymphâ vena-



196 *Stanleii Notæ quædam in Callimachum.*

trice Cyrene, rex Arcadiæ, ut est apud Apollon. ii., Cic. de Nat. Deor. iii., Ovid. Fast. i., et Virg. Georg. iv. quem præ ceteris vide. B.

78. πίπτουσιν.] Sic et *cadere* Latinis verbum sacrificiis proprium; *Agræ cadet vobis.* S.

79. σείο δὲ βωμοὶ κ.τ.λ.] Eadem omnia hoc versu expressit Catullus, viii.

*Florido mihi ponitur picta vere corolla.*

88. τέθμαι.] Schol. ὠρισμένα: sic Opp. Cyneg. iii. κύριον ἡμαρ, Pind. κυρίῳ ἐν μῆνι, et Eurip. κύριον ἡμαρ et κυρίαν ἡμέραν dicit; Aristophanes item κυρίαν ἐκκλησίαν, τούτεστι νόμιμον καὶ ὠρισμένην καὶ κεκυρωμένην. (B.)

91. σίνιν.] Sic *vini pernicijs*, Catull.

96. Ἴη, ἰῆ, Παιῆον.] Sic Claudian. *Omnis 'Io Pæan' regio sonat.*—Proclus, Παιῆαν δὲ ἐστὶν εἶδος ᾧδης εἰς πάντας νῦν γραφόμενον θεοῦς, τὸ δὲ πάλαιον ἰδίως ἀπενέμετο τῷ Ἀπόλλωνι καὶ τῇ Ἀρτεμίδι ἐπὶ καταπαύσει λόιμων καὶ νοσῶν εἰδόμενος. S.

105. ὅσα πόντος.] Editio Epistolæ Vindiciæ, quem alii Designationem puto vocant Archistrorum Comitæ, habet proverbialem hanc de Nilo locutionem: *Quibus ego præsentibus, clementissime Imperator, tantis sudoris ejus abstersionibus laboravi, ut si dict fas est, Nilus ex ejus corpore videretur effluere*; Nilus enim maximorum annuum non postremi personam sustinet. "Dion. Longin. Περὶ Τέχνης. xxv. "Εὐθεν φυσίκως πῶς ἀγόμενοι μὰ Δι' οὐ τὰ μιν γὰρ ρέειν [θαυμάζομεν, εἰ καὶ διαύγῃ] καὶ χρήσιμα, ἄλλα [τὸν] Νεῖλον, καὶ Ἰστρον, ἢ Πόντον, πολὺν ὃ ἔτι μᾶλλον τὸν Ὠκεάνον. Sil. Ital. —montes ut *Atlas*, ut *flumina Nilus*.

Hinc *flumen ingenii* est eloquentiæ potans et uberans hac oratione; nullius est tantum *flumen ingenii*, nulla dicendi aut scribendi tanta vis. Sic Demosthenes et Crædus locuti sunt. Apollinæ. Sydon.

*Et qui præ ingenio, quante nullis,*

*Corneli Tacite, es tacendus ori.*

Auson. Profess. v. *Mox inde cursim, more torrentis freti,*

*Epæ ligasti metricum.*

Contrarium est *ingenium rorans*, id est, non fluens sed stillans, apud Pomp. Mel. Omnia, quæ magnâ copîâ ingruunt, fluctibus comparantur:

*Manè salutantum totis vomit ædibus undam.*

Valerianus ad Matt. vii. Barth. Adv. (S.)

Proverbialiter—Catull. cxii. 2.—*Cetera sunt maria*. Hebræi eodem proverbio utuntur, in Threnis Hieremæ, ii. 13. *Magna est, sicut mare, tribulatio tua*. Callimachus malè audiebat apud poetas, quod semper parva poemata scripserit. Huc respexit Propertius, II. 1. 39. *Sed neque Phlegraos Jovis Encelidique tumultus*

*Intonet angusto pectore Callimachus.*

109. Μέλισσαι.] Porphy. lib. de Antro Nymph. τὰς Δήμητρος εἶρεις, ὡς τῆς χθονὸς θεᾶς μύστικας, 'Μελίσσας' οἱ πάλαιοι ἐκαλοῦν. Eurip. Schol. ad Hippol. τὰς ἱερίας (Δήμητρος) 'Μελίσσας' ἐκαλοῦν οἱ ποίηται. S.

111. Πίδακος ἐξ ἱερῆς.] Fontes fluviorum sacri habebantur ab antiquis, ut inde ingens commodum humano generi proveniret. Hinc descendit quod proverbium Græci de re inusitatâ habent (apud Laert.) Ἄνω ἰσῶν ποτάμων χωροῦσι πάγαι. Extat autem in Medea Euripidis. Horat.

—ad aquæ lene caput sacra.

Theocr. ——— τὸ δ' ἔγγυθ' αἰσιν ἱερὸν ὕδωρ.

Propert. *Divini fontes.*

Frontinus de Aquæducibus: *Fontium memoria cum sanctitate adhuc extat et colitur*. Hinc a Cicerone De Legg. ii. *Fontis Ara* memoiatur, et De Nat. Deorum, iii. *Fontis Delubrum*. S.

—ἄκρον ἄωτον.] Sic Hom. λίνου ἄωτον, οἶνου ἄωτον, quod Plautus sœpiusculè *flos vini*. Philostrat. Ἄνθος κυρὸς, quod Æschylus ἄνθος Ἰψαίστου, *flos flammæ*. Sic apud A. Gellium *flos cænæ* pro delicatissimâ cænâ. Alii *flos Bucchi*, *flos Liberi*. Virgilius, eodem sensu quo Noster, *Summum lactis*, et alibi *flos lactis*, quod Itali adhuc *for di latte*. S.

Virg. *flos farinæ*, quod Angli adhuc *flower* (flour) Lucret. *flos æνι*, Pindar. Pyth. iv. Ἄνθος ἡβῆς, Senec. Hippol. *flos juventæ*, *flos ætatis* apud Livium et Apuleium. Quod optimum purissimumque est in quâque re, id *florem rei* appellârunt veteres: exempla passim obvia.

112. φλόγος.] Malè Robortellus et alii φλόγος: precatur enim poëta, ut Momus ibi habitet ubi Mors, id est, ut intreat. (B.)

## REMARKS

*To prove that Josephus is an Historian and Apologist of the Gospel.*

No. II.—[Continued from No. XXXII. p. 380.]

HAVING in the preceding Number proved, I presume by satisfactory evidence, that Epaphroditus, the master of Epictetus and minister of Nero, was a Christian, it is natural to conclude that the books against Apion, dedicated to him by Josephus, were intended to support and promote the Gospel; and this conclusion is rendered unquestionable by one or two passages that occur in them. That I might not be suspected to misrepresent the original, I will here take some extracts from it. Οὐ μὴν ἀλλὰ καὶ πλήθεσιν ἤδη πολὺς ζήλος γέγονεν ἐκ μακροῦ τῆς ἡμετέρας εὐσεβείας. Οὐδ' ἔστιν οὐ πόλις Ἑλλήνων οὐδ' ἑταίρου, οὐδὲ βάρβαρος, οὐδὲ ἐν ἔθνος, ἔθθα μὴ τὸ τῆς ἑβδομάδος ἦν ἀργούμεν ἡμεῖς, τὸ ἔθος οὐ διασπορίσθηκε . . . μιμῆσθαι δὲ πειρῶνται καὶ τὴν πρὸς ἀλλήλους ἡμῶν ἐμύνασκον, καὶ τὴν τῶν ὄντων ἀνάδοσιν, καὶ τὸ φιλεργὸν ἐν ταῖς τέχναις, καὶ τὸ καρτερικὸν ἐν ταῖς ὑπὲρ τῶν νόμων ἀνάγκαις· τὸ γὰρ θαυμασιώτατον ἐστὶ χωρὶς τοῦ τῆς ἡδονῆς ἐπαγωγῆς οὐ δαλαστέας, αὐτὸς καθ' αὐτὸν ἰσχυρὸς ὁ νόμος· καὶ ὥσπερ ὁ Θεὸς διὰ παντὸς τοῦ κόσμου πεφοίτηκεν, οὕτως ὁ νόμος διὰ πάντων ἀνθρώπων βεβάδικεν· αὐτὸς δὲ τις ἕκαστος τὴν πατρίδα καὶ τὸν οἶκον ἐπισκοπῶν τὴν αὐτοῦ, τοῖς ὑπ' ἐμοῦ λεγομένοις οὐκ ἀπιστήσῃ . . . καὶ γὰρ εἰ μὴ συνιέμεν αὐτοὶ τῆς ἀρετῆς τῶν νόμων ἀπάντων, ὑπὸ τοῦ πλήθους γούν τῶν ζηλούντων μέγα φρονεῖν ἐπ' αὐτοῖς προήχθημεν. *Con. Ap. l. 2. §. 39.* Moreover, *multitudes for some time become exceedingly zealous for our worship; nor is there a city among the Greeks, nor a nation among the Barbarians, to whom the custom of observing the sabbath as we (Jews) do, has not been extended, and who do not endeavour to imitate the cordiality and harmony, the distribution of their property, the industry in their callings, the patience under tortures in support of our laws, which are enforced amongst us. And what is most worthy of admiration in this respect is, that this zeal for our law is awakened, not by any allurements from pleasure or profit, but by the internal excellence of the law itself. And as God pervades the whole world, so his law has at length pervaded all mankind; and whoever reflects on his own country, and even his own family, will find evidence of the assertions now made by me. . . . And if we ourselves were not sensible of the superior excellence of our laws, we should be taught to glory in them by the multitudes who embrace them.*

In this passage, it is asserted that some time before the composition of it, a zeal for the Jewish religion broke forth among the nations; and that multitudes of Greeks and Barbarians in every place had eagerly received it. Are we to understand this of Judaism as the term is now used in contradistinction to Christianity? If so, the assertion made by Josephus is a gross falsehood. The teachers of Judaism, however zealous to make converts, never entertained the thought of planting their religion among the Gentiles. Their worship was entirely local, and every convert was expected to reside in Judea, or at least on solemn occasions to visit the temple. And if they entertained the generous design of bringing mankind at large to the knowledge of the true God, and to the cultivation of the moral virtues, that design would have been hopeless, and even impossible; for they blended with these fundamental principles, notions the most repugnant to the rest of mankind. The name of Jews was odious even to a proverb; many of their rites were ridiculous in the eyes of a stranger, and too oppressive even for themselves to bear. Above all, the doctrine of an expected Messiah to subjugate and not to save the world, excluded for ever all hope of converting the Gentiles to Judaism. From the advent of our Lord to the destruction of Jerusalem, the leading men among the Jews, by their wild expectation of emancipation and universal conquest, were incessantly employed in irritating the Romans, and the tributary nations around them, rather than in schemes of proselyting them to their faith: and after the fall of the Jewish state, their religion would, instead of being diffused among the Gentiles, have been completely extinguished, had it not survived in the scattered remnants of that unhappy nation.

When Jesus announced the Gospel, he professed not to teach a new religion, but to fulfil the law and the prophets. His religion therefore was the religion of his ancestors, improved, refined, and spiritualised. With this view he considered the institutions of Moses and the language of the prophets under the figure of a living being; the external ordinances, or the express literal signification, as constituting the body, while the implied spiritual sense formed the soul of the Jewish Scriptures. This new interpretation formed the nature and grounds of the dispute between the advocates of the Gospel and its opponents among the Jews. The latter, taking the words of Moses and the prophets in a literal sense, expected a temporal king; and confining their attention to the letter of the law, considered it only as a system of external ordinances. But the former, overlooking the literal and primary signification, like the body or flesh, as of inferior importance, rested in the spiritual meaning as the soul, the essential part, of Moses and the prophets. Hence, while the Scribes and Pharisees degraded the religion of their

fathers below its natural standard, Christ and his followers regarded it as a divine institution, addressing its exterior only to the infancy of human society, but expanding from sense to intellection with the progress of reason, till the period was ripe for the promised Messiah. In the fulness of time the Messiah came, rising like the sun with all the majesty and mildness of truth. Supported by the power, and illumined by the wisdom of God, he drew aside the veil of sense: the twilight of rites and symbols disappeared, and the Gospel with life and immortality emerged into a bright eternal day. This is the light in which Philo and Josephus considered the religion of Jesus. The terms *Christianity* and *Christians* had originated with the enemies of the Gospel; and these noble authors, in common with the rest of the Jewish believers, rejected them as terms of reproach, obviating by that means the objection made, on one hand, that the followers of Jesus were *apostates* from Moses, and, on the other, that the Gospel was a *new* religion. Whenever then, they speak of the religion of the Jews or the laws of Moses, they mean that religion or that law spiritualised and perfected by Jesus Christ. Of this we have the most satisfactory proof in the testimonies they give to its diffusion among the gentiles, which is not in the smallest degree true of Judaism, but in the strictest sense true of the Gospel. Thus in the paragraph before us Josephus asserts that, long before he wrote it, a zeal for the Jewish worship broke out among the nations; that there was no city or place among Greeks or Barbarians, where it was not made known and embraced; the law of God being thus, like God himself, rendered universal. This we know to have been the case with regard to Christianity. Between sixty and seventy years before the apostles had received their commission to preach and to convert the heathens, and within the space of 50 years, there was not a place in the civilized world where the glad tidings of the Gospel were not known and welcomed. It is remarkable that the heathen converts were not in general inferior to their Jewish brethren in the zeal they showed for the new faith, in the credit which they reflected on its influence, or in the firmness with which they attested its truth; and this circumstance is observed by Josephus when he says that, "if we Jews were not sensible of the superior excellence of our laws, we should be taught to glory in them by the multitude of converts who embrace them."

Before the advent of Christ, the sanctions of the Jewish religion were altogether *temporal*, its rewards and punishments being confined to good and evil in the present life. But after the mode of interpreting it in a metaphorical sense was taught by Christ, it was a natural consequence that, as a *spiritual* prince was understood to be presignified under the symbols of a temporal prince, so the

language immediately expressive of the present sensible world might be construed as holding forth an intimation, and even the assurance, of a higher, and spiritual state. It was this construction, it appears to me, more than any direct express prediction, that enabled our Lord to refer his adversaries to the Jewish Scriptures as containing eternal life, (John v. 39.); and the great apostle of the Gentiles to affirm that he said "none other things than those which Moses and the prophets did say should come." Acts, 26. The doctrine of a future state arising from the supposed immortality of the human soul prevailed not only in Judea, but in other countries. Our Saviour might have availed himself of this popular notion, as a powerful auxiliary in support of the Gospel. But though in some places he uses the common language respecting the soul, he has nowhere adduced its immortality in favor of its surviving the stroke of death. He might have considered the notion as very uncertain, or altogether erroneous; at all events he could not but think it an improper subject of *testimony*; since its advocates, if they submitted to suffer in its support, would only evince the *sincerity*, not the *truth* of their faith. Our Saviour therefore seems to have forbidden all discussion of this important question, in the commission which he gave to his apostles; and to have taught them to rest their own faith and the faith of others on the *fact* of his own resurrection as a pledge, as the first fruits of the resurrection of all mankind. This fact, of which they were eye-witnesses, and in which they were deeply interested, they could not have mistaken. Now if we examine the preaching of the apostles, we shall perceive that, though due use was made of Moses and the prophets, of the works of Christ, and of the descent of the Spirit, the *principal cause* of the conversion of the Gentiles, was the doctrine of a future state, placed on a solid foundation by the resurrection of Christ. It followed, moreover, that as the immortality of the soul was not insisted upon by Jesus and his apostles, it was naturally concluded that death was not its separation from the body, but a suspension of life in the grave; and that there could be no hope of a new life till the resurrection of the body. This conclusion might not necessarily follow; but it was natural to be drawn from the silence of the evangelical teachers on a question in which, if true, they might fairly avail themselves of the prejudice of mankind. Fortunately, Josephus is not silent on this important point. "The reward of those who conform to our laws, is not silver, or gold, or a crown of olive, or some such honor: but each one believes, having in himself the testimony of his conscience (i. e. entertaining a firm and conscientious conviction) that, as our lawgiver foretold, and God has afforded a mighty proof, if they keep our laws, and when necessary cheerfully die for them, God has appointed them

to live again, and after a revolution of ages receive a better life."

Ἀλλὰ αὐτὸς ἕκαστος αὐτῷ τὸ συνειδὸς ἔχων μαρτυροῦν, πεπίστευκε, τοῦ μὲν νομοθέτου προφητεύσαντος, τοῦ δὲ θεοῦ τὴν πίστιν ἰσχυρὰν παρέσχηκότος, ὅτι τοῖς τοὺς νόμους διαφυλάξας, καὶ δέοι θησκειν ὑπὲρ αὐτῶν προθύμως ἀποθανοῦσιν, ἔδωκεν ὁ Θεὸς γενέσθαι τε πάλιν, καὶ βίον ἀμείνων λαβεῖν ἐκ περιτροπῆς, &c. §. 30.

The arguments, which prove that Josephus is here speaking of the Gospel, may thus be briefly stated: The law of Moses, or, as he calls it, the law of God, had at the time he wrote, that is, about 70 years after the resurrection of our Saviour, pervaded the whole world, and was received with ardor by multitudes in every place and in every city. This is *not* true of the religion of Moses as now understood in *any* sense: it is true of the religion of Moses, as perfected and spiritualised by Jesus Christ, in the *strictest* sense.

The sanctions of Judaism were limited to the present state; the sanctions of the Gospel were extended by Christ to a future world; and they rest chiefly on the foundation of his death and resurrection, which he was authorised by God to announce, as a pledge of the resurrection of all mankind. Josephus, therefore, means the Gospel, and not Judaism, when he represents all men as embracing it from a firm confidence in the proof which God had given of a future existence.

The cause of the attachment of the Jews and the conversion of the Gentiles to the law of Moses was, according to Josephus, a firm belief of a future life: and it appears from the book of the Acts, as well as from the early fathers, that this belief was the *principal*, if not the *only*, cause of the prevalence of Christianity. By the law of Moses, he must, therefore, have meant that law as it was fulfilled by Jesus Christ.

By Christ and his apostles we are taught to expect that we shall live again, because we shall *rise from the dead*; and this great event shall take place at some remote period which God has appointed in his wisdom. This was the conviction of the converts spoken of by the Jewish historian. They embraced, and when necessary died for the divine law, not because they believed in the immortality of the soul, and in its survival of the body after death, but because God has solemnly promised after a revolution of ages to confer on them a new and better life.

JOHN JONES.

## HERCULANENSIAN PAPYRA.

As the attention of the public has, since the researches of Walpole and Drummond, been once more directed towards the Herculanensian Papyra, a catalogue of those, whose *subjects* and *authors* have been ascertained with precision, may not be wholly uninteresting. Its value may be somewhat enhanced by its being hitherto unpublished at Naples. I obtained permission to have the catalogue which is preserved in the *Studi* transcribed, and transmit this copy after having examined its accuracy.

Rome, Feb. 4, 1818.

PHILELLENUS.

*Società Reale Borbonica, Napoli.*

NOTAMENTO DI VOLUMI DI PAPIRO secondo l'ordine col quale sono stati suolti.

- 
- Di Filodemo intorno la Musica
  - Di Filodemo intorno la Rettorica
  - Filodemo intorno la Rettorica
  - Filodemo intorno i Vizj, e le opposte Virtù
  - Filodemo intorno i Fenomeni, ed i Segni
  - Filodemo intorno la Rettorica Commentarj
  - Filodemo intorno i Vizj, e le opposte Virtù, e di coloro in cui sono i intorno a che
  - Filodemo intorno la Rettorica
  - Filodemo intorno i Vizj
  - Filodemo di ciò che deve farsi, e della causa e di alcune altre cose Trattati memorabili
  - Filodemo intorno ai Poemi
  - Filodemo intorno la Rettorica
  - Di Epicuro intorno la Natura
  - Filodemo intorno la Rettorica
  - Filodemo intorno la Grazia
  - Filodemo intorno la Ricchezza
  - Epicuro intorno la Natura
  - Epicuro intorno la Natura
  - Epicuro intorno la Natura
  - Epicuro intorno la Natura
  - Epicuro intorno la Natura
  - Epicuro intorno la Natura
  - Filodemo Commentarj intorno la Rettorica
  - Filodemo intorno ai Dei



Filodemo intorno la Rettorica  
 Filodemo intorno ai Poemi  
 Epicuro intorno la Natura  
 Di Colote sul Laside di Platone  
 Epicuro intorno la Natura  
 Filodemo intorno la Marte  
 Di Polistrato sul Disprezzo irragionevole  
 Filodemo intorno ai Filosofi  
 Di Demetrio intorno ai Poemi  
 Filodemo intorno ad Epicuro  
 Epicuro intorno la Natura  
 Epicuro intorno la Natura  
 Di Carneisco intorno alla Amicizia  
 Demetrio intorno alla Geometria  
 Di Crisippo intorno alla Provvidenza  
 Filodemo intorno ad Omero  
 Epicuro intorno la Natura  
 Filodemo intorno ai Costumi, e alle Vite, Opera com-  
 pendata dai Libri di Zenone, o sia intorno alla  
 Libertà di Dire  
 Filodemo intorno al Modo di Conversare  
 Filodemo intorno all' Iia  
 Filodemo intorno ai Vizj, ed opposte Virtù  
 Filodemo intorno al Culto degli Dei  
 Filodemo intorno ai Poemi.

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## ADVERSARIA LITERARIA.

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NO. XVI.

*Extract from a Letter by Dr. Bentley to John George Gravins, comprising the leading arguments against the genuineness of the Epistles of Phalaris, commonly so called See Bentley Epist. p. 98.*

(1.) "Obitum Phalaridis, secundum Eusebium et Suidam, incidere in Olymp. lvi. In Epistola autem *ultima* mentionem esse Φιντιων. Phintiam vero urbem Olymp. demum cxxv. conditam, ab Agigenti tyranno Phintia nomen habuisse. (Diod. p. 867.)"

(2.) Ibidem una cum Phintiensibus nominari Γελῶνς, tanquam ab illis diversos; atqui eosdem esse Phintienses (idem ibid.) qui antea Geloi dicti.

(3.) Epistola xii. eis Ἀλαίαν, Sed Alæsam primum conditam esse Olymp. xciv. (Idem p. 246.)

(4.) In Epistola lxx. ποτηρίων Θηρικλειων: Pocula autem Thericlea a Thericle figulo appellari, (Athen. p. 470.) qui æqualis erat Aristophanis Comici.

(5.) In Ep. lxxxv. Ζαγκλατους, in xxi. et lxxxiv. Μεσσηνίους. Sed eosdem esse Zancleōs, qui (Thucyd. Herod.) Messenij vocati Olymp. lxxiii. sub Anaxilao Rhegi tyranno.

(6.) Ep. xv. et alius Τυρομινεύτας. Taurominium (Diod. Lib. xiv, xv.) autem conditum Olymp. cv.

(7.) Ep. xlxv. λόγος ἔργου σκιά: hujus (Laert. Plutarch.) sententiæ auctorem fuisse Democritum post Olymp. lxxx.

Hæc, et alia multo plura," &c. &c..

\* \* On the origin of Doctor Bentley's Dissertation, &c. see *Bentley's Epist.* p. 95.

### Derivation of the word PECUNIA.

The word *pecunia* comes from *pecu*, an old expression denoting the same with *pecus*. The common origin is the Greek πέλος, *vellus*. *Pecu*, and the plural *pecua*, occur in Plautus and Lavy. Before the invention of coin barter was used, and wealth estimated according to the number of live-stock of which a man was possessed. In the sixth Iliad, Glaucus exchanges his golden armour, worth one hundred head of oxen, with Diomedes for his brazen armour, worth but nine, — ἐλατόμβοι' ἱνεαβόλωι. The term *golden fleece*, in quest of which the Argonauts are said to have sailed, will receive illustration from this consideration. Compare Virgil. Eclog. ii 20.

Quam dives pecoris nivei, quam lactis abundans;

Mille meæ Siculis errant in montibus agnæ.

And again, in the Æneid:

Dives equum, dives pictæ vestis et auri.

Ovid, Metam. viii.

Hoc pecus omne meum est; multæ quoque vallibus errant;

Multas sylva tegit; multæ stabulantur in antris.

Homer, Iliad B.

————— πολύαρνι Θυεστη.

————— Iliad I.

————— - χίλι' ὑπέστη,

Αἴγες ὁμοῦ, οἷες τ', ἃ οἱ ἄσπετα ποιμαίνοντο.

Theocrit. Idyll. xi.

'Ἄλλ' ὡς τοιοῦτος ἐγὼ, βότα χίλια βόσκω.

Μεγάλων ἀπολισθάνειν ἀμαρτημ' εὐγενές.

Fragn. apud Longin. περὶ υἱους.

So read for the common ἀπολισθάνειν, a form never used in Attic Greek. Compare Ovid;

Quem si non tenuit, magnus tamen excidit ausis.

And Propertius;

Quod si deficient vires, audacia certe

Laus erit: in magnis et voluisse sat est.

With respect to the expression *εὐγενὲς ἀμάρτημα*, compare Pope's *Elegy on the Death of an Unfortunate Young Lady*:

Ambition first sprung from your blest abodes,

*The glorious fault* of angels and of gods.

Again, in *The Temple of Fame*

And here and there disclosed *a brave neglect*.

So also Publus Syrus, the *gnomologist*:

*Est honesta turpitudine pro bona causa mori.*

Κεῖται δ' αἶστος, σῶμ' ὑφεῖς ἀλγυδονι.

*Eurip. Med.* 21.

The poet seems to have had in his eye (which none of the commentators have observed) the following line from Homer

Κεῖρ ἄρ' αἶστος, ὑπαστος ἐδηρτος, ἦδε ποτῆτος.—*Odys.* Δ 788.

The poetical expression 'to deliver over unto death,' is Greek, it should seem, as well as Latin. Virgil has,

Quos dat tua dextera letho.—*Æn.* xi. 172.

And Pindar,

Πολλοὺς δίδωσι θανάτῳ — *Olympic.*

### *Chronology of Horace's Works, according to Dr. Bentley,*

Horace's Age.	Works.	Date.	B. C
26, 27, 28 .....	First book of Satires .....	38	36
31, 32, 33 .....	Second book of Satires ....	33	31
34, 35, — .....	Epodes .....	30	29
36, 37, 38 .....	First book of Odes .....	28	26
40, 41, — .....	Second book of Odes .....	24	23
42, 43, — .....	Third book of Odes .....	22	21
46, 47, — .....	First book of Epistles .....	18	17
49, 50, 51 .....	Fourth book of Odes and Secular poem	15	13
	The rest afterwards		

### *The figure of Speech called by Grammarians* ANACOLUTHON.

When an author begins a sentence with a construction, which, in order to be complete, ought to fall, in a natural and grammatical order, upon a subsequent part of that sentence,—as, for instance, when he begins with a *nominative suspended* (*pendens nominativus*),

which to all appearance belongs to a verb forthcoming,—and no such subsequent part,—or verb,—is to be found,—but the train of ideas pursued flies off at once into a construction quite at variance with what was looked for, the figure which thus takes place is termed *Anacoluthon*, (from ἀνακόλουθος, *præcedentibus non adhærens*).

One of the most remarkable instances where this figure occurs, is to be found in Homer, *Iliad* Z. 506. seqq.

Ὦς δ' ὅτε τις σταπὺς ἵππος, ἀκοστήσας ἐπὶ φάνη,  
Δεσμὸν ἀπορρήξας, θείει πεδίου κροαίνων,  
Εἰωθὺς λοέσθαι ἐυρρέϊος ποταμίου,  
Κυδείων, ὃν οὐδὲ κάρη ἔχει· ἀμφὶ δὲ χαῖται  
Ὡμοῖς ἀτίσσονται· ὁ δ' ἀγλαΐῃ πεποιθὺς,——

Hitherto the grammatical order is correct and according to rule, and the reader is prepared to expect a verb to ὁ δέ, as he found one before to ἵππος, and χαῖται. Instead of which he meets all unexpectedly with a break at πεποιθὺς, and the direction of the whole sentence is thus turned off, as it were, into another channel,—

Ῥίμφα ἔ γούνα φέρει μετὰ τ' ἦθεα καὶ νόμον ἵππων.

Other instances occur in Virgil;

Urbem, quam statuo, — vestra est. — *Æneid*.

In Terence:

Quas credis esse has, non sunt veræ nuptiæ. — *Andr*.

Populo ut placerent, quas fecissent, fabulas. — *Prolog. ad Andr*.

And in Euripides:

Μέλλων δὲ πέμπειν μ' Οἰδίπου κλεινὸς γόνος

Μαντρεῖα σεμνὰ Λοξίου τ' ἐπ' ἐσχάρας, —

Ἐν τῷ δ' ἐπεστράτευσαν Ἀργεῖοι πόλιν. — *Phæniæ*.

The custom (in a Grammar-school in the North of England) of pronouncing the Greek ζ like the combination δσ,<sup>2</sup> and not like the English z (as is the common method of pronunciation), is completely justified by a passage in Bentley's *Dissertation on the Epistles of Phalaris*. See p. 173. In speaking of the introduction of some new Greek letters into the language, he expressly says that, in the earlier ages, before the introduction of ζ the Greeks used δσ, and that the substituted double letters were afterwards sounded in the same manner as their constituent parts had been formerly; for that the language was the same. Now it is not easy to conceive the termination αδσω pronounced like the English αζο. Add to this, that the custom derives still further support from the metathesis which takes place in the Doric dialect of σδ for ζ, that is δσ.

<sup>1</sup> Id est, *Urbis, quam urbem statuo, vestra est.* — *Ed.*

<sup>2</sup> Thus, the Italians pronounce the words *gadsetta, sona*, as though they were spelled *gadsetta, dsona*.

## Nūn and νυν.

The precise difference between the import of these two words may be thus laid down.

Nūn signifies the "now" of *time*.

Νυν ————— *argument*.

So we should say, εἰ ποτε ἦλθες, ἐλθὲ καὶ νῦν. "If you ever did come, come *now*—sc. instantly." "Come, [aye, and let it be] *now*."

But where the other form occurs, viz. the enclitic for instance, so : Μεγακλῆς μὲν νυν οὕτως ἐπρασσε,—“Megacles, for his part *then*, was going on so; or so,”—the word may be usually represented in English by *then*, where it is similar to the Greek οὖν. But νυν so circumstanced is, generally, less emphatic than οὖν : it serves frequently to brace together the opening particles of a sentence, where itself is, almost universally, a *secondary* particle. Οὖν, on the other hand, is mostly a *primary* one.

By the way, our English words *now* and *then* are used precisely in the same manner. "Come, (we say) and let it be *now*," (emphatically, and with a tone equivalent to the Greek circumflex). "If it is done at all, it must be done *then*." Where both evidently have reference to *time*. On the other side, we say : "I told you *now* what would be the consequence;" "Well *then*, let him do it, if he can." Here is no reference to *time*. The historical usage too (as it may be called), "*Now* Barabbas was a robber;" "*Now* it came to pass," &c., is of the latter sort.

It has been observed that the celebrated expression in a passage (quoted by Longinus) from Herodotus, book vi. Ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα κ. τ. λ. was copied from Homer :

νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς  
ἡ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς, ἥ βιῶναι.

It has not yet been remarked, that the historian Procopius has used the same expression : Ἦν μὲν οὖν ἐπὶ τὸν πολέμιον ἴωμεν, ἐπὶ ξυροῦ μὲν ἀκμῆς τὰ πράγματα ἡμῖν στήσεται. p. 41. *Edit. Princ.* which for ἴωμεν and ξυροῦ, that we have restored to the text, reads ἴοιμεν and ξηροῦ. And again ; Οἷς τὰ πράγματα ἐπὶ ξυροῦ ἀκμῆς, ὥσπερ ἡμῖν τὰ νῦν, ἴστανται. p. 228. *ejusd. Edit.* Procopius seems here to have had in view both the passage from Homer and that from Herodotus.

## Potores.

Vix adsunt, properant mensis considerare leti  
Potores, ictoque simul quasi fœdere, bella  
Indicunt vino, unanimique capacia poscunt  
Pocula, nil pejus quam pocula parva timentes.  
Quam male tum vetulum, non servatura, liquorem  
Heu fragili nimium munimine cera tuetur !

Objicibus ruptis fervet, vitroque nitenti  
 Gemmeus exsultat, leni cum murmure, Bacchus.  
 Irrequieta manus it amica lagena per omnes,  
 Perque manus omnes redit irrequieta lagena.  
 Pocula jam crebro crepitant admota vicissim.  
 Tum vapor involvens multa caligine mentem  
 Surgit, et in venas discedit plurimus ardor.  
 Visus hebet duplici delusus imagine; credunt  
 Circum se volvi muros et tecta rotari.

Nec mora: confuso miscentur murmure cantus,  
 Quois longe et late vicinia tota remugit.  
 Felices nimium Arcadiæ tellûris alumni,  
 Vos quibus haud molles dotali munere fluxit  
 Auriculas natura; melos qui fundere durum  
 Assueti, durum securi audire potestis.  
 Quales concentus! stridens hic perstrepere aspro  
 Guttore, hic eliso longam modulamine vocem  
 Protrahere, ille sonis gravibus producere gaudet,  
 Tinnit acuta aliu: si quis caret arte canendi,  
 Interea tremulo exercet stridore susurros.

At simul ut siccam sitientia guttura ravim  
 Contraxere, merum poscunt iterumque reposcunt.  
 Jam sensim subeunt convicia, jurgia, rixæ;  
 Pocula ad ora volant, volat omnis ad ora supellex,  
 Et trahit ingentem mensa exturbata ruinam.

B. V.

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## EXAMINATIONS FOR THE CLASSICAL MEDALS AT CAMBRIDGE.

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OUR readers will have seen the method of examination at Cambridge for one of the public Scholarships, in p. 180. of No. XXXI. We now add the examination proposed in February last for the two Classical Medals, at the same University.

*First day.*—Morning. • Latin Essay: subject: ‘Oderunt peccare boni virtutis amore.’—Evening. An Extract from Lord Chesterfield’s Letters into Latin Prose.

*Second day.*—Morning. Latin Hexameters: subject: ‘Somnus agrestium Lenis virorum,’ &c.—Evening. Translation of Shensstone’s Song, entitled ‘Daphne’s Visits,’ into Latin Elegiacs.

*Third day.*—Morning. Apol. Rhod. Arg. iv. 350—393. into  
 VOL. XVII. Cl. II. NQ. XXXIII. O

English Prose. Quote parallel passages in Virgil, Homer, and Euripides. Æsch. Ag. 226—256. into English Prose and Latin Verse. Quote the passage of Lucretius, which appears to be imitated from it.—Evening. Aristoph. Ran. 895—904, 993—1003. into English Prose. Thesmophor. 1136—1159. into English Verse. Mention the different metres. Lysistr. 1297—1322. into Attic Greek. Quote passages in the Tragedians, which are imitated in any of these extracts.

*Fourth day.*—Into English Prose: Thucyd. v. 16., and an extract from the *περί καταπροσβέλας* of Æschines.

*Fifth day.*—Extract from Dryden's Prose Works: Vol. ii. p. 269. into Greek Prose. Milton, Sonnet 23. into Greek Tragic Iambics. Comus v. 982.: 'Noble Lord . . . and intemperance,' into Greek Tragic Anapestics.

*Sixth day.*—Cicero, Epist. vi. 18.: and Persius, Sat. v. 161. to the end, into English Prose.

## MOLA JUVENTUTIS RESTAURATRIX.

### CARMEN COMITIALE.

NATURÆ effoetas vires, tardumque Senectæ  
 Lauguorem, et siccas occulta febre medullas  
 Lugebant veteres; nondum ars reparaverat ævi  
 Deciduos flores, avidumque fefellerat orcum.  
 Frustra illis medicus salientem pollice venam  
 Arguto explorat, pingui de cortice frustra  
 Balsama guttatim exsudent—Mors frigida membris  
 Se furtim insinuans vitæ claustra relaxat.

Discussæ tandem tenebræ, atque evanida cœlo  
 Nubila discedunt: vanas ars dædala curas  
 Dispulit. Æterno ridet lasciva lepore  
 Progenies humana, nigroque insultat Averno.

Dic, Musa, ingenii quæ vis miracula rerum  
 Ignota explicuit; qua debilis arte Senectus  
 Pulsa fugit, tremulos late dum fusa per artus  
 Dia salus redit, et pigro se corpore miscet.

Admiranda, pedes bis senos, machina plano  
 Assurgens campo erigitur; non illa rotanti  
 Ventorum impulsu, aut rapida versatilis unda

Urgetur : Quivis ansæ moderamine curvæ  
 Obtortam regat adsistens. Compagine ligni  
 Quadrati aptatur pyxis ;—de margine præceps  
 Extrema huc senior demittitur ; ilicet omnes  
 Corporeæ excedunt pestes ; rediviva repente  
 Luxuriant membra, et juvenilis subsilit ardor.

Discolor huc cœtu certatim turba frequenti  
 Conveniunt. Sonitus passim obversantur ad aures  
 Confusi, et tremulum fluitans natat aere murmur.  
 Singultu, en ! vetuli titubans labat interrupto  
 Lingua loquax ; illi obluctantem tussis anhelans  
 Pulmonem quatit, atque artus nervosque coactat.  
 Plurima pallidulis circum tremebunda labellis  
 Mussat anus : macies rugosis tetrica malis  
 Incubat, horrendum visu ! curvantur in arcum  
 Corpora distorta, et segni languore vacillant.  
 Parte alia incedens immani mole movet se  
 Cruribus inflatis Hydropicus ; albus aquoso  
 Suffusus morbo venter tumet :—exuere annos  
 Jam parat, et nitidis iterum juvenescere membris.

Hos juxta veneranda cohors, quibus invida nomen  
 Virginitas peperit multos servata per annos.  
 Si quis forte inerat, dudum decor excidit omnis  
 Vultibus ; inque vicem rugæ, pallorque, famesque  
 Corripuere genas ; nunquam illas serus amator  
 Sollicitat, primo nullus procus ambit ab ævo.  
 Non tamen antiquum cessant defendere honorem,  
 Et tutari arcem, quam nemo invadere gestit.  
 Ergo ubi concessa est reparandæ copia formæ,  
 Huc omnes propere accurrunt : licet horridus ægros  
 Deformet squalor vultus, humerique tumescant  
 In gibbum, aut limos acies obliquet ocellos,  
 Purpureus veniet rursus decor, aptaque nervis  
 Compages membrorum ; at vos, pia turba, cavete,  
 Casta prius : novus instat amor, nova vota lacescent.  
 Non erit ulterius, credo, genus omne virile  
 Exosum, juvenis nec jam execrabile nomen.  
 Mille parat fraudes Dea Cypria, mille Cupido,  
 Et non invitas mox in sua retia coget.

Haud procul informi subridet lurida vultu  
 Turba senum, queis nulla Venus, nullique Hymenæi  
 Surripuere jocos, et cœlibis otia vitæ.  
 Ille humero, hic lumbis, hic coxa debilis : Ille  
 Dirigit arboreis trepidus vestigia fulcris.  
 Multaque præterea variis portenta figuris,



Matres atque viri agglomerant; magis horrida nunquam  
 Tisiphone visa est, non vipereo ore minaces  
 Gorgones, Harpyiaque, aut Graia bellua Lernæ  
 Hydra, venenatis circum vallata colubris.

Nec mora: jamque operi accinctus, præludia tentat  
 Impiger, et turbam præco compellat hiantem.

“Eia agite, O cives, quis lento ægrotare senectus  
 Membra hebetat, frigemque effloet in corpore vires,  
 Hic ævi datur exuvias, hic semina morbi  
 Concreta excutere, atque annos revocare priorès.

Dicite lo Pæan!—Naturæ claustra refregit  
 Artis vivida vis: gelidas discedere mortes  
 Ego! jubeo, atque omnes vegeta florere juvenia.

Vör, Erebi latebræ, plorate, et lurida Diis  
 Limina;—non aliis posthac immania lethi  
 Pallescent umbris adyta, aut Cyllena proles  
 Mittet agens virga trepidos ad Tartara nanes.

Vos quoque, quis vires datur, herbarumque latentem  
 Humorem excoquere, et medicos miscere saporès,  
 Deserti lugete Machaones;—irrita Phœbi  
 Dona jacent; lætam quamvis incocta salutem  
 Pharmaca concipiant; quamvis re feratur in artus  
 Distractus anima Hippolyto, medicamine sensim  
 Pæonio sota, atque infusis vivida succis.

Vos quoque, funcream soliti longo agmine pompam  
 Instruere, et vanum pretio conducere luctum,  
 Exuite horrorem, et speciosæ insignia mortis  
 Tollite;—ne præca trepident ferrugine tædæ,  
 Ne fluitet vaga crista, et vertice nutet equino.

Pelle nova micat, et rēdiviva ætate coruscat  
 Vipera; ridenti guttarum imbuta lepore,  
 Deciduos reparat Pavonis pluma colores;  
 —Nos quoque purpureæ florem renovare juventæ  
 Ars docet, atque iterum validis adolescere membris.”

Dixerat: Unanimi populus clamore secundum  
 Ingeminat plausum, scalsque interritus hæret  
 Pensilibus. Facili momento impulsa rotatur  
 Machina, demissoque in capsam desuper agros  
 Excipit amplexu vitali, artusque figurat.  
 Attritis turtim excedens vis morbida nervis  
 Exprimitur; passim vitæ diditus humor  
 Per dubios fluit anfractus, et clausa relaxat  
 Spiramenta: salus roseis perfusa labellis  
 Subrabet, atqueabilem sinuat per membra vigorem.  
 Pro vetulis sensim exiliunt puerique puellæque,

Ac veluti Æsonia proles rēdiviva juventa  
Luxuriat, luditque animis lasciva novellis.

In Comitibus Prioribus. 1774.

G. COLE, A. B.

Coll. Reg. Cantab. Soc

## LITERARY INTELLIGENCE.

*Under the Patronage of, and Dedicated to,*

HIS ROYAL HIGHNESS THE PRINCE REGENT.

Prospectus of a new and corrected Edition of the DELPHIN CLASSICS; with the VARIORUM NOTES appended. To be intitled The Regent's Edition. To be printed and edited by A. J. Valpy, M. A. late Fellow of Pembroke College, Oxford.

THE high reputation in the Learned World of the DELPHIN CLASSICS, and the prevailing scarcity of most of them, leave little doubt that their Republication will be received with patronage and approbation.

The Edition, now proposed to be published under the Patronage of, and Dedicated to, His Royal Highness the Prince Regent, will be printed in a neat and uniform manner.

The Maps will be beautifully executed; and the WOOD-CUTS at present existing in the DELPHIN and VARIORUM EDITIONS will also be inserted.

The avidity with which the DELPHIN CLASSICS are sought, and the impracticability of procuring complete Sets, as well as the knowledge that they contain many literal errors, and that the critical labors of the last Century, and the collation of many important MSS. have considerably improved the text, encourage the Printer in the expectation that a new and corrected Edition will be regarded in the most favorable manner; especially as it is conceived that no library can be considered as complete without a regular Collection of the CLASSICS, and the DELPHIN have been ever regarded by the Literary World as most valuable and distinguished Editions.

The Notes in the best and latest VARIORUM Edition will be printed at the end of each Author; and the Various Readings placed under the Text—thus will be incorporated, as it were, the DELPHIN and the VARIORUM EDITIONS.

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tions. The Delphin Interpretatio will be placed under the text, to preserve the beauty of the page. The *Literaria Notitia* from the Bipont Editions, continued to the present time, will be added to each Author.

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It may not be improper to observe, that a complete set of the Delphin Editions sold at the Roxburghe Sale in 1812 for above £500. and that a uniform set of the *VARIORUM* can scarcely be obtained at any price.

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For *Subscribers' Names* see Mr. Valpy's Catalogue at the beginning of this No.

## PREPARING FOR PUBLICATION.

### CLASSICAL.

Mr. Thomas Taylor is now preparing for the press, a translation from the Greek of Iamblichus' Life of Pythagoras, or Pythagoric Life; which will also be accompanied with a translation of the Ethical Pythagoric Fragments in the Doric dialect, pre-

served by Stobæus; and of many Pythagoric sentences, which have escaped the notice of all modern editors. This work will form one Vol. 8vo., and will be published by subscription.

## IN THE PRESS.

### CLASSICAL.

The publication of "The Regent's Edition" of the Latin Classics in 18mo. (somewhat retarded, of late, by accidental circumstances) will henceforth be prosecuted with vigor, industry, and perseverance.—Livy and Sallust are now in the press, under the Editorial superintendence of Dr. J. Carey, to whom the public are already indebted for the Horace, Catullus, Tibullus, Propertius, Martial, Caesar, Tacitus, and the second edition of the Virgil, with the Opuscula, recently published.

Dr. Carey has also in the press "The Eton Latin Prosody illustrated," with English explanations of the rules, and copious examples from the Latin Poets.

In the Press, and speedily will be published in two large Vols. Octavo, (dedicated, by permission, to The Right Hon. Lord Colchester.) An Introduction to the Critical Study and Knowledge of the Holy Scriptures, by Thomas Hartwell Horne, A. M. illustrated with Maps and Fac-Similes of Biblical Manuscripts.—This work, on which the author has been engaged for many years, is offered to the biblical student and to divines, as a manual of what is most valuable in sacred literature, digested from the labors of the most eminent biblical critics, both British and foreign, and is divided into three Parts.

Part I. contains a view of the Geography of Palestine, and of the political, religious, moral, and civil state of the Jews, illustrating the principal events recorded in the Scriptures; and treats on the physical and political Geography of the Holy Land, including a description of Jerusalem and its various edifices—the political state of the Jews from the patriarchal times to the Babylonish captivity; under the Asmonæan princes, the sovereigns of the Herodian family, and the Roman procurators—the Roman judicature, manner of trial, and treatment of prisoners, as mentioned in the New Testament—Crucifixion, comprising a particular illustration of the circumstances attending the crucifixion of Jesus Christ—the ecclesiastical state of the Jews, including an account of the Jewish church and its members; the ministers of the temple and other ecclesiastical persons; the sacred times and seasons observed by the Jews; their religious and moral state during the time of Jesus Christ; their different sects; Jewish and Roman modes of computing time, mentioned in the Scriptures.

Part II. is appropriated to the interpretation of the Scriptures.

comprehending an investigation of the different senses of Scripture literal, spiritual, and typical, with criteria for ascertaining and determining them—the signification of words and phrases, general rules for investigating them, emphatic words, rules for the investigating of emphasis, and particularly the Greek article—the subsidiary means for ascertaining the sense of Scripture, viz the original languages of Scripture, 1. Hebrew its antiquity, characters, review of the question concerning vowel points, bibliographical and critical notices of the best Hebrew Lexicons and Grammars. 2. Greek: critical history of it, and of the style of the New Testament, its dialects, Hebraisms, Rabbinnisms, Syriacisms and Chaldaisms, Latinisms, Persisms and Celticisms, bibliographical and critical notices of the best Greek Lexicons to the New Testament—the known dialects, Chaldee, Syriac, Arabic, and Ethiopic—ancient versions of the Scriptures, the Chaldee Targums or paraphrases, history of the Septuagint and other Greek versions, with critical and bibliographical notices of their several editions, and of the Biblical Labors of Origen, the Syriac, Arabic, and other Oriental versions, the Latin, Gothic, Slavonic, and other Western versions of the Old and New Testaments, the use and application of ancient versions, analogy of Scripture, or parallel passages, rules for ascertaining and applying them, Scholia and Glossaries, the subject matter, context, scope, and analogy of Faith—the figurative language of Scripture, comprehending the principles of interpretation of tropes and figures, together with an examination of the metonymies, metaphors, allusions, parables, proverbs, and other figurative modes of speech occurring in the Sacred Writings—on reconciling the apparent contradictions in Scripture, whether in the Mosaic laws, historical or chronological, seeming contradictions between prophecies and their accomplishment, apparent contradictions in morality, apparent contradictions between the sacred writers themselves, and between sacred and profane writers, seeming contradictions to philosophy and the nature of things—on the quotations from the Old Testament in the New, presenting new tables of all the quotations, showing, first, their relative agreement with the Hebrew and with the Septuagint, and, secondly, whether they are prophecies cited as literally fulfilled, prophecies typically or spiritually applied, prophecies accommodated, simple allusion to the Old Testament, apocryphal passages, and passages from profane authors quoted in the New Testament.

These discussions are followed by the application of the preceding principles, for ascertaining the various senses of Scripture, to the historical interpretation of the Sacred Writings, the interpretation of Scripture-miracles, the spiritual or mystical interpretation of the Bible, the interpretation of types, of the doctrinal and moral parts of Scripture, of the promises and threatenings of Scripture, and

to the practical reading of the Bible; observations on commentators, with rules for consulting them to the best advantage.

Under each head or section are introduced very numerous references to the Scriptures; and, throughout the work, references are also made to the most approved writers on every topic discussed, in order to assist the further researches of the studious.

Part III. treats on the analysis of the Scriptures, in two books. Book I. On the Old Testament, comprises a short account of the Sacred Canon, its ancient and modern divisions, and English translations of the Scriptures—observations on the Pentateuch, proofs of its authenticity, and a vindication of it from the exceptions and misrepresentations of Dr. Geddes and others—critical prefaces to each book, and also to the historical books of the Old Testament, arranged under the following heads, viz.—1. title—2. author—3. date—4. general argument—5. scope—6. prophecies or types of the Messiah (if any) mentioned in each book—7. synopsis of its contents, exhibiting them at one view on an improved plan—8. observations on difficult topics occurring in any book.—On the poetry of the Hebrews; its construction, nature, and genius; different species of Hebrew poetry; observations for better understanding the productions of the Hebrew poets; similar critical prefaces to each of the poetical books, particularly illustrating their respective structures, and their prophetic and mystical or typical import.—On the prophetic books of the Old Testament, including an account of the various kinds of prophets mentioned in the Scriptures; nature of prophetic inspiration; structure of prophetic poesy; number and order of the prophetic books; rules for ascertaining the sense, and for the interpretation, of the prophetic writings; critical prefaces to each of the prophetic books, which are arranged in the order of time when the prophets respectively flourished, viz.—1. prophets, who lived before the Babylonian captivity—2. prophets, who lived near to or during the captivity; and 3. prophets, who flourished after the return of the Jews from Babylon.—On the apocryphal books, with critical prefaces to each, briefly exhibiting an account of its title, date, in what language originally written, its argument, scope, and synopsis.

Book II. On the New Testament, contains an account of its canon, with critical prefaces to each of the historical books, comprising—1. its title—2. author—3. date—4. canonical authority—5. argument—6. scope—7. synopsis—8. observations on its style.—An Essay on the state of the Christian church during the apostolic age.—On the Epistles in the New Testament, arranged in the order of time when they were respectively composed, with similar critical prefaces.—On the Apocalypse, with a like preface.—Notice of the apocryphal writings ascribed to the apostles.

A copious Appendix will be subjoined: comprehending, 1. an

account of the Jewish calendar, in which the various festivals are introduced, together with the state of the weather in Palestine in the various seasons of the year—2. a list of commentators and Biblical critics of eminence, with bibliographical and critical notices of each, extracted from authentic sources—3. rules for the better understanding of Hebraisms.—4. a critical account of the principal manuscripts of the Old and New Testament.—5. a critical notice of the principal editions of the Old and New Testaments.—6. observations on various readings, with a digest of the chief rules for weighing and applying them.—7. an abstract of profane oriental history, from the time of Solomon to the Babylonian captivity; illustrating the history of the Hebrews as related to in the prophetic writings, and including historical notices of the Assyrian, Chaldean, Median, Persian, and Egyptian empires—8. tables of the weights and measures mentioned in the Bible, together with chronological and other tables, necessary to facilitate the study of the Holy Scriptures.

The greater part of this work is printed off, and the whole will be executed with as much dispatch as the variety and importance of its contents will admit.

## LATELY PUBLISHED.

### CLASSICAL.

*Hermes Romanus, ou Mercure Latin*, par J. N. Barbier-Vémars. 12mo. Paris.

This is a monthly publication of an interesting nature to the classical student. It consists of Extracts from the best ancient Latin Poets, under the title of *Ieterum Carmina*, of modern poetry, *Recentiorum Carmina*, of *Miscellanea*, ancient and original Latin prose. We have given, in the *Adversaria*, a specimen of B. V.'s poetical talents, which many of our readers will think very respectable.

*Clavis Metrico-Virgiliana*, a Metrical Guide to the right intelligence of Virgil's versification, by John Carey, LL. D. 12mo. 1818.

It is sufficient to say that this little book is written by the author of *Latin Prosody made easy*, a work, to which we have had more than once occasion to allude, and which ought to be in the hands of every metrical scholar. This *Clavis* notices and analyses every verse in Virgil containing a poetical licence, and is calculated to be materially useful to the young Prosodian.

A neat Edition of the *Septuagint*, with the *Apocrypha*, from the Oxford Edition of Bos. Pp. 11. 8s.

This Edition is hot-pressed, and handsomely printed by Mr. Valpy, in one volume 8vo. for use in Churches, Chapels, and reference, as well as the Library.

*Horace, with English Notes to the Odes, Critical and Explanatory.* Pr 5s bound Printed by the same for Schools.

Lettere e Dissertazioni numismatiche di Domenico Sestini, &c. Tomi I—II—III. in 4to. Milano, 1813—17.

Sopra le Medaglie Antiche relative alla Confederazione degli Achei Dissertazione di Dom. Sestini, &c. Milano, 1817. 4to. pp. 44

Mémoire sur les Oracles des Anciens, par M. Clavier. Paris, 1818 in 8vo p viij + 170.

Q Horatii Flacci Carminum Libri v. Ad fidem xvm. MSS. Parisiensium recensuit, notis illustravit, et Gallicis versibus restituit C Vanderbourg. Par 2 Vol. in 8vo. 1813.

Nov<sup>a</sup> acta Regia Societatis Scientiarum Upsaliensis. Vol. vii. 4to Upsal 1815 — This volume contains only two Dissertations of the philological kind 1. De Linguae Phœnicæ et Hebrææ mutua æqualitate, Commentatio Ol Gerh. Tychsen 2. Specimina affinitatis Lingue Lapponicæ cum Latiali a Car Gust Nordm collecta

Relation d'une intrigue Imposture littéraire, découverte dans un Voyage fait en Sicile en 1794, par le Dr. Hager traduit de l'Allemand Erlang 1799.

Pandectæ Medicæ, sive succincta explicatio rerum Medicarum in Institutionibus, Digestis, Novellis obviarum scripsit Chr. Gfr. Gruner. Jenæ. 1800.

Φιλομαθίας τὰ Σποράδην. Miscellanæ Doctrinæ Lib. tertius. [auctore et editore D Wyttenbachio] Amst. 1817. 8vo. p. viii + 326. This volume, containing 1. An unedited Fragment of Hieronymus Rhodius; 2. Memoria G L. Wassenaer dicta a D. Wyttenbach, 3 A Recension of the Edition of Plato's Phædon by D. Wyttenbach, 4 *item*, of Ruhnken's and others' Epistles, edited by Tittmann, with a Vindication of the Dutchmen, 5. *item*, of Epistolæ Sodalium Sociaticorum Philomathæ, the editor of which was M. Mahne; 6. Parentalia, i. e. Encomiums of several learned men recently deceased, 7. Narrationes et librorum summaria.

Traduction Française des Œuvres de Tacite par Dureau de La Malle. 3e Edition. 1818. Paris 6 vols. 8vo.



## NOTES TO CORRESPONDENTS.

Our Correspondent W. D. we hope will bear with us for the omission of his solicited article, till he knows our reasons.

*Muscologus* in our next.

*Kimchi* came too late for our present No.

We shall be obliged to any of our Readers to lend us a copy of Professor Luzac's Dissertation de Ostracismo, for the purpose of reprinting it in our *Journal*.

In our next we shall give Professor Boissonade's *Dissertatio ad Inscriptionem Actiacam*, with many additions and alterations.

Observations on some Lines of Homer in our next.

Mr. C. Leo's Observations on Mr. Bellamy's Prospectus will certainly appear in No. XXXIV.

*Rhenus*, a Poem, came too late.

On s'empresse d'accueillir les articles de A. N. T. P. L. L. mais il a mis tant de fleurs dans ses traits de plume, qu'il n'est pas facile à un compositeur Anglais de les déchiffrer. Ses caracteres Grecs sont presque *illisibles*.

J. C.'s *Alcaics* are in general good: but we would recommend to his perusal the rules in the *Classical Journal*, particularly in No. XXII.

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THIS DAY IS PUBLISHED,

*In Octavo, with the Plates separate in Folio, 1l. 8s.*

### TOPOGRAPHY

ILLUSTRATIVE OF THE BATTLE OF PLATÆA;

Consisting of Plans of the Plain and City of Platæa, of Plans of Eleuthera, Ænoe, and Phyle, and a View of Eleuthera, from Drawings made on the spot, by T. ALLASON, and engraved by COOKE.

ACCOMPANIED BY MEMOIRS

Read to the Academy of Inscriptions and Belles Lettres of the Institute of France.

By JOHN SPENCER STANHOPE, F. R. S.

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## AN EXAMINATION<sup>\*</sup>

*Of the Fourteen Verses selected from Scripture, by Mr. J. BELLAMY, as a specimen of his emendation of the Bible.*  
*By CHRISTOPHER LEO, Teacher of the German Language in the University of Cambridge.*

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IT is difficult for a mind laboring under the continual pressure of private cares, to assume sufficient resolution and composure to enter on the task of literary disquisition; particularly when the subject of that disquisition is important, and renders it necessary either to sanction or to oppose the assertions of another author.

This cause alone has prevented me from expressing my sentiments sooner, on the intended New Translation of the Bible by Mr. Bellamy.

It was at the Public Library in Hull, that I met with No. XXVI. of the *Classical Journal*. From this publication I first learned Mr. Bellamy's intention; together with some remarks and references, by which he claims, not only the favor of the public, but also the approbation of every Hebrew scholar, for the intended New Translation of the Bible: and on these he rests, what he calls, a satisfactory reply to the Bishop of St. David's "Remarks why a new translation of the Bible should not be published without a previous statement and examination of all the material passages which may be supposed to be misinterpreted?"

As I have neither seen nor heard of the Circular Letter published by the Bishop of St. David's, and know nothing of the controversy between his Lordship and Mr. Bellamy concerning the New Translation, I shall confine myself to the observations and references by which Mr. Bellamy supports the cause of his new version, and which he has inserted in the *Classical Journal*, No. XXVI., with a view, I suppose, to stand the test of a fair and impartial examination.

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<sup>\*</sup> A full answer is given to this Examination in the Preface to the first Part of Mr. Bellamy's new Translation of the Bible, which is just published.

But before I enter into this examination, I think it necessary to say a few words respecting translations in general, and the difficulties of expressing in a modern language the simplicity and spirit of the most ancient of all. The translator will frequently find that he cannot do justice to the author. The reason is very obvious: the grammatical constructions, the idioms and phrases of different languages, even of those in modern use, vary so widely from each other, that in the best translation a material shade of difference will appear, when compared with the original.<sup>1</sup> Hence an impartial translator is often obliged to quote the very words of the author, and to accompany them with a comment, to avoid misinterpreting the sense of the original work.

It is then absolutely necessary, before an author finds fault with a translation, and presumes to give us a better one instead of it, that he should have a perfect knowledge of the grammar, idioms and phrases of the original language. If we believe the pretensions and assertions of Mr. Bellamy, he possesses all the requisite acquirements for the task he has undertaken. But with me the question is: Are his acquirements equal to his pretensions? This I am now going to examine.

Why the author in question has placed the few verses he has picked out from the Bible in such a confused order, appears to me very singular. It gives the scholar who wishes to consult the Bible an unnecessary trouble, in looking backwards and forwards, in order to examine them. To save the reader this trouble, I shall take notice of them in the regular order in which we meet with them in Holy Writ.

But before I consider them all according to the order in which they stand in the Bible, it may be proper to make an exception with one verse, 2 Kings, v. 18. since Mr. Bellamy has filled up nearly seven pages with the words בָּרָא וְהוּא נִשְׁעַן וְהִשְׁתַּדְּוִיתִי נָא, and with references in order to establish the correctness of his translation: and this will naturally claim a greater space and minuteness, in my examination of them.

"A reference to the following passages," says Mr. B., "will show that the word בָּרָא in the simple form, occurs in the sense of *came*." "See Gen. xxxix. 16. Ch. xliii. 25. 1 Sam. ix. 15. Ezek. xxxiii. 22." "Thus we find, that his Lordship is not strictly accurate, in saying, "There is no example in the Bible of בָּרָא (in the simple form as it is represented in the note) in the sense of *came*. Does Mr. Bellamy here pretend to assert that בָּרָא, in the four instances cited, signifies in the original *came*? If he does, I tell him that his knowledge of the Hebrew must be superficial. But if he refers us to the translation, to the very translation he finds fault with, what does his refer-

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<sup>1</sup> Dr. Bian, after pointing out the peculiarities of the French and English languages, says, "Language is generally understood to receive its predominant tincture from the national character of the people who speak it." See his Rhet. Lect. ix. p. 200, 201.

ence amount to? It amounts to no more or less than *quod volumus, facile credimus*. This may be a maxim with Mr. Bellamy, but this by no means affords a proof to the Hebrew scholar of the propriety of his translating כָּבֹא *came*.

Such assertions, supported by such references, are repugnant to the feelings of a scholar; they destroy the vital essence of the sacred language. No wonder that the Sceptic and Deist should add still more obstacles to those already opposed against the Divine Revelation, when they are told that the infinitive in Hebrew is often rendered in the perfect tense.

But here let us ask, has our author given any reason, or pointed out any rule, why the infinitive כָּבֹא in these verses to which he refers, occurs in the sense of came? No! And I have good reasons to affirm that he cannot. I will defy him to produce a single instance, where כָּבֹא on the principle of grammatical construction can be rendered in the perfect tense.

An attentive and impartial examination on those principles will show that in the above-mentioned four verses, the infinitive כָּבֹא is to be considered as a noun: for whenever an infinitive is found in construction with a noun, or one of the following prepositions,—תַּחַת, לְמַעַן, לִפְנֵי, מִן, עַד, &c. &c. so placed before it, we must regard it as a noun. Hence, Gen. xxix. 16. וַתִּנָּח בְּגָדָיו אֶצְלָה עַד-בֹּא אֲדֹנָי אֶל-בֵּיתוֹ וַיָּבִיאוּ אֶת-הַמִּנְחָה. *And she laid up his garment by her, until his master's coming home.* Gen. xliii. 25. וַיִּבְרְאוּ אֶת-יֹסֵף בְּצֹהָרִים עַד-בֹּא יוֹסֵף בֹּצֵהָרִים. *And they prepared the present during the coming of Joseph to dinner.* The word כָּבֹא in both these verses becomes a noun; for it is constructed with a noun, and has likewise the preposition עַד before it. The same is the case with the verse 1 Sam. i. 15. וַיְהִי גִלְיָה אֶת-אָזְנוֹ שְׂמֹאל יוֹם אֶחָד לִפְנֵי כָּבֹא-שְׂאוּל. *And Jehovah revealed in the ear of Samuel a day before the coming of Saul, saying.* Ezek. xxxii. 22. וַיְהִי כֹחַ אֱלֹהֵי בָעֶרֶב לִפְנֵי כָּבֹא הַפְּלִיט. *And the power of Jehovah was upon me in the evening before the arrival of the fugitive.* Here again, כָּבֹא in both verses is constructed with a noun, and has the preposition לִפְנֵי before it. By either of these rules it is evident that an infinitive can be taken substantively. And for this reason the Hebrew Grammarians call the infinitive likewise שֵׁם הַפְּעוּל, that is, an infinitive noun, which signifies neither more nor less than the infinitive mood being taken as a substantive.

I now come to take notice of the infinitive כָּבֹא with one of the letters בְּכֵלִם. And here, since Mr. Bellamy has in part, though perhaps reluctantly, admitted, that כָּבֹא in Gen. xv. 12. and לָבוֹא Jud. v. 28. 1 Sam. xxiii. 7. and Mal. iv. 5. are in the infinitive mood, I think it proper to omit them; and direct my attention to the passages 1 Sam. iv. 5. Ch. v. 10. Ch. vii. 13. 2 Sam. xv. 2. and xix. 3.

In these passages our author says, "the translators have been impelled to translate כָּבֹא and לָבוֹא in the preterite." Why impelled? I have good reasons to suppose that our translators were

better acquainted with the Hebrew Grammar, and Syntax, than Mr. Bellamy, and had too good a knowledge of the English tongue, to ~~and~~ themselves impelled to translate the infinitive **בוא**, with the letter **ו** or **ל** in the perfect tense.<sup>1</sup> They might, I have no doubt, if they chose, have expressed the sense of these Hebrew verses in more than one way. It is a mere conjecture of Mr. B. to say "they were impelled;" and for my part I believe it is only done to give to his cause a plausible appearance: but here again, I will convince the author, if he wishes to be convinced of his errors, that his knowledge of the Hebrew is very confined; for if he knew the grammatical rules concerning the infinitive, with one of the letters **בכלם** prefixed, he would not for a moment suppose that the infinitive, in these passages, must be rendered in the preterite.

The infinitive, for the most part, has one of the letters **בכלם** prefixed, and is generally preceded by a verb of the past or future tense: but in both ways the infinitive retains its infinitive sense. For instance, I shall cite the same passages 1 Sam. iv. 5. **ויהי כבוא ארון ברית יהוה אל הדתנה** *And it was at the coming of the ark, the Covenant of Jehovah, into the camp*, chap. v. 10. **ויהי כבוא ארון האלהים עקרון** *And it was at the coming of the ark of God to Ekron*, ch. vii. 13. **ויכנעו הפלשתים ולא יספו עוד לבוא** *And the Philistines were subdued, and they did not venture to come any more into the frontiers of Israel*: 2 Sam. xv. 2. **ויהי כל־האיש אשר־יהיה לו ריב לבוא** *And it happened that every one who had a dispute to come before the King*, ch. xix. 3. **ויתגבב העם ביום ההוא לבוא העיר** *And the people were obliged the same day to come into the city by stealth*. In the first two the reader will see that the infinitive **לבוא** is preceded by the future tense **יהיה** with a **י** conversive (being therefore in the past tense). In the two following, the infinitive **לבוא** is preceded, in the first by the preterite of the verb **יכנע**, in the second by the future tense of the verb **יהיה**, and in the last by a reflective verb of the future tense, with a **י** conversive.<sup>2</sup> Since the infinitive in these verses, remains in its infinitive sense, consequently these references, in support of his assertions, are without foundation.

Indeed our translators have given us a good interpretation of all these cited verses; and if I am allowed to judge from Mr. Bellamy's questions, observations, and the translations of the fourteen verses, which he has chosen as a specimen of his emendation of their labors, my opinion is, that he is not only incapable of amending our version, but cannot even equal it.

It is true our translators have rendered the infinitive in all the above cited verses in the preterite; but what of this? Does any scholar for

<sup>1</sup> There is a mistake here in the references of the Author, and likewise in prefixing to all the infinitives of **בוא** cited a **ל**, two of them have a **כ**.

<sup>2</sup> It may be proper to remark, that the verb **תגבב**, as a reflective verb, appears in no other place of the whole Bible besides this verse.

a single moment presume to obtain a knowledge of the idioms and phrases of a language from a translation?

All we have to look for in a translation, is a faithful interpretation, so that the true sense of the original may be preserved; and in this, with a few exceptions,<sup>1</sup> our translators have been, considering the great task, very careful. They have transmitted to us the sense of the sacred writers; and as long as we have this, what need we more? It is one thing to point out the grammatical structure of a language, and another to translate a language. To analyse and to construe a phrase of a language, is the design of Grammar; to become acquainted with the customs and manners of a nation, or with any detail contained in a book, is the design of a translation. If we take our present version in that light, we shall find it very little less than a well-executed and laborious work.

There is not the least doubt that our Divines were qualified to translate the Hebrew language; and had they been called upon to answer the question, Why they rendered the infinitive in these verses in the perfect tense? their reply probably would have been the following: The meaning we have adopted, is the only one which suits the genius of both languages, by preserving the real spirit of the sacred pages, without violating the rules of the English syntax.

Having shown that בוא in the verses quoted by Mr. Bellamy is, on the basis of Grammar, either to be taken as a noun, or to remain in its infinitive tense, I will now (to conclude with it) point out a few passages in which we find the infinitive actually placed instead of a noun. Ps. ci. 3. שנאתי עשה דמים *I hate the work of, &c.* Here the construction plainly shows, that the infinitive עשה occupies the place, of the noun מעשה. See also Gen. ii. 4. Jer. ii. 17 and 19. Again, a noun instead of an infinitive: Numb. xxiii. 10. ומספר את דבוע ישראל. *And the number of the fourth part.* Here also the construction convinces us, that the noun ומספר is substituted for the infinitive ולספר. See likewise Numb. x. 2. Esth. ix. 19.

I now come to examine the other words, וזהו נשען והשתדלתי, 2 Kings v. 18. And here the reader will perceive, after I have pointed out the errors of this translator, how provoking it must be to

<sup>1</sup> It has been the fashion of late to depreciate the merits of our learned translators; And why? Because there are passages to be met with, wherein they have been incorrect in their interpretation. Granted: but is it not for all this a valuable work? and have we not derived, and do we not daily still derive, great benefit from their labors? This cannot be denied. Let us then, instead of finding fault with a few passages, acknowledge our thanks for what they have done for us; and let those, who feel themselves competent to render it more perfect, add their observations without accusation. Our translators had a difficult and laborious task to undergo, and we by their assistance are now enabled to improve it. But let us never overlook their merits; let us never lose sight of this great work! It is the encouragement of our present and future labors; and is the cause of such an encouragement to be treated with contempt?

a person who is acquainted with the rules of the Hebrew syntax, to read such singular questions, and insignificant remarks; with the strange quotations given in order to establish his notion viz. that the *ו*, with the *shevah* prefixed, in *וְהִשְׁמַרְתִּי*, is not conversive.

It appears from the author's own confession, that the Bishop of St. David's has taken notice of the same words, and stated the errors of them. "His Lordship allows," says Mr B. "that the three verbs are, indeed, in the preterite form — but adds, "every reader of the Hebrew text knows that the future time is commonly expressed by the preterite (sometimes without the *ו* conversive, but oftener with it) perhaps more commonly than by its own proper form. The last preterite has the *ו* conversive prefixed to it; the one before it has it prefixed to its pronoun.

These observations of the learned Prelate, no Hebrew scholar will dare to contradict. Ancient and modern grammars, written by Hebrews as well as by Christians, have filled whole pages with the rules of *וְהַחֲבוּר וְהַחֲבוּר* (*vau copulativus* and *vau conversivus*). I will here copy what *Elia Levita* says (who is acknowledged to be one of the first Hebrew scholars that ever lived, in his grammar *ספר הכחוד* fol. m. p. 2.

1. דע כשתרצה להפך עבר לעתיד תשים ו שואית בראשו כמו מן שמר ושמר יהוה שהוא כמו וישמרו. וכן ושכרו בני ישראל הוא כמו וישמרו. ותמיד היא נקודה בשוא זולת הכבטלים המהפכים אותה לשורק או לפתח או לחירק כאשר יתבאר בפרק הנזכר:

2. ואם תאמר בניה אדע אי זה היא ו החבור או ו ההפוך • דא כשאים לפניך פעל עבר אחר או היא ו החבור ופסוק אחד סימן כי פעל יעשה והמשכיל יבין וכן שני הוויז של וקרא זה אל זה ואמר הן שתהיו ו החבור לפי שכתוב לפניך ואראה את יהוה שהיא פעל עבר בעבור הווי חקמוצה שבראשה •

3. ודע כי דרך המקרא לדבר בלשון עבר במקום עתיד ועתיד במקום עבר וזה לרוב בדברי נבואה אבל בספור דברי מעשה כיצט מועד •

4. ודע כי יש למלות הנוכח והכדבר בעדו ליחיד סימן אחר להכיר ו החבור מן ו ההפוך וזה כשהם עם ו החבור הם בטעם מלעיל על הרוב כמו שדינם תמיד זולת ו כמו ואכלתי חמאת היום ודברתי על חבביאם הם עברים שהטעם מלעיל אבל עם ו ההפוך ישובו בטעם מלרע על לרוב כמו ושמרת את כל הקוי ודברתי משפמי וגו' •

That is, 1. To convert the past tense into the future *ו*, with *shevah*, must be prefixed, as may be seen by the preterite *שמר*, turned into a future tense, Deut. vii. 12: *ושמר יהוה אלהיך לך*, *And Jehovah thy God will keep thee*. Here the preterite *שמר*, with the *ו* *shevah* prefixed, signifies *וְיִשְׁמָר* (*and he will keep*). Again, Exod. xxxi. 16. *ושכרו בני ישראל*, *And the children of Israel shall keep*. Here

וּשְׁמָרוֹ signifies, for the same reason, וּשְׁמָרוֹ. And the ך conversive is always pointed with a shevah, except the מְבַטְלִים (*annihilators*),<sup>1</sup> turn the ך shevah, either into a shurik, pathach, or chirik.

2. The rule to discern the ך copulative from the ך conversive is, that every ך prefixed to a past tense, preceded by a preterite, is copulative; for instance, Isaiah xli. 4. מִי פָעַל וַעֲשֵׂה, *who has wrought and done it?* ch. vi. 3. וְקָרָא זֶה אֵל זֶה וַאֲמַר, *and one cried unto another, and said.* In these two passages the ך is merely copulative: in the first, on account of being preceded by the preterite, *who has wrought*, in the second, on account of its being preceded by the future tense of the verb *to see*, with a ך conversive, which turns the future into the past tense.

3. In prophecies, and poetical writings, we find frequently the past tense instead of the future, and the future tense instead of the past; but in historical accounts very seldom.

4. In the first and second person singular of the preter tense, the ך copulative may also be distinguished from the ך conversive, by the accent: for the accent generally will determine the case. An accent in penultima shows that the ך is copulative; for instance, Lev. x. 19. וְאָכַלְתִּי הַזֹּאת הַיּוֹם, *and had I eaten the sin-offering to-day.* Hos. xii. 10. וְדִבַּרְתִּי עַל הַנְּבִיאִים, *I have also spoken by the prophets.* An accent in ultima, shows that the ך is conversive; for instance, Exod. xv. 26. וְשָׁמַרְתָּ אֶת כָּל חֻקֵּי. *and will keep all his statutes.* Jer. i. 16. וְדִבַּרְתִּי מִשְׁפָּטִי, *and I will utter (pronounce) my judgment.*<sup>2</sup> To this I add, that instances of a ך with shevah, converting the preterite into a future tense, might be produced to a very great number; whole chapters can be exhibited for that purpose. See Exod. ch. xxv. xxxvi. xxxvii. xxxviii. and xxxix. I have now particularly to request the reader to apply these rules concerning the ך conversive of the preterite, to the verse 2 Kings v. 18., which I think proper to transcribe, for the better and more convenient application of them: לְדַבֵּר הוּא יִסְלַח יְהוָה לַעֲבֹד בְּבֹא אֲדָנִי בֵּית־דָּמוֹן לְהַשְׁתַּחֲוֹת שָׁכָה יִסְלַח־נָא יְהוָה לַעֲבֹד וְהוּא נִשְׁעַן עַל־יָדָי וְהַשְׁתַּחֲוִיתִי בֵּית רִמָּן בְּרֹבֵר הַזֶּה.

<sup>1</sup> By מְבַטְלִים is understood, that the ך conversive before the second person plural of the preterite is pointed with shurik, likewise before the labial letters בּוֹכֶה. And before the guttural letters אַחֲדֶה the ך is pointed with pathach, &c.

<sup>2</sup> These rules are not only confirmed by eminent Hebrew and Christian scholars, who lived prior to, and later than Elias Levita, as Juda Chyuck, Sadius Gaon, Aben Ezra, Moses and David Kimchi, two brothers, Reuchlinus, Buxtorf, Seneckard, &c. &c. but by authors of a very late date, as by David Levy, in his Grammar, called *Lingua Sacra*, published in London, 1785. (which, by the bye, is a mere extract of David Levita's works), and by all the modern grammars ever since published in this and other countries; of which I particularly notice J. G. Vater's, D. D. at Königsberg, who published a grammar no longer ago than 1814, and which, in my opinion, may be considered a copious and instructive work on that head. See his Gram. p. 54, 182, 183, 317, 329, 333, and 338.



The preterite tenses, in this verse, are preceded by the future of the verb סלח (to forgive); hence the succeeding verb, in construction with סלח, must be according to syntax, likewise in the future tense; and on that account, the ך shevah is prefixed to the last preterite והשתחוית, and accented in *in ultima*. and the preterite נשען has the ך shevah prefixed to its pronoun הוא. All verbs preceded by a noun, pronoun, or particle, have the ך, whether copulative or conversive, prefixed to that noun, pronoun, or particle, instead of the verb itself: for instance, Exod. xxxiii. 7. ובישה יקח, *and Moses took*; Gen. xvii. 16. ונמ נתתי, *and I will give thee also*. And this is the case with נשען. These passages may, without violating the syntax, be written thus: ויקח משה, *and Moses took*; ונתתי נם, *I will give thee also*; ונשען הוא, *and he leaneth*.

It has been asserted, by the authority of Elias Levita, that the future tense is, at times, expressed by the past, and the past by the future; but as I consider authorities and assertions, without proof, as mere dead letters, I therefore think it necessary to give a few instances, Deut. xxxii. 39. כחצתי, *I will wound*; ver. 41. שנותי, *I shall whet*; 1 Sam. ix. 6. הלכנו, *we shall go*; Job xix. 17. ראו, *they shall see*. In the following passages we find the future tense instead of the past, Exod. xv. 1. אז ישיר משה, *then Moses sang*; Gen. in 6. ואז עלה, *but there went up a mist*; Josh. x. 1. אז ידבר יהושע, *then spake Joshua*.<sup>2</sup> These examples will be sufficient to convince the reader how just and correct his Lordship is in his observations.

Now having shown, in the second place, that the ך in והשתחוית, is conversive, and that a pronoun, belonging to a verb, has the ך conversive, instead of the verb; and that the preterite, at times, expresses the future, and the future tense the preterite (particularly in prophecies, and in the poetical writings), what will the reader say to Mr. Bellamy's mode of expression to the Bishop of St. David's? Here are his words: "The future tense expressed by the preterite!"—"Without the ך conversive."—"Does then his Lordship suppose that the ך with shevah is conversive?"—"There is no such power in the shevah, as to convert the preter to the future." Such questions started by Mr. Bellamy clearly indicate, that he has no knowledge of the Hebrew Grammar, and is of course unfit for the task to which he aspires. A person that is a stranger to these rules, cannot have spent much time in studying the Hebrew; and I have, therefore, reason to doubt the following voluntary assertion of our author. Seventeen

<sup>1</sup> In my humble opinion נשען is here a participle, and in that case the ך prefixed to the pronoun הוא is merely copulative, which connects the first part of the verse with the following. Every participle must either have a noun, pronoun, or an article before it.

<sup>2</sup> To substitute the past tense for the future, and the future for the past tense; this is not only the case in the Hebrew, but also in the Arabic, Syriac, Chaldaic languages; and in the German, a modern language, the present tense is frequently used instead of the future.

years, says Mr. B., he has studied the Hebrew, and has ever since devoted the whole of his time to it. Seventeen years! And has he not even learned, during that time, to know the ך copulative and the ך conversive? That he has not, he himself proves, by the passages he refers to, in favor of his strange remarks. "If the future tense," says the author, "be expressed by the preterite, with a ך conversive, why is the preter of verbs with this ך conversive, as it is erroneously called, found in every page of the Bible, and yet they still are in the preter tense. See Gen xxx. 41. וַיָּהִי, *and it came to pass*; ch. xlvii. 22. וַאֲכָלוּ, *and they did eat*; Exod. xxxiii. 7, 8, 9. וַיָּהִי, *and it came to pass*; ver. 10. וַיַּרְא, *and saw*; Neb. xii. 39. וַעֲמָדוּ, *and they stood*; 1 Sam. ii. 15. וַבֹּא וַאֲמַר, *and he came and said*.—2 Kings, xiv. 14. וַלָּקַח, *and he took*; 1 Sam. xvi. 23. וַיָּהִי, *and it came to pass*; Eccles. ch. iv. 4. ch. viii. 17. וַיִּשְׁקָל, *and I considered*.' Here I know not how to express my surprise, that any one possessing the least knowledge of the Hebrew, can help knowing, that the ך shevah, in these words, is not conversive, but copulative; which I hope to have fully explained, in pages 17, 18, No. 2. The next question is as singular and inconsistent as the former, if not more so: Mr. B. asks, "If ך, with she vah, has this converting power, where was the necessity for the verb to be written in the future tense, when this same ך is prefixed?" In order to convince him how strange and absurd his question is, I must add another quotation from Elias Levita דע כי בעתידים יש סימן אחר להכיר ו החבור מן ו ההפך זה שז החבור היא נקודה בשוא כמו שרמזתי לעיל בסימן ד אבל ו ההפך דינה להיות נקודה בפתח ודגש אחריה כמו ויאמר ותאמר ונאמר ונ'.

i. e. The ך prefixed to the future tense has a particular mark, by which the ך copulative is to be distinguished from the ך conversive. The ך copulative is pointed with shevah, as I have mentioned in Sect. iv. But the ך conversive is pointed with a pathach, and the following letter acquires a dagesh forte, as ויאמר ותאמר ונאמר, &c. &c.

There are other rules belonging to that part of syntax. To mention them all would be to transcribe a great part of the Grammar itself, which is not my present object. But what I have stated will be sufficient to convince Mr. B. that he does not understand the rules of grammar, by which the syntax is regulated.

The author quotes the following passages: Gen. ix. 27. וישכן, *and he shall dwell*. Jer. xiv. 10. ויפקד, *and he will visit*. Hos. viii. 13. ויפקד. 1 Kings xxii. 20. ויפל, *and fall*. Eccles. xii. 4. ויקום, *and he shall rise*; and asks, in a tone of surprise, "If ך with shevah had this converting power, where was the necessity for these verbs to be written in the future tense, when the same ך is prefixed?" Where was the necessity? because, in all these verbs, the ך is copulative, accord-

<sup>1</sup> The author has neither given us the Hebrew, nor the English, of these his references, which I consider an unjust omission; such omissions may cause mistakes.

ing to the rule just cited. Had it been conversive, the  $\eta$  would have been pointed with pathach, as  $\text{וישכן}$  in Exod xxiv 16. Numb. x. 12. Deut xxxiii 25. 1 Chron xxiii 32.  $\text{ויפקד}$  in Gen xl 1. Numb. iii. 16, 17 ch iv. 4. Judg xi. 1. 1 Sam xiii. 15. 2 Sam xxviii 1. Ezek viii 10.  $\text{ויפל}$ , Gen xvii 5 ch xvii 17. ch xxxiii. 4 ch xlv. 4. Exod xxxii 28. Numb xiv 5 ch. xvi 4. Josh vii 6. Judg vii 15. and  $\text{ויקם}$ , Gen iv 8 ch xix. 1. ch. xxii 3 ch xxiii. 3, 6, 17. Exod i 8 ch xxiv 13. Numb xxi 15, 21. In all these passages (and numbers of instances more can be produced), the  $\eta$  is conversive, and is, therefore, pointed with pathach, and the following letter has a dagesh forte.

Can Mr. B produce a few more examples of  $\text{ויפקד וישכן}$  &c. &c. where the  $\eta$  prefixed is pointed with shevah? That he cannot. All these five cited future tenses in favor of his hypothesis are not to be found all together more than eight times in the whole Bible.

In time, the number of  $\eta$  conversive prefixed either to the past or future tenses, exceeds by far the number of  $\eta$  copulative prefixed to the future or past tenses.<sup>2</sup> This  $\eta$  conversive our author calls erroneous! But I have very good reason to say, that his ideas and his knowledge of the Hebrew are erroneous, and to these I attribute his erroneous conclusions.

To mention all the expressions of Mr. B directed to the Bishop of St. David's, in support of his cause, I should have to transcribe the greater part of his reply; and since it is of no material consequence, I omit them, and refer the reader to the reply itself, in the *Classical Journal*, No XXVI. I shall, therefore, only mention such as will serve to elucidate my observations. and for this reason I have only copied, in part, what he says in defence of his translation of the word  $\text{והשתחווית}$ . The same mode I adopt now concerning his remarks of  $\text{והוא נשען}$ .

"For another proof," says Mr. B "that his Lordship is inaccurate in his conclusion, that the  $\eta$  prefixed to a pronoun has any effect on the following verb, I refer to Gen iii 16, where the  $\eta$  with shevah prefixed to the pronoun, has no effect on the following verb; for in that case the sacred writer would not have written the verb in the future form  $\text{והוא ימשל-בך}$ , and he shall rule over them."

<sup>1</sup>  $\text{וישכן}$  is found only once in this verse.

$\text{ויפקד}$  — only twice, as cited.

$\text{ויפל}$  — only thrice, once as mentioned 2 Chron viii. 19. 1 zc1 xiii 11.

$\text{ויקם}$  — only twice, once as mentioned and in Job xvi 26.

<sup>2</sup> I think it necessary to observe, that the  $\eta$  copulative, in three instances out of the five cited, is in the imperative mood. The Hebrews are obliged to make use of the future, to express the third person of the imperative mood: they have no proper form for it.  $\text{וישכן}$  Gen ix 27 and  $\text{ויפקד}$  Jer. xiv 10. and Hos viii. 13 are in the imperative mood, the syntax proves it.

" But the  $\eta$ , with shevah prefixed to a pronoun, cannot even under the notion of that  $\eta$  being conversive, convert the following verb in the preter, to the future tense, as his Lordship supposes, by it being prefixed to the pronoun **וְהָיָה**. " See where the same word **וְהָיָה**, and the  $\eta$ , with shevah prefixed, introduces the verb, and yet is not converted into the future time, Gen. xxxviii. 14. **וְהָיָה לֹא־נִתְּנָה לָּהּ**, and she was not given to him, ch. xxxii. 22. **וְהָיָה לָּהּ**, and he lodged, ch. xxxiii. 3. **וְהָיָה עָבַר**, and he passed over. 'These are conclusive.'

Does Mr. B. pretend here to assert, that his Lordship supposes that the  $\eta$  prefixed to these pronouns is conversive ? I am convinced, from his Lordship's observations, that he is too well acquainted with the syntax, to suppose, for a moment, that the  $\eta$ , in the words here cited, is conversive ; each of these last three preterites is preceded by the future, with a  $\eta$  conversive, and becomes thereby a past tense, and **וְהָיָה יִשְׁבַּל בָּךְ**, is in the future, on account of being preceded by the future, of the verb **רִבְּבָה** (to multiply). As to his next and last references, they tend to no other purpose, than to show, that he is not acquainted with the Hebrew conjugations. The cited passages by him are, Gen. xliii. 1. **וְהָיָה יֹשֵׁב**, and he sat ; verse 8. **וְהָיָה עֹמֵד**, and he stood ; ch. xxxii. 31 **וְהָיָה צֹלֵעַ**, and he halted ; ch. xxv. 29. **וְהָיָה עֵיף**, and he was faint : of which the three first, namely, **יֹשֵׁב עֹמֵד צֹלֵעַ**, are participles, and as such they must always have a noun, before or after, or a pronoun, or an article before them ; and when analysed, must be rendered in the original ; ' and he was sitting, standing, halting.' As for the word **עֵיף**, it is an adjective : and if the last passage, which is given without the Hebrew, like many others, and with an inaccurate reference, be the following, ch. xxvi. 6. **וְיֹשֵׁב**, the  $\eta$  there found, is, according to the author's own translation, conversive, as we contend.

For what purpose Mr. B. has quoted these passages, I am at a loss to imagine, since the  $\eta$  conversive does not affect a participle or adjective. Such mistakes, and the like, are entirely owing to the want of Hebrew knowledge.

Having clearly proved, that all the references of Mr. Bellamy, in favor of his translation, are of no avail ; but, on the contrary, tend only to expose his incapability of amending the present version, it only remains now to take notice of **נָא**, whether this word, in the verse 2 Kings v. 18. is a mere interpolation or not ? But before I proceed to examine the point, I am tempted to ask Mr. B. (as he has mentioned that the doctrine of  $\eta$ , with shevah, depends on a branch of Hebrew learning), what is this branch of learning ? Why does he not point it out ? It is but just that he should, in order that the reader may be informed on what ground and just cause he differs from the translators ? If it be admitted, that the public are entitled

<sup>1</sup> The learned will here observe the nicety of the Hebrew syntax.

to know the competency of an author, before they subscribe to a publication, they are still more so entitled, when the publication of that author endeavours to supersede a translation which they already esteem, and particularly on such an important subject as that of the Bible?

What time, what paper, what words might not the author have saved, if he had given a direct answer to the learned Prelate's observations, in pointing out by what grammatical rule he is authorised to translate בָּנוּ in the past tense, and וְהִשְׁתַּחֲוִיתִי, and וְהָיָא נִשְׁעָן in the like manner. But the truth is, he cannot; and has, therefore, adopted the same evasive mode of answer, which all cavillers are obliged to adopt.

As for the word נָא, the בעלי המסורה, the learned biblical critics have taken notice of this word, as of many others, and have marked it in the margin as an orthographical error, with the words כְּתִיב וְלֹא קָרָא. Learned men like these have not only examined with a peculiar attention, and singular application, every chapter, section, and verse; but every letter, point, and accent of each word of the Bible, and compared them with parallel passages. If the remarks of such investigators are not to be attended to, what are then to be attended to?

Mr. B. considers them of no importance, and remarks thus: "Five hundred or a thousand years after the dispersion of the Jews, we are to be told by a few Jews, who knew no better, that נָא is written, but not read: why then did the sacred writers insert it? and the Septuagint translate it by δι?" To this I answer, that he is under a great mistake, to suppose that these critical, orthographical notes in the margin took place one thousand years after the dispersion of the Jews. Their origin we can trace to have taken place (before the Christian era) in the schools of Judea and Babylon: since the Talmud, in many places, makes mention of them.' See *Tal. Bab. Megilla*, fol. 3. *Nedarim*, fol. 37. *Berachoth*, fol. 42. *Eruvim*, fol. 21. *The Treatises of Sophrim*, ch. vi. sect. 7, 8. It appears also very clear, from what Hieronymus says in his Preface to *Chronicles*, that there were learned Hebrew Biblical critics at Tiberias, in the year 400 of the Christian era; for he confesses to have been assisted in his translation of the Bible by a Jew of Tiberias. "Cum a me," says he, "nuper literis flagitassetis, ut vobis Paralipomenon latino sermone transferrem, de Tiberiade quendam legis doctorem, qui apud Hebræos admirationi habebatur, assumpsi, et contuli cum eo a vertice, ut ajunt, usque ad extremum unguem, et sic confirmatus ausus sum facere quod jubebatis."

From the manuscripts of these schools, the two famous scholars, Ben Assur, and Ben Naphtali, composed each of them a copy, which afterwards were thoroughly examined, with great patience and perseverance, as well as all other works of this kind, by Rabbi ben Chajim, and published at Venice, 1525; who has acquired thereby an immortal name among those that possess a love for biblical study, and

oriental languages. Are these authorities to be rejected, in order to follow the advice of Mr. Bellamy?

As to his question, why the sacred writers have inserted נָא? Is he positive they have, and that the transcribers have committed no mistake in copying it? And as to his last question, why the Septuagint did translate it by the word *δὴ*? They translated the Bible without the vowel points, and hence the word נָא did not strike them as a conspicuous instance of exception: and how often have they not, on the same account, mistaken the sense of the Scripture; for instance, Isaiah xxiv. 23. וְחָפְרָה הַלְבָנָה וּבִשְׁמֶה הַחֶמֶד כִּי־מֶלֶךְ יְהוָה צְבָאוֹת. *Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign:* the Greek version is; *the brick shall waste, and the wall shall fall, when the Lord reigns.* How abject and miserable is their interpretation of this verse!<sup>1</sup> They made a gross mistake in the reading, which they could not have made if the Sacred Books from which they translated had been pointed. Their faults of that kind are innumerable, and this will be sufficient to show, that the Septuagint is no criterion; and it likewise testifies against Mr. Bellamy's assertions, "that the translators have been guided by the Septuagint and the Vulgate:" if they had, how will Mr. B. account for such a material variation in the interpretation of the passage just cited? besides, many other instances that might be produced. And to finish with נָא, I have only this to add, that the rejection of it in the afore-mentioned verse is grounded on its being contrary to the rule of syntax; and if Mr. B. will but examine the preceding verses of the same chapter, verse 7, 8, 9, and 15, he will then, perhaps, perceive better, why the Biblical critics have here rejected it. Their orthographical notes are always founded on parallel passages, and parallel constructions; and this is the case here.

I now conclude with this verse: 2 Kings v. 18. and hope to have given a clear and satisfactory explanation, why the words that have been under consideration are misinterpreted by our author. I likewise hope to have answered all his objections with truth and justice, since my remarks have been founded on the basis of grammar only.

From all that has been said, it might appear to the learned reader a waste of time to contend any further with Mr. Bellamy; and I should be of the same opinion, and would willingly have saved my time, and spared myself the task of investigating his translation of the remaining thirteen verses, were it not for the following argument, expressed in his reply: "In the prospectus of the new translation, I have given fourteen passages, which I have contrasted with the same passages in the vulgar version, and among this number his Lordship has only found one, which he attempts to show is not truly translated. As he has been silent respecting these thirteen important passages, it is an acknowledgment that they are correct."

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<sup>1</sup> See Bishop Lowth's observation on this passage. *De Sacr. Poet. Heb. Praelect. vj.* p. 69, 70.

## 234. On the Specimen of Mr. Bellamy's

Such an unexpected argument might, perhaps, notwithstanding all that has been said, still cause some prejudice against our authorised version, among those who are unacquainted with the original: and it is under this impression, that I am determined to examine these remaining verses, and to show, in a clear light, that the translation of them is as incorrect as his conclusion is fallacious.\*

There is no other mode of obtaining the true sense and application of a word in the Hebrew, than in any other language. The best authors are the best guides. In the Hebrew, the sacred writers can be our only guides; he who affixes to a word another meaning than that which is authorised by the analogy and usage of the sacred authors, is not only guilty of inconsistency, but of something worse, of converting the language of Scripture to his own fancies and opinions. It is the want of knowing those principles that affixes a false value to imaginary improvements.

That such is the very case with our author, I shall take upon me to prove in each text, on the authority of passages in which the same words occur, and from passages in Holy Writ either preceding or subsequent, which bear reference to them. The verses and parts of verses which Mr. B. has called, as examples of his improvement of our version, when placed according to the order they have in the Bible (and in which order I propose to examine them), are, Gen. vi. 3, 4. 6. ch. xx. 16. 1 Sam. ii. 25. ch. xix. 9. 24. Prov. xiv. 11. Isaiah iv. 10. ch. ix. 3. Jer. iv. 10. ch. xx. 7. and Amos iii. 6.

1. In his translation of Gen. vi. 3. "*Then Jehovah said, My spirit shall not strive with man because of the transgression of his flesh.*" There is no such word in this verse as *transgression*, nor will the grammatical construction admit of the words *because of the*, and of *his*; the words *בשגגתו הוא בשר* are too plain in their meaning, and too simple in their construction for either to be mistaken. *בשגגתו* is a contraction of *ב-אשר-גם*, the first letter *ב* is one of the letters *בכלם*, a preposition, *אשר*, a pronoun relative, and *גם* is a conjunction; the same word we find without the preposition *ב*, in Eccles. i. 17. in the very same sense as here. That the letter *ש*, instead of *אשר*, is usually prefixed to a noun, pronoun, or conjunction, will be very clear, from the following passages: *שמקרה*, Eccles. ii. 11. *שהם*, iii. 18. *שככה*, Cant. v. 9. No Hebrew scholar can find the least objection to our received version in the translation of this verse.

2. Gen. vi. 4. "*The apostates were on earth in those days, and also afterwards, when the sons of the great came unto the daughters of men.*" The sense of apostates Mr. B. has affixed to the word

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\* If the learned Prelate had even selected out of the fourteen verses any one particular verse for investigation, would it follow from thence, that the translation of the remaining thirteen is correct? Such an inference is far from being just, and still more so, if the reader but recollects that it was the very first verse in which his Lordship defeated this pretended improved translation.

הנפלים; the real signification of the word הנפלים, is explained in Numb. xiii. 33. וַשֵּׁם רָאִינוּ אֶת־הַנְּפִילִים בְּנֵי עֶנֶק מִן־הַנְּפִילִים. "There we saw the giants, the children of Anak descended from the giants;" but that the children of Anak were giants is very plain from the passage in Dent. ix. 2. עֲסָנְדוּל וְרֵם בְּנֵי עֲנָקִים, i. e. "The children of Anak are a tall and mighty people." See also Dent. i. 28. ch. ii. 10, 11, 21. Many other passages are to the same effect. "The sons of the great," is his translation of בְּנֵי הָאֱלֹהִים; the very same words occur in Job i. 6. ch. ii. 1. ch. xxxiii. 7. From these passages it is evident, that the true translation of this verse is that of our Bible.

3. Gen. vi. 6. "Yet Jehovah was satisfied that he had made man on the earth: though he idolized himself at his heart." Here וַיִּנָּחֵם יְהוָה is translated by Mr. B. "Yet Jehovah was satisfied," but from the authority of the following parallel passage, in 1 Sam. xvi. 35. וַיִּנָּחֵם נָחָם כִּי־הִמְלִיד אֶת־שָׂאוֹל the true sense of וַיִּנָּחֵם is that of our common version. See the very same words, in Exod. xxxii. 14, 2 Sam. xxiv. 16. 1 Chron. xxi. 15. Jonah iii. 10. Jer. xvi. 19.; and to Jer. viii. 6, 7, 8, 9, 10. I particularly request the reader's attention. Of the words וַיִּתְּעֶצֶב אֵל לִבּוֹ his translation is "though he idolized himself at his heart." The following passages will clearly prove the correctness of our present translation. See Gen. xxxiv. 17. וַיִּתְּעֶצְבוּ הָאֲנָשִׁים "And the men were grieved." ch. xlv. 5. 2 Sam. xix. 3. Isaiah lviii. 10. Nehem. viii. 10, 11.

4. Gen. xx. 10. "Behold, he is to thee a covering of the eyes, to all that are with thee, and with all; thus she was justified." The word וַנִּכְחַת is interpreted by our author, "thus she was justified." Here I differ, not only from his translation, but also from that of our version; the root of this word I take to be נִכַּח, signifying 'present,' and not יִכַּח; the ת affixed is, on account of its being in the feminine gender, and in that case, ought to have been translated (including the words וְאֵת כָּל, "and to all that are present;" for examples, see Exod. xxxi. 35. ch. xl. 24. Numb. xiv. 1. Judges xviii. 6. Esth. v. 1. Prov. v. 21. Ezek. xiv. 2, 3, 6. To this I add, that the word וַנִּכְחַת cannot be separated from the preceding two וְאֵת כָּל, on account of the accents under them, since the accents are conjunctive.

5. 1 Sam. ii. 25. "Notwithstanding they hearkened not unto the voice of their father, therefore it pleased Jehovah to cause them to die." If the reader compares this translation with that of our Bible, he will easily perceive that the emendation of it concerns the construction only: but it would be more conformable to the syntax of the Hebrew,

<sup>1</sup> The words וַיִּנָּחֵם נָחָם יְהוָה might be expressed without violating the syntax, by וַיִּנָּחֵם יְהוָה. See page 20

<sup>2</sup> The root of this word is נִכַּח, and is conjugated as a verb passive; but has an active signification, like the deponent in Latin.

<sup>3</sup> This word is an anomaly, and I express this opinion with diffidence, since the precise word here used is found in this passage only.



to say, "but they would not listen to the voice of their father, so the Lord would have them die."

6. 1 Sam. xiv. 9. "*Now the spirit of Jehovah was displeased with Saul.*" By "displeased" Mr B. expresses the word רעה. Now it is clear, from preceding passages, that רעה signifies "evil." See 1 Sam. xvi. 14. ורוח יהוה סרה מעים שאול ובעתתו רוח רעה מאת יהוה "*And the spirit of Jehovah (the Lord) departed from Saul, and an evil spirit from the Lord terrified (troubled) him.*" See also the two following verses 15, 16. ch. xviii. 10. And I need hardly observe, that this verse, ch. xiv. 9. stands in connexion with the foregoing verses, to which our translators, it appears, have paid a strict attention. However, according to the syntax, the words ותהי רוח יהוה רעה אל שאול ought to be translated, "and the Spirit of the Lord was an evil unto Saul (i. e. torment)."

7. 1 Sam. xix. 24. "*Then he took off his garment, and prophesied also the same, before the face of Samuel; but he supplicated artfully, all that day, and all that night.*" Mr. B. interprets the word ויפל, "but he supplicated," and the word ערם, "artfully." In order to show that our translators are very correct in the sense they have affixed to these two words, it will suffice to refer to the following passages. See Gen. xvii. 3, 17. ויפל אברם על-פניו, "*And Abram fell (or lay down) on his face,*" ch. xxxiii. 4. ch. xlv. 14. ch. xlix. 16. Exod. xxxii. 28. Numb. xiv. 5. Josh. vii. 6. Judges iv. 16. 1 Sam. iv. 10. 18. ch. xi. 7. ch. xvii. 49. ch. xx. 41. ch. xxviii. 20. ch. xxxi. 4, 5. &c. &c. As to the word ערם, Mr. B. has mistaken ערם<sup>1</sup> for ערם, the following passages will convince him of his error: Gen. iii. 1. והנחש היה ערם מכל. "*And the serpent was more cunning.*" See also Prov. xii. 16. 23. ch. xiii. 16. ch. xiv. 8. ch. xxii. 3. ch. xxvii. 12. and for ערם, "naked." See Job i. 21. ch. xxiv. 7, 10. ch. xxvi. 6. Eccles. v. 14. Isaiah xx. 2, 3, 4. and Amos ii. 16.

8. Prov. xvi. 4. "*Jehovah has ordained all to answer him; thus also the wicked for the day of wickedness.*" Here Mr. B., as well as our translators, have made a mistake in the etymology of the word למענה in this verse. This word is compounded of the preposition למען, signifying (for), and the pronoun הוא, signifying (he, it); and the literal translation of this verse is, "God has wrought every thing for a (its) period, and to the wicked for the day of evil." (i. e. torment.)<sup>2</sup>

<sup>1</sup> This word, when applied to men, signifies *prudent*, but to brutes *cunning*.

<sup>2</sup> The genius of the Hebrew language, and particularly the style in which the books of the Prophets, Psalms, and Proverbs, are written, will not always admit of a literal translation; hence this verse. כל פעל ידוע למענהו וגם רשע ליום רעה, according to the spirit of the original, ought

9. Isaiah vi. 10. "The heart of this people became gross, also his ears became heavy, because his eyes turned aside; lest he should see with his eyes, and hear with his ears, or his heart should understand, and return, and be healed." Here Mr B has been mistaken in the mood of the verbs, and in the construction השע הכבד השמן are in the imperative mood of the conjugation הפעיל, and can have no other signification than that expressed in our version. References to that effect cannot be produced, since they appear in the simple form of the imperative mood in this verse only, except in Exod viii. 10, where הכבד occurs in the same sense as here, but with a ו copulative. It is used more frequently in the other tenses of the verb, to the same effect. See Zech vii 11 Exod ix 1 &c &c. This chapter is very remarkable for the accomplishment of one of the prophecies predicted by Moses, Dent xxxiii 5 ch xvi 1 and the correspondence to, in the interpretation of these passages another proof of the strict attention which our translators have paid to the general spirit of the work.

10. Isaiah ix 3 "Thou hast multiplied the nation, hast thou not increased the joy? they joy before thee, according to thy joy in harvest, and as men rejoice when they divide the spoil." Mr B turns the words לא הגדלת דשמחה into a question "hast thou not increased the joy?" There is no interrogation in this verse. The difficulty in understanding this verse arises from the negative particle לא but from the Missourites' annotation in the margin לא marked as an orthographic error. It should be לו a pronoun, and not לא a negative, and the difficulty is thus removed, and, according to the correction of the Missourites, this verse ought to be translated thus. "Thou hast multiplied the nation,<sup>1</sup> and increased its joy: they joy before thee, as in the joy of harvest, they rejoice like men in dividing their booty." The connexion of the preceding, and the following

to it, translated thus "God has fixed a time for everlasting, and so for the wicked a day of retribution." The word פעל is properly, "he wrought." See Isaiah xli 1 מי פעל ועשה Dent xxxiii 26 ordained, made, fixed, are analogous terms: the proper use of them depends on the construction. The word למען we find compounded with many other pronouns, for instance, למענכם למענד למעני, the first consists of the preposition למען and אני, the second of למען and אך, the third of למען and לכם. Our translators, as well as Mr B derive this word, as I suppose, from the root ענה this appears to me to be a mistake. See examples of its being compounded, in Dent iii 1 Isaiah xlviii 11 ch xlviii 11 Exod vi. The idea that all words are derived from verbs, causes many errors in the etymology of the Hebrew.

<sup>1</sup> The sense may be more properly expressed by "Thou hast caused the Gentiles to be prosperous, &c." That the Gentiles were to be made prosperous, is evident from the declaration in this chapter. Verse 6 is particularly strong to that effect.

verses of this chapter, is in favor of the Massorites' observation, of which it is proper to mention, that our translators have taken notice in the margin.

11. Jer. iv. 10. "*Then I said, Ah! Lord, Jehovah, truly to desolation thou hast desolated this people, even to Jerusalem, for saying, Peace shall be among you - but the sword reacheth to the soul.*" To the words השחת השאח<sup>1</sup> Mr. B. affixes the sense "to desolation thou hast desolated;" these two belong to the conjugation הפעיל, and their true meaning, including the particle אנך is, "thou hast justly deceived this people." See the following passages: Gen. iii. 13. הנהש השאני, "the serpent has deceived me," 2 Kings xiv. 10. ישיאך אל ch. ii. 18. Jer. xxix. 8. ch. xxxvii. 9. ch. xlix. 16. Obad. i. 3. 7. Isaiah xxxviii. 10.

12. Jer. xx. 7. "*Thou hast persuaded me, O Jehovah! thus I was persuaded, strengthen thou me, for thou hast prevailed.*" The words פתיתני ואפת<sup>2</sup> are translated by Mr. B. "thou hast persuaded me, and I was persuaded" These words certainly admit as well of such interpretation, as of that of our Bible. However, that it is generally used in the sense of persuading a person in a bad cause (or to an evil deed), we learn from Exod. xxxii. 16. Prov. i. 10. ch. xvi. 29. hence by analogy, 'to entice, to deceive,' דוקתני our author translates "strengthen thou me." this word is not in the imperative mood, but in the past tense; and its meaning is, "thou hast urged me (or encouraged me, or made me strong)." And although the past and the future tenses are frequently found with two pronouns affixed to them, as here, yet the word דוקתני occurs in this passage only.

13. And last, Amos iii. 6. "*Shall a trumpet be blown in the city, and the people not be afraid? shall evil be in the city, and Jehovah has not requited it?*" There is no difference in the translation of this verse by Mr. B. and that of the Bible except in the word עשה, which is the last word in it, to which he affixes the sense of "requited it." Now this word is so frequently used in the Sacred Books, that we cannot be mistaken in its meaning. The literal signification of עשה is, 'to make,' and its analogous terms are, 'to do, to finish,' but it is never found in the sense of 'to requite.' Numberless references to that effect can be produced from Scripture: seven times it occurs in

<sup>1</sup> The root of this verb is נשא (signifying to deceive, disappoint, beguile), and not שאה, (signifying to make a noise, to rage, to distress), hence the conjugation הפעיל is pointed with a dagesh forte, to compensate for the נ (being the first letter of the root), which is deficient in this conjugation.

<sup>2</sup> It is very probable, that the Greek words πείθω, ἀρτάρω are derived from the root פתה.

<sup>3</sup> That either of these expressions will suit the interpretation of פתיתני ואפת is very plain from the language of the Prophet, in this chapter, to which I particularly call the reader's attention; he will do well also to consult the foregoing chapter.

the very first chapter of Genesis, and from thence the reader will be convinced, that its meaning is the very same which I have stated here; and if we compare with this passage the words of Isaiah xlv. 7.

וְיִצְרָא אֹר וּבֹרָא חֹשֶׁךְ עֲשֵׂה שְׁלוֹם וּבֹרָא רַע אֲנִי יְהוָה עֲשֵׂה כָל-אֵלֶּה  
I do not know whether we shall find them consistent with the opinions which Mr. B. entertains; but we shall certainly acknowledge a strong testimony in favor of the translation which he here attempts to disparage.

These are my evidences, which might have been extended to a greater length;<sup>1</sup> but if these evidences alone testify that our authorised version has given us, for the most part, a faithful translation, then conciseness and brevity will add to the weight of them.

But it is not to be wondered at, that the Sacred Books should become unintelligible, nay even become exposed to the most absurd conclusions, when a man sets about selecting a few words<sup>2</sup> or verses out of them, for the purpose of confounding the text of Scripture. Any original work, or any translation must suffer, when it falls into the hands of a person who exercises his ingenuity in picking out passages, and separates them from their connexion and context.<sup>3</sup> They must become ambiguous, and still more so, when they are collected and exhibited with such a view. And is not this the very case with our author? The verses under consideration, I confess, are, in the state in which he exhibits them, very ambiguous: they would, perhaps, puzzle the sacred author himself; separated, as they are, from their proper place, they cannot convey that sense and just idea which they have when we read them in the course of the work to which they belong.<sup>4</sup> In a word, one could hardly know they belong to the Bible, if the author had not told us he took them from the Bible. Who, for instance, could have supposed for a moment, that the ex-

<sup>1</sup> Many Rabbinical and Christian commentators I could have produced, to plead the cause of our version; but I have avoided, on purpose, all learned authorities; since a just cause need no assistance from others. Our translators had recourse to the fountain head, or, in other words, to the Scripture only, and by that standard they ought to be defended.

<sup>2</sup> The one half of his specimen consists only of parts of verses.

<sup>3</sup> It is generally admitted, that no one can form a proper judgment of a work until he has read it thoroughly. Why should it be otherwise with the Bible? There is such an union and harmony in the Sacred Books, that we can hardly understand the one, without reading the other: the Sacred Writings are reciprocally illustrated by each other. If the reader will compare the first verse in Genesis, with the following passages of Psalm xxxiii. 6. 9. — civ. 26. Jer. li. 15. Prov. iii. 19. Isaiah vi. 3. — xl. 26. 28. — xli. 4. — xlv. 24. — xlv. 10. — xlviii. 13. — lvi. 1. Neh. ix. 6. Deut. iii. 21. 1 Chron. xix. 11. it will, perhaps, better convince him of the intimate connexion which exists throughout the writings of the prophets.

<sup>4</sup> Every verse of his specimen is as plain, and as easy to be understood, as words can be made; if the reader will but pay attention to the chapters and verses before and after, with which they stand in relation.

pression "Yet Jehovah was satisfied that he had made man on the earth, though he idolised himself at his heart," are the words of Moses, unless our author had mentioned the book of Genesis, chapter and verse? If the sense of וינחם, Gen. vi. 6. is (according to Mr. B.'s translation) "*Yet God was satisfied*;" then the very next verse, where again this verb occurs in the past tense, must accordingly be expressed thus: "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and creeping thing, and the fowls of the air (כי נחמתי כי עשיתם), for I am satisfied that I have made them." Here I call upon Mr. Bellamy to explain to us the meaning of this verse, and to reconcile this connexion. In our Bible, both these verses are as plain as they are in the original, to which the reader is referred.

Such a correction, which is intended to remove a difficulty, has actually increased it: and, indeed, it is not for an interpreter of Holy Scripture, because he cannot form a just idea of some expressions, when applied to Providence (how, for instance, can it be said, that God repents, or that he is the Author of evil), to alter, on that account, the true sense of the words, and "to torture them," as a consummate Divine has remarked, "till he has made them to speak, what he had previously determined they should speak."

Our author's objections are of a very ancient date: Rashi, an eminent Hebrew commentator, has answered them many hundred years since; and whilst I advise him to consult Rashi on these passages, I recommend him also to read, and to examine the passages in Jer. xviii. 7, 8, 9, 10, and Isaiah xlv. 17,<sup>2</sup> as well as his translation of the Fourteen Verses; then, perhaps, he may see, whether I am not justified in forming the idea, that such interpretations and objections can only originate from his not having a proper knowledge of the sacred language? But how a man can become a critic in the Hebrew, or in any other language, without having a sound knowledge of it, is a subject which I submit to the judgment of the public.

## CAMBRIDGE TRIPOS, 1813.

### CELEBRARE DOMESTICA FACTA.

LAUDABUNT alii mediis volitantia signa  
Nubibus, et rigido fulgentes arc catervas,  
Jusque datum funis et tela minantia telis.  
Sæpius arma ducum bellicque referre tumultus

<sup>1</sup> See the Lectures of the Bishop of Landaff, Part iv. Lect. xix. page 21.

<sup>2</sup> I have already taken notice of these passages.

Musa dedit fidibus : quis nunc certamina Galli  
Nescit, et infestis concussum vniibus orbem ?  
Semirutas urbes delubraque lapsa decorum,  
Impositosque rogis iuvenes ante ora parentum  
Usque sonant chordæ. Te tristi, Mosqua, favilla  
Pressam, et Cantabriæ multos inarata per annos  
Jugera, et effuso saturatos sanguine manes,  
Assiduo clamant ruptæ lectore columnæ.

Nunc igitur, Phœbo quoniam non gratior ulla est,  
Quam quæ victrices celebravit pagina laurus,  
Nos etiam tenui conabimur alite pugnæ :  
Quærentesque modos plectro levior, canemus  
Arma, quibus cœlo caput extulit alma Mathesis,  
Et studia et mores et non inamabile bellum.

Vos, operosa cohors, quos anni tædia primi  
Præteriere, toga volitantes atque galero :  
Vosque, quibus molles digitos subducere nuper  
Contigit Orbili ferula, valeatis, amici :  
Nil nunc tale loquor. Juvat, O juvat acta Sophorum  
Pieriis tentare modis, et prodere versu  
Innocuas rixas litesque sine hoste furentes.

Ergo cum radians Sol bis sua signa petegit,  
Incipiuntque Sophis iterum procedere menses,  
Nuncius accedit, vultuque et veste tremendus :  
Invisamque visis vibrans Superisque papyrum,  
Indoctum savis terret doctumque loquelis.  
Tempore non alio tantum exsultantia pulsat  
Corda pavor juvenum : qui sorte premuntur acerba  
Degeneres trepidant, prope nunc instare periculum :  
Cetera tuba ruunt duos cognoscere casus,  
Et, quando ista sibi tempus spectacula poscit,  
Tecta petunt ultro, dictu mirabile, monstri.  
Incusare mœras desistite : proferet hora,  
Seriùs aut citius cunctis ventura, dolores,  
Spesque, levesque metus et acutæ prælia linguæ.  
Quanto rectius hic, animo qui præditus aquo  
Non absens optat fatum præsensve tremiscit.  
Hic, quamvis aliis sonitum trepidetur ad omnem  
Quicquid volvenda dies objecerit hosce labores ;  
Hic, qualem nequeo monstrare et sentio tantum,  
Participes operum brevis ad convivia mensæ  
Invitat lætus : nam curas pellere vino  
Lex patrum prohibet, prohibetque potentior usus.  
Ut ventum est, primo cœli de lenibus auris,

Aut de præcipiti, si res ita contigit, imbre  
 Lit sermo posthac dicenda tacenda loquentes  
 Aut bibunt avido falsa mendicia famæ,  
 Opprobriisque onerant reges regumque ministros  
 Quas inter nugis postquam deperditur hora,  
 Consurgunt omnes, citiusque aquilone procellas  
 Discutiente graves ibeunt. Quid multa? Vixissim  
 Festa salesque pinguunt, iterumque iterumque fruuntur  
 Alloquens variis, Theaque calentibus undis  
 Te tamen, O juvenis, jurantem in verba verendi  
 Newtoni, veterum leges inviditque cogunt  
 Has Divum noctes cœnasque reliquere prius  
 Nam simul ac lentis pedibus discedis et ægis,  
 Inter se cocunt, et monstrent dii flagella,  
 Spiculaque exvacuant rostris aptantque lacertos  
 Impavidi, donec cursu fugiente diem  
 Grammaticas sedes incunt et pulpita nota

Non, mihi si lingue centum sint, oraque centum,  
 Luariare quædam, quantus tremor occupet artus  
 Ingeniumque premat vires, quum voce superba  
 Bella ciet pulchri certaminis arbiter æquus  
 "Ascendant juvenes, *hic*, respondere paratus,"  
 "Ille, sagax astu verum obscurare dolisque"  
 Haud mora nunc illis, populi spectante coronâ,  
 In solitas sedes ascenditur. aurea vultus  
 Pax tegit, et mixtis strepituras desinit umbras  
 Principio, lœnes assuecto more loquelas  
 Effundunt ambo, propriisque ad munera lingue  
 Pallescunt trepidi. mox nil mortale sonantes,  
 Et propiore Deum contacti numine, promunt  
 Quidquid habent Newtoni armamentaria dirum,  
 Ampullas grividas et squipedalia verba.  
 Siccine sed pressus lupus effugit? Hac ratione  
 Inter vos agitur? Non, si mica pectorâ vero  
 Impulit augurio Phœbus, sic salvus abibis?  
 Hora cito veniet, quum vox subsellia fringens,  
 Ingenti luctu curisque oppressa, silebit,  
 Quum loca per fremitu reboantia concidet omnis  
 Verborum fragor et dicendi copia tonens.  
 Dum loquimur, venit. cessat volitare per ædem  
 Istud, summa caputque operis, *pulchrum, bene, recte*  
 Nunc, juvenis, rabidum si versat in ossibus ignem  
 Magna sitis laudum, nunc viribus utcie totis.  
 Nexibus implicuit te cautum cautior hostis  
 Si potis es, nodi contexta ligamina solvis

“ Sum Davus”—Novi. “ Non Œdipus :” id quoque novi.  
 Te tamen intendas, quæso, bone : nil sine magno  
 Vita labore dedit mortalibus. Hæc dum agis, ecce  
 Longior Iliade et fortassis inanius exit  
 Formula. Te præter, tenet admiratio cunctos.  
 Sed tibi terror adest : teque et tua sidera damnaus  
 Irruis in mortem, et similis præclara minanti,  
 Distorquens oculos et pulvinaria pulsans,  
 Nescio quid tecum grave cornicaris inepte.  
 Omnes solvuntur risu : fremit ipse cachinno,  
 Quem premit et condit nostri regnator Olympi.  
 Tunc opponentem compellat. Commodat aurem  
 Ille pavens : demittit eum, nudo capite alter  
 Ingenium laudans. Stat circum cuncta juvenus,  
 Attonitisque inhians animis minatur euntem,  
 Ut pueri Junonis avem, stellantibus alis  
 Fulgentem. Ne te longis ambagibus ultra  
 Quam satis est cuncter, superadditur alter et alter.  
 Cædunt, inque vices plagis vexantur iniquis,  
 Lento Samuites ad lumina prima duello :  
 Et sæpe in seram noctis crudesceat horam  
 Pugna, nec argutis tum cessaretur ab armis,  
 Nî belli iudex, venturis omnibus æger  
 Impatiensque moræ, dictis finiret amaris  
 Hos motus animorum atque hæc certamina tanta.

- Sic, ubi convolvit vastos ad littora fluctus  
 Eripuitque diem fœdis niger imbris Auster,  
 Porta tonat cœli, scopulisque illisa reclamant  
 Æquora, tempestasque furit : maris advenit altus  
 Rector, et oceano late dat signa cadenti.  
 Placantur citius dicto fera murmura venti,  
 Undaque languescens tacitis adlabitur oris.

J. T.

Trin. Coll.

In Comitibus Prioribus.

March 4, 1813.

## COLLECTION OF CHALDEAN ORACLES.

No. III.—[Continued from No. XXXIII. p. 138.]

Concerning the energy of intellect about the intelligible :

Κεντρῷ ἐπισπερχῶν ἑαυτὸν φωτὸς κελαδοντός. Procl. in Tim. p. 236.  
 Eagerly urging itself towards the centre of resounding light.



Concerning the triad :

*Παντι γαρ εν κοσμῳ λαμπει τριας ης μονας αρχαι.*

Damasc. in Parmenid.

In every world<sup>1</sup> a triad shines forth, of which a monad is the principle.

*Τα παντα μετρουν και αφοριζον, ως τα λογια φησι.*

Procl. in Plat. Theol. p. 386.

The triad measures and bounds all things.

Concerning intelligible, and at the same time, intellectual natures :

*Τα μεν εστι νοηρα και νοητα, οσα νοηοντα νοηται.*

Procl. in Theol. Plat. p. 179.

Those natures are both intellectual and intelligible, which, possessing themselves intellection, are the objects of intelligence to others.

Concerning the Iynges, or the summit of the intelligible, and, at the same time, intellectual order of gods :

*Πολλαι μεν δη αι δε επεμβαινουσι φαινοις*

*Κοσμοις ενθροωσκουσαι, εν αις ακροτητ-ς εστιν*

*Τρεις.*

Damasc. in Parmenid.

These being many, ascend leaping into the shining worlds, and they contain three summits.

Concerning the defensive triad, which subsists with the Iynges.

*— Φρουροι των εργων εισι του πατρος,*

*Και του ενος νου του νοητου.*

Procl. in Plat. Theol. p. 205.

They are the guardians of the works of the Father, and of one intelligible Intellect.

Concerning the empyrean Synoches :

*Τοις δε πυρος νοηρου νοηροις τρηστηρσιν απαντα*

*Εικαθε δουλευοντα, πατρος πειθηνις βουλη*

Procl. in Parmenid.

All things yield ministrant to the intellectual presters of intellectual fire, through the persuasive will of the Father.

<sup>1</sup> i. e. In each of the seven worlds mentioned by Psellus, in the exposition prefixed to these oracles. and the like must be understood in every divine order. Indeed, that in every procession of divine natures, a monad presides over, and is the principle of, a kindred multitude; and, first of all, of a triadic multitude, is lucidly and beautifully shown by Proclus, in Plat. Theol., and is demonstrated to be the doctrine of Plato, but, to understand this, requires very different qualifications from those by which a man is able to discover, that instead of *ανθρωπων* in a Greek MS you may read *ανδρων*!—Et hoc dico pro ratione officii mei; non quod velim conviciari, sed admonere.

Concerning the material Synoches :

*Αλλα και υλαιοις οσα δουλευει Συνοχευσι.*

But likewise such as serve the material Synoches.

Concerning the Synoches in general :

*Φρουρειν αυ πρηττηρσιν εοις ακροτητας εδωκεν*

*Εγκρασας αλκης ιδιον μενυς εν Συνοχευσιν.* Damasc. *περι αρχων.*

He gave them to guard the summits with their presters, mingling the proper force of his strength in the Synoches.

\* *παντα γαρ συνεχαν τη εαυτου μια της υπαρξεως ακροτητι, κατα το λογιον, αυτος πας εξω υπαρχει.* Procl. in Theol. p. 212, respecting the first of the Synoches.

Connectedly containing all things in the one summit of his hyparxis, according to the oracle, he himself subsists wholly beyond.

\* *τα λογια τας γωνικας συμβολας των σχηματων συνοχηδας αποκαλει, καθοσον εικονα φερουσιν των συνοχηκων εωσεων, και των συζευξεων των θειων καθ' ας τα διεστата συναπτουσιν αλληλοις.* Procl. in Eucl. p. 36.

The oracles call the angular junctions of figures Synochēdai, so far as they contain an image of synochean unions, and of divine conjunctions, according to which, they connect together things separated from each other.

Concerning the Teletarchæ :

*Οι δε τα ατομα και αισθητα δημιουργουσι,*

*Και σαματο-ιδη και κατατεταγμενα εις υλην.*

These fabricate indivisible and sensible natures, together with such as are endued with corporeal form, and are distributed into matter.

*Οι Τελεταρχαι συνειληπτai τοις Συνοχευσι.* Damasc. *περι αρχων.*

The Teletarchæ are comprehended together with the Synoches.

Concerning Saturn, the summit of the intellectual order :

*Ου γαρ εις υλην πυρ επεκεινα το πρωτον*

*Εην δυναμιν κατακλειει εργοις, αλλα νομ.*

*Νου γαρ νους εστιν, ο κοσμου τεχνιτης πυριου.*

Procl. in Plat. Theol. p. 333, and in Tim. p. 157.

The fire which is the first beyond, did not shut up his power in matter, nor in works, but in intellect. For the artificer of the fiery world is an intellect of intellect.

*Και του νου ος τον εμπυσιον κοσμον αγει.* Damasc. *περι αρχων.*

And of that intellect which conducts the empyrean world.

• *Αυτου γαρ κρωσκουσιν αμειλικτοιτε κεραυνοι,*

*Και πρηστηροδοχοι κολποι παμφεγγεος αλκης*

*Πατρογενους Εκατης, και υπεζωκος πυρος ανθος,*

*Ηδε κραταιον πνευμα πολλων πυριων εθηκεινα.*

Procl. in Crat.

From him leap forth the implacable thunders, and the prester-capacious bosoms of the all-splendid strength of the father-begot-

ten Hecate, together with the environed flower of fire, and the strong spirit which is beyond the fiery poles.

\* *Εν τοις λογιόις την πρωτιστην πηγήν των αμειλικτων (id est Saturnum) λεγεται περιεχειν, και εποχεισθαι τοις αλλοις απασιν.*

*Νους πατρος αραιις εποχουμενος ιθυνηρησιν*

*Ακναμπτου αστραπτουσιν αμειλικτου πυρος ολκοις.* Procl. in Crat.

In the oracles it is said, that Saturn, who is the first fountain of the Amilicti, comprehends and rides on all the rest. "The intellect of the Father, riding on attenuated rulers, they become refulgent with the furrows of inflexible and implacable fire."

Concerning Rhea, who, in the intellectual triad, is called by the Chaldeans, Hecate :

*Τπο δυο νοων η ζωογονος πηγη περιεχεται ψυχων.* Damasc. *περι αρχων.*

The vivific fountain of souls is comprehended under two intellects.

*Νωτοις ὁ ἀμφι θεας φυσις ἀπλητος ηωρηται.* Procl. in Tim. p. 4.

Immense Nature is suspended about the shoulders of the goddess.

*Μεσον των πατερων Ηκατης κεντρον φορειται.*

The centre of Hecate is carried in the middle of the fathers.

*Χαιται γαρ ες οξυ πεφυκοτι φωτι βλεπονται.*

Procl. in Plat. Polit. p. 387.

Her hairs appear similar to rays of light ending in a sharp point.

\* *Ρειη τοι νοερων μακαρων πηγη τε ρη τε,*

*Ιαντων γαρ πρωτη δυναμεις κολποισιν αβραστοις*

*Δεξαμενη, γενεην επι παν προχρει τροχουσαν.*

Procl. in Crat.

Rhea is the fountain and river of the blessed intellectual gods. For first receiving the powers of all things in her ineffable bosoms, she pours running generation into every thing.

Concerning Jupiter, the artificer of the universe :

*Δυνας γαρ παρα τωδε καθηται, και νοεραις αστραπτει τομαις,*

*και το κυβερναν τα παντα, και ταττειν εκαστον ου ταχθεν.*

Procl. in Plat. p. 376.

The Duad<sup>1</sup> sits with this god, and glitters with intellectual sections ; together with the power of governing all things, and placing in order every thing which is not regularly disposed.

*Και πηγη πηγων, και περας πηγων απασων.*

Damasc. *περι αρχων.*

And the fountain of fountains, and the boundary of all fountains.

*Εις τρια γαρ ειπε νους πατρος αιδιου*

*Νη παντα κυβερνων.*

Procl. in Tim. p. 313.

<sup>1</sup> Thus too both Orpheus and Plato characterise Jupiter by the duad.

The intellect of the eternal Father governing all things by intellect, said into three.

*Εἰς τρία γὰρ νοὺς εἶπε πατὴρ τεμενέσθαι ἀπαντα,*

*Οὐ το θελεῖν κατενεύσε, καὶ ἤδη παντ' ἐτετμητο.* Procl. in Parmenid.

For the intellect of the Father said all things should be cut into three. His will assented, and immediately all things were cut.

*Ἐνθεν ἀρδὴν θρῶσκει γενέσις πολυποικίλου ὑλης.* Procl. in Tim. p. 118.

Thence the generation of multifarious matter wholly leaps forth.

*Ἔργα νοήσας γὰρ πατρικὸς νοὸς αὐτογενέθλος*

*Πασὶν ἐνεσπείρεν δεσμὸν πυριβρίθῃ ἐρατός*

*Ὀφρα τὰ πάντα μὲν ἤχρονον εἰς ἀπείραντον ἐρωντα.*

*Μὲν πατὴρ τὰ πατρὸς νοερώς ὑφασμένα φέγγει,*

*Ὡς ἐν ἐρωτὶ μὲν κόσμου στοιχεῖα θεόντα.* Procl. in Tim. p. 155.

The paternal self-begotten intellect, understanding his works, disseminated in all things the bond of love, heavy with fire, that all things might remain loving for an infinite time; that the connected series of things might intellectually remain in all the light of the Father; and that the elements of the world might continue running in love.

*Συμβολὰ γὰρ πατρικὸς νοὸς ἐσπείρεν κατὰ κόσμον,*

*Ὃς τὰ νοήτα νοεῖ, καὶ ἀφραστὰ καλλωπίζει.*

Procl. in Crat.

The paternal intellect, who understands intelligibles, and adorns things ineffable, has disseminated symbols through the world.

*Νῶ μὲν κατέχει τὰ νοήτα, αἰσθήσιν δ' ἐπαγεῖ κόσμοις.* Procl. in Crat.

Through intellect he contains intelligibles, but he introduces sense to the worlds.

*Ἔστι γὰρ ἀλλῆς*

*Ἀμφίφαιος δύναμις ὑπεραίς στραπτουσα τομαῖσι.*

Damascius.

For he is the power of a strength every way lucid, and he glitters with intellectual sections.

*Καὶ ὁ ποιητὴς, ὃς αὐτοῦργων τεκτῆνατο τὸν κόσμον.*

Damascius.

The artificer who himself operating, fabricated the world.

*Νοεραῖς ἀστραπτεῖ τομαῖς, ἐρωτὸς δ' ἀνεπλήσῃ τὰ πάντα.* Damascius.

He glitters with intellectual sections, but he has filled all things with love.

*Ταῦτα πατὴρ ἐνόησε βρότος δὲ οἱ ψυχῶτο.* Procl. in Tim. p. 336.

These things the Father understood, and the mortal nature became animated for him.

*Μήτηρ συνεχούσα τὰ πάντα.*

A matrix<sup>1</sup> containing all things.

Chaldaeorum theologia septem processiones huic deo tribuit. Is

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<sup>1</sup> Agreeably to this, he was celebrated by the Pythagoreans as the decad, from the all-comprehensive nature of this number.

enim επταγλωχης et επτακτις ideo dicitur in oraculis. Gal. not. in Iamblich. p. 315.

The theology of the Chaldeans attributes seven processions to this god. Hence he is called, in the oracles, *seven-angled* and *seven-rayed*.

Concerning the unpolluted, οἱ guardian intellectual order:

\* *Ανυπερβλητος γαρ εστιν η ενωσις του τε πρωτου πατρος (Saturni) και του πρωτου των αχραντων θεων, και δια τουτο "σιγωμενος καλειται υπο των θεων, ουτος ο ακλιτος θεος, και τα νω συνοδειν λεγεται και κατα νουν μονον υπο των ψυχων γνωριζεσθαι."* Procl. in Theol. Plat. p. 321.

The union of the first father (Saturn) and the first of the unpolluted gods, is transcendent: and hence this stable god is called, by the gods, "silent, and is said to consent with intellect, and to be known by souls through intellect alone."

\* *Και μοι δοκει δια τουτων παλιν ο Πλατων τα αυτα λεγειν υστερον τοις υπο των θεων πεφασμενοις. και ην εκεινοι παντευχον προσειρηκασι, ταυτην πανοπλια παντελει κεκοσμενην ευφημι.*

*Και γαρ δε παντευχης, ενοπλιος, ειπε θεηφι.*

Procl. in Plat. Theol. p. 324.

And hence, Plato appears to me again to assert the same things which weic AFTERWARDS asserted by the gods. For what they have denominated, *furnished with every kind of armour*, this he celebrates, by the being adorned with an all-perfect and complete armour.

"For being furnished with every kind of armour, and being armed, he is similar to the goddess.

*Chaldean Oracles, which were either delivered by Theurgists, under the reign of the emperor Marcus Antoninus, or by Zoroaster.*

Concerning ideas, as proceeding from the intellect of Jupiter, the artificer of the universe:

*Νους πατρος ερροιξησε νοησας ακμαδι βουλη  
Παμμορφους ιδεας. πηγης δε μιας αποπτασας  
Εξεθρον' πατροθεν γαρ εην βουλητε τελος τε.  
Αλλ' εμερισθησαν νοερω πυρι μοιρηθειςαι  
Εις αλλας νοερας' κοσμων γαρ αναξ πολυμορφω  
Προυθηκεν νοερον τυπον αφηιτον ου κατα κοσμον  
Ιχνος επειγομενος μορφης μετα κοσμος εφανθη,  
Παντοιαις ιδεαις κεχαρισμενος, αν μια πηγη,  
Εξ ης ροιζουνται μεμ-ρισμεναι αλλαι απλητοι,  
Ρηγνυμεναι κοσμου περι σαρμασιγ, αι περι κολπους  
Σμερδαλους, σμηνεσσιν εοικυιαι φορεονται,  
Τραπουσι περι τ' αμφι παρασχεδον αλλυδις αλλη.*

Εννοιαι νοεραι πηγης πατρικης απο, πολυ  
 Δραττομεναι πυρος ανθης ακοιμητου χρονου, ακμη  
 Αρχεγονους ιδεας πρωτη πατρος εβλυσε τας δε  
 Αυτοτελης πηγη.

Procl. in Parmenid.

The intellect of the Father made a crashing noise,<sup>1</sup> understanding, with unwearied counsel, omniform ideas. But with winged speed they leaped forth from one fountain: for both the counsel and the end were from the Father. In consequence too of being allotted an intellectual fire, they are divided into other intellectual forms: for the king previously placed in the multiform world, an intellectual incorruptible impression, the vestige of which hastening through the world, causes the world to appear invested with form, and replete with all-various ideas, of which there is one fountain. From this fountain other immense distributed ideas rush with a crashing noise, bursting forth about the bodies of the world, and are borne along its terrible bosoms, like swarms of bees. They turn themselves too on all sides, and nearly in all directions. They are intellectual conceptions from the paternal fountain, plucking abundantly the flower of the fire of sleepless time. But a self-perfect fountain pours forth primogenial ideas from the primary vigor of the Father.

An oracle addressed to the intellectual gods:

Οι τον υπερκοσμιον πατρικον βυθον εστε νοουντες.

Damasc.

Ye who understand the supermundane paternal profundity.

Concerning that intelligible which is co-ordinate with intellect:

Ου γαρ ανευ νοος εστι νοητου, ου χωρις υπαρχει.

Procl. in Plat. Theol. p. 172.

For intellect is not without the intelligible; it does not subsist separate from it.

Concerning intellect:

Τον δε νοει πας νους θεον.

Damascius.

Every intellect understands deity.

Concerning fountains and principles:

— πασας πηγας τε και αρχας

Δινειν, ασι τε μενειν ακινω στροφαλιγγι.

Procl. in Parmenid.

All fountains and principles rapidly whirl round, and perpetually abide in an unsluggish revolution.

Concerning the multitude of rulers:

• Τποκειται αυταις αρχικος αυλων

Damasc. in Parmenid.

The ruler of the immaterial worlds is subject to them.

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<sup>1</sup> The crashing noise, signifies the procession of ideas to the formation of the world.

Ἀρχας αἱ πατρὸς ἐργὰ νοησάσαι νοητά,  
 Αἰσθητοῖς ἐργοῖς καὶ σωμασὶν ἀμφεκαλυψέν.  
 Διαπορθμιοὶ ἐστῶτες φάναι τῷ πατρὶ καὶ τῇ υἱῇ,  
 Καὶ τὰ ἐμφάνη μιμημάτων τῶν ἀφανῶν ἐργαζόμενοι,  
 Καὶ τ' ἀφανὴ εἰς τὴν ἐμφάνη κοσμοποιῶν ἐγγράφοντες.

Damasc. *περὶ ἀρχῶν.*

Rules who understand the intelligible works of the Father. These he spread like a veil over sensible works and bodies. They are standing transporters, whose employment consists in speaking to the Father and to matter; in producing apparent imitations of unapparent natures; and in misribing things, unapparent in the apparent fabrication of the world.

\* ταξέως ἀφομοιωτικῆς ἐργῶν πρὸς τὴν νοεραν μονάδα τὴν δημιουργικὴν ἀνελκεῖν τὰ μετ' αὐτὴν, ὥσπερ ἀλλῆς (ταξέως) πρὸς τὴν νοητὴν, ἥ τις ἔχει διαπορθμίων δυνάμειν, ὡς οἱ θεοὶ λεγούσι πάντων ἀπ' ἐκείνης μέχρι τῆς υἱῆς, καὶ πάλιν ἐπ' ἐκείνην τῶν πάντων.

Procl. in *Parmenid.*

Concerning fontal time :

Πηγαιὸν ἄλλον οὗς τὸν ἐμπυριὸν κόσμον ἀγει. Procl. in *Tim.* p. 252.

Another time which is fontal, and the leader of the empyrean world.

Concerning Time :

Οἱ γὰρ θεουργοὶ θεὸν αὐτὸν εἶναι φασίν, καὶ ὑμνοῦσι πρεσβύτερον καὶ νεώτερον, καὶ κυκλοελικτὸν τὸν θεὸν καὶ αἰώνιον. καὶ νοῦν τὰ τὸν συμπαντικὰ τῶν ἐν τῷ κόσμῳ κινουμένων ἀπαντῶν ἀριθμὸν. καὶ πρὸς τοῦτοις ἀπεβραίνυν διὰ τὴν δυνάμειν. καὶ ἐλικοσιῶν φασὶ μετὰ τούτων. Procl. in *Tim.* p. 244.

Theurgists assert, that Time is a god, and celebrate him as both older and younger, as a circulating and eternal god; as understanding the whole number of all the natures which are moved in the world; and, besides this, as eternal through his power, and of a spiral form.

Concerning the fontal soul :

Ἀρὴν ἐμψυχουσα φῶς, πῦρ, αἰθέρα, κόσμους.

Simplic. in *Phys.* p. 143.

Abundantly animating light, fire, ether, and the worlds.

The speech of the soul of the universe, respecting the fabrication of the world by Jupiter :

Μετὰ δὲ πατρικᾶς διανοίας, ψυχῇ ἐγὼ ἵκναιω,

Θέρμη ψυχουσα τὰ πάντα, κατέθετο γὰρ

Νοῦν μὲν ἐνὶ ψυχῇ ψυχῇ δ' ἐνὶ σωματὶ ἀργῶ

Ἰμῶν ἐγκατεβήκε πατὴρ ἀνδρῶν τε θεῶν τε. Procl. in *Tim.* p. 124.

I, soul, reside after the paternal cogitations, hot, and animating all things; for the Father of gods and men placed our intellect in soul, but soul he deposited in sluggish body.

Concerning natural productions, and the soul of the world :

Συνυφίσταται γὰρ τὰ φυσικὰ ἔργα τῷ νοερῷ φεγγεῖ  
Τοῦ πατρὸς. ψυχὴ γὰρ ἡ κοσμησάσα τὸν μέγαν  
Οὐρανόν, καὶ κοσμοῦσα μετὰ τοῦ πατρὸς.

Κεράτα δὲ καὶ αὐτῆς ἐσθηρίκται ἀνω. Procl. in Tim. p. 106.

Natural productions consubstist in the intellectual light of the Father. For it is soul which has adorned the mighty heaven, and which adorns it in conjunction with the Father. But her horns are established on high.

Concerning Nature :

Ἀρχεῖ δ' αὖ φύσις ἀκαμάτη κοσμῶν τε καὶ ἔργων,  
Οὐρανὸς ὁφθαλμοῖς ὁρῶν αἰεὶ κατὰ σὺν ἑαυτῶν.

\* καὶ ὅπως ἀνὰ αἰῶνα αἰῶνα περιόδοι πληθύνεται ἡλίου, σελήνης, ὡρῶν, νύκτος, ἡμέρας. Procl. in Tim. p. 4 and 323.

Unwearied nature rules over the worlds and works, and draws downward, that heaven may run an eternal course; and that the other periods of the sun, moon, the seasons, night and day, may be accomplished.

Καὶ ταχὺς ἡ ἥλιος περὶ κέντρον ὅπως ἐβλῆς ἐλθεῖ.

And that the swift sun may as usual revolve round the centre.

Μὴ φύσιν ἐμβλεψέις, εἰμαρμένον οὐνομα τῆσδε.

Procl. in Plat. Theol. p. 317.

You should not look upon Nature, for her name is fatal.<sup>2</sup>

Concerning the light above the empyrean world :

Ἐν τούτῳ γὰρ τὰ ἀτυπώτα τυποῦνται. Simplic. in Phys. p. 143.

In this light, things without figure become figured.

Concerning the universe :

Νοῦ γὰρ μίμημα πέλει, τὸ δὲ τεχθέν τι σώματος ἔχει.

Procl. in Tim. p. 87.

It is an imitation of intellect, but that which is fabricated possesses something of body.

Σύμβολα γὰρ πατρικὸς νοὸς ἐσπεῖρεν κατὰ κόσμον.

The paternal intellect disseminated symbols through the world.

Concerning the composition of the world from the four elements, by the Demiurgus.

Τὸν ὅλον κόσμον ἐκ πυρὸς, καὶ ὕδατος, καὶ γῆς,

Καὶ παντοτροφοῦ αἰθέρος ποιεῖ.

He made the whole world from fire, water, earth, and all-nourishing air.

<sup>2</sup> This alludes to the intimate connexion between Fate and Nature. For Fate, as we have before observed, is the full perfection of those divine illuminations which are received by Nature.



Ὁ ποιητὴς οὗς αὐτουργῶν τεκτῆνατο τὸν κόσμον.

Καὶ τὶς πυρὸς οὔκος ἐν ἑτέρῳ· ταδε πάντα

αὐτουργῶν, ἵνα σώμα τὸ κοσμικὸν ἐκτολοπεύθῃ,

Κόσμος ἰν' ἐκδηλός, καὶ μὴ φαινῆθ' ὑμενωδὲς. Procl. in Tim. p. 154.

The artificer who, self-operating, fabricated the world. And there was also another mass of fire. All these he produced, self-operating, that the mundane body might be conglobed, that the world might become manifest, and that it might not appear membranous.<sup>1</sup>

Concerning the seven firmaments, the heavens, heavenly bodies, ether, air, earth, and water:

Ἑπτα γὰρ ἐξογκῶσε πατὴρ στρεψώματα κοσμων,

Τὸν οὐρανὸν κυρτῶ σχηματὶ περικλείσας.

Damasc. in Parmenid.

The Father gave bulk to the seven firmaments of the worlds, and inclosed the heavens in a convex figure:

Ἐπῆξε δὲ καὶ πολὺν ὀμίλῳ ἀστέρων ἀπλανῶν,

Μὴ τασεὶ ἐπιπόνῳ πονηρᾷ.

Πῆξῃ δὲ πλανῆν οὐκ ἐχούσῃ φερεσθῆαι.

Τὸ πῦρ πρὸς τὸ πῦρ ἀναγκασθεῖς.

Procl. in Tim. p. 280.

He established the numerous multitude of inerratic stars, not by a laborious and evil tuition, but with a stability void of a wandering motion; for this purpose compelling fire to fire.

Ἐξ αὐτοῦς (planetas) ὑπεστήτησεν, ἐβούμην ἡελίου

Μεσεμβολήσας πῦρ.

Procl. in Tim. p. 280.

He made the planets six in number, and for the seventh, he hurled into the midst the fire of the sun.

Τὸ ατακτὸν αὐτῶν εὐτακτοῖς ἀνακρεμασθῆς ζώναις.

He suspended the disordered motion of the planets in orderly disposed zones

Αἰθέριος τε δρόμος, καὶ μῆνης ἀπλετος ὁρμή,

Ἡερὶοι τε ροαί.

Procl. in Tim. p. 257.

The ethereal course, and the immense impetus of the moon, and the aerial streams.

Αἶθρῃ, ἡλίῳ, πνεῦμα σελήνης, ἀέρος ἀγῶι.

Procl. in Tim. p. 257.

O æther, sun, spirit of the moon, and ye leaders of the air.

Ἡλιακῶν τε κυκλῶν, καὶ μηναιῶν καναχισμῶν

Κολπῶν τε ἡερῶν.

Αἰθρῆς μερὸς, ἡλίου τε καὶ μῆνης ὀχετῶν ἡτε ἡερὸς.

Procl. in Tim. p. 257.

Of the solar circles, the lunar rattlings, and the aerial bosoms.

<sup>1</sup> As every deity is a self-perfect unity, all things must be as much as possible united: for union must necessarily be the offspring of unity.

The portion of æther, of the sun, of the rivers, of the moon, and of the air.

Και πλατυς αηρ, μηναιος τεδρομος και πολος ηελιοιο.

Procl. in Tim. p. 257.

The broad air, the lunar course, and the pole of the sun.

Πυρ πυρος εξοχετευμα—

Και πυρος ταμιας.

Procl. in Tim. p. 141.

The sun is a fire, which is the channel of fire; and it is the dispensator of fire.

Ζωων δε πλανωμενων υφεστηκεν επταδα.

He constituted the heptad of wandering animals.

Γην ο' εν μεσω τιβεις, υδωρ δ' εν γαιας κολποις,

Ηερα δ' ανωθεν τουτων.

Placing earth in the middle, but water in the bosoms of the earth, and air above these.

\* Τους τυπους των χαρακτηρων, και των αλλων θειων φασματων εν τω αιθερι φαινεσθαι, τα λογια λεγουσιν. Simplic. in Phys. p. 144.

The oracles asseert, that the impressions of characters, and of other divine visions, appear in æther.

\* Οι γε μυστικωτατοι των λογων, και την ολοτητα αυτου (solis) την εν τοις υπερκοσμις παραδεδωκασιν. εκει γαρ ο ηλιακος κοσμος, και το ολον φως, ως αι τε χαλδαιων φημαι λεγουσι. Procl. in Tim. p. 264.

The most mystic of discourses inform us, that the wholeness of the sun is in the supermundane order. For there a solar world and a total light subsist, as the oracles of the Chaldeans affirm.

\* Ο αληθεστερος ηλιος συμμετρει τω χρονω τα παντα, “χρονου χρονος ων ατεχνας,” κατα την περι αυτου των θεων ομφην. Procl. in Tim. p. 249.

The more true sun measures all things together with time, being “truly a time of time,” according to the oracle of the gods respecting it.

\* Ο δισκος επι της αναστροφου φερεται, πολυ της απλανους υψηλοτερας. και ουτω δε των μεν πλανωμενων ουκ εξει το μεσον, τριων δε των κοσμων κατα τας τελεστικας οποθεσεις. Julian. Oiat. V. p. 331.

The orb of the sun revolves in the starless, much above the erratic sphere. Hence, he is not the middle of the planets, but of the three worlds, according to the telestic hypotheses.

Concerning the middle of the five mundane centres :

\* Και πεμπον μεσον αλλον πυριοχον ενθα κατεισι

Μεχρι υλαιων ζαηφορον πυρ.

Procl. in Tim. p. 172.

And another fifth middle fiery centre, where a life-bearing fire descends as far as the material channels.

Concerning the summit of the earth :

\* Απλως δ' ουν οι των στοιχειων αιθερες, ως φησι τα λογια, εκει.

Olympiod. in Phæd.

The æthers of the elements, agreeably to the oracles, are there.

Concerning matter :

\* *Ἐπει μαθησομεθα, δια παντος του κοσμου την υλην διηκειν, ωσπερ και οι θεοι φασιν.* Procl. in Tim. p. 142.

We learn, that matter pervades through the whole world, as the gods also assert.

Concerning evil

\* *Το κακον αμνηνοτερον του μη οντος εστιν, κατα το λογιον.* Procl. de Providen.

Evil, according to the oracle, is more debile than non-entity.

Concerning the aquatic gods.

\* *Το ενυδρον, επι μεν των θειων, την αχυριστον επιστασιαν ενδεικνυται του υδατος. διο και το λογιον υδροβατηρας καλει τους θεους τουτους.*

Procl. in Tim. p. 270.

The aquatic, when applied to divine nature, signifies a government inseparable from water, and hence, the oracle calls the aquatic gods *water-walkers*.

Concerning Typhon, Echidna, and Python.

\* *Οτι ταρταρου και γης της συζυγουσης τω ουρανω ο τυφων, η εχιδνα, ο πυθων, οιον χαλδαικη τις τριας εφορος της ατακτους πασης δημιουργιας.*

Olympiod. in Phæd.

Typhon, Echidna, and Python, being the progeny of Tartarus, and Earth, which is conjoined with Heaven, form, as it were, a certain Chaldaic triad, which is the inspective guardian of the whole of a disordered fabrication.

Concerning the origin of irrational dæmons :

\* *Απο των αεριων αρχοντων συνυφιστανται οι αλογοι δαιμονες, διο και το λογιον φησιν,*

*Ηερίων ελαττερα κυνων χθονιων τε και υγρων.* Olympiod. in Phæd.

Irrational dæmons derive their subsistence from the aerial rulers, and hence, the oracle says, " Being the charioteer of the aerial, terrestrial, and aquatic dogs."

Concerning terrestrial dæmons :

*Ου γαρ χρη κινους σε βλέπειν πριν σωμα τελεσθῃ.*

*Τας ψυχας θελγοντες αει τελετων απαγουσι.* Procl. in I. Alcibiad.

<sup>1</sup> The earth, according to Plato, in the Phædo, is every where cavernous, like a pumice-stone, and its true summit is æthereal.—Agreeably to this theory, which probably is of Egyptian origin, and which we see was adopted by the Chaldeans, we only live at the bottom of four large holes in the earth, which we denominate the four quarters of the globe, and yet fancy, as Plato observes, that we inhabit the true summit of the earth. For farther particulars concerning this curious theory, see my Introduction to the Timæus of Plato, and Notes on Pausanias.

It is not proper that you should behold them, till your body is purified by initiation: for these dæmons alluring souls always draw them away from mystic ceremonies.

Concerning divine names:

Ἀλλὰ ἐστὶν οὐνομα σεμνὸν ἀκοιμητῶ στροβαλιγγί,  
Κοσμοὺς ἐνθρῶσκων, κραιπνὴν διὰ πατρός ἐνιπνὴν. Procl. in Crat.

There is a venerable name with a sleepless revolution, leaping into the worlds, through the rapid reproofs of the Father.

Ἔστι γὰρ οὐνοματὰ παρ' ἑκάστοις θεοῦδοτα,  
Δυναμὶν ἐν τελεταῖς ἀρρητὸν ἐχόντα.

There are names of divine origin in every nation, which possess an ineffable power in mystic ceremonies.

Concerning the centre:

Κέντρον ἀφ' οὗ, καὶ πρὸς ο, μέχρις αὐ τυχόν  
Ἰσαὶ εἰσι. Procl. in Euclid. p. 43.

The centre is that from which, and to which, (the lines) as far as they may happen to extend, are equal.

Concerning prayer:

Ἡ πυριθαλπῆς ἐννοία πρωτιστὴν ἔχει ταξίν.  
Τῷ πυρὶ γὰρ βροτὸς ἐμπελάσας θεοθεν φῶς ἐξεῖ.  
Διηθονοῦντι γὰρ βροτῶ κραιπνοὶ μακαρεῖς τελεθουσι.

Procl. in Tim. p. 65.

A fire-heated conception has the first order. For the mortal who approaches to fire, will receive a light from divinity: and he who perseveres in prayer, without intermission, will be perfected by the rapid and blessed immortals.

Concerning divine natures, and the manner in which they appear to mankind:

Ἀσώματα μὲν ἐστὶ τὰ θεῖα πάντα.  
Σώματα δ' ἐν αὐτοῖς ὕμῶν ἐνεκεν ἐνδεδεται,  
Μὴ δυναμένων κατασχεῖν ἀσώματους τῶν σώματων,  
Διὰ τὴν σώματικὴν, εἰς ἣν ἐνεκεντρίσθητε φύσιν.

Procl. in Plat. Polit. p. 359.

All divine natures are incorporeal, but bodies were bound in them for your sake; bodies not being able to contain incorporeals, through the corporeal nature in which you are concentrated.

Πυρὶς ἱκελὸν σκιρτηδὸν ἐπ' ἡρώς οἶδμα τιταίνον,  
Ἡ καὶ πῦρ αὐτοπαῖον, οὐδὲν φωνὴν προθεουσάν,  
Ἡ φῶς πλησίον, ἀμφιφανές, ροιζαῖον, ἐλιχθέν.  
Ἀλλὰ καὶ ἵππον ἰδεῖν φῶτος πλεον ἀστραπτόντα,

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By the rapid, the oracle means, according to Proclus, the intelligible gods.

*Ἡ καὶ παῖδα θοοῖς νωτοῖς ἐποχούμενον ἵππου,  
Ἐμπυρον, καὶ χρυσοῦ πεπυκασμένον, καὶ παλιγύμνον,  
Ἡ καὶ τοξεύοντα καὶ ἐστηκωτ' ἐπὶ νωτοῖς.*

Procl. in Plat. Polit. p. 380.

A similar fire extending itself by leaps through the waves of the air; or an unfigured fire, whence a voice runs before; or a light beheld near, every way splendid, resounding and convolved. But also to behold a horse full of refulgent light; or a boy carried on the swift back of a horse—a boy fiery, or clothed with gold, or on the contrary naked; or shooting an arrow, and standing on the back of the horse.

\* *Παρακλύονται οἱ θεοὶ*

*Νοεῖν μορφήν φωτός προτεθείσαν.*

Procl. in Crat.

The gods exhort us to understand the forerunning form of light.

Concerning the mystic ceremonies of Apollo:

\* *Ὁ θεουργὸς ὁ τῆς τελετῆς τοῦ Ἀπολλωνος προκαθηγούμενος, ἀπο τῶν καθάρσεων ἀρχεται, καὶ τῶν περιανσέων.*

*Αὐτὸς δ' ἐν πρώτοις ἱερεὺς πυρός ἐργα κυβερνῶν,*

*Κυματὶ ραίνεσθω παγερῶ βαρυηχετός ἀλμῆς, ὡς φησὶ τὸ λογίον.*

Procl. in Crat.

The Theurgist who presides over the mystic rites of Apollo, begins his operations from purifications and sprinklings. "The priest, in the first place, governing the works of fire, must sprinkle with the cold water of the loud-sounding sea," as the oracle says.

Concerning the human soul, its descent, ascent, body, &c.

*Τὴν ψυχὴν ἀναπλησας ἐρωτῇ μὲν βαθεῖ.* Procl. in Plat. Theol. p. 4.

Filling the soul with profound love.<sup>1</sup>

*Νοήσασαί τε ἐργὰ τοῦ πατρὸς*

*Μοιρῆς εἰμασμένης τὸ πτερόν φεγγουσίην ἀναιδές.*

*Ἐν δὲ θεῷ κείνται πυρσούς ἐλκουσάι ἀχμαιούς,*

*Ἐκ πατρὸς καθιόντας, ἀφ' ὧν ψυχὴ καθιόντων*

*Ἐμπυρίων δρεπέται καρπῶν ψυχοτρόφον ἀνθος.*

Procl. in Tim. p. 321.

By understanding the works of the Father, they fly from the shameless wing of fate. But they are placed in God,<sup>2</sup> drawing vigorous torches descending from the Father: and from these the soul descending plucks empyrean fruits, the soul-nourishing flower.

<sup>1</sup> Profound love must be our guide to the beatific vision of the intelligible world: and Plato informs us, that a better guide than this cannot be found.

<sup>2</sup> The soul, when united with deity, energizes supernaturally: and is no longer self-motive, but is wholly moved by divinity.

Καν γαρ τηνδ' ψυχην ιδης αποκαταστασαν,  
Αλλ' αλλην ενιησι πατηρ εναριθμιον ειναι.

Though you should perceive this particular soul restored to its pristine perfection, yet the Father sends another, that the number may be complete.

Η μαλα δε κ'ιναι γ' μακαρτατα εξοχα πασεων  
Ψυχων ποτε γαιαν ατ' ουρανοθεν προχεονται.  
Ειναι δ' ολβιαι τε, και ονφατα νηματ' εχουσαι  
Οσσαι απ' αιγληντος, αναξ, σ.θεν ηδε και αυτου  
Εκ οιοις εξεγενοντο, Μιθου κρατ'ρης υπ' αναγκης.

Synes. de Insom. p. 173.

Those are in the most eminent degree the most blessed of all souls, that are poured forth from heaven on the earth: but those are fortunate, and possess inextinguishable stammas, who are either produced from thy lucid self, O king,<sup>1</sup> or from Jupiter, through the strong necessity of Mithus.

Μητ' κατα ν-υσαις εις τον μελαναυγα κοσμου  
Ωι βυθι, αι-ν απιστοις, υπεστρωται τε και λιθς,  
Αμφικνεφης, κυπιων, ειρωλοχαρης ανοητος,  
Αρσενμοης, σκολιοις, παρον βαθις, αι-ν ελισσων  
Αιι νυμφων αφανες ομας, αργον, απνευμον.

Synes. de Insom. p. 110

Nor should you veige downwards into the darkly-splendid world, whose bottom is always unfaithful, and under which is spread Hades:<sup>2</sup> a place every way cloudy, squalid, rejoicing in images, stupid, steep, winding, a blind profundity, always rolling, always<sup>3</sup> manying an unapparent body, sluggish, and without breath.

Και ο μισιτηνη, κοσμου, κατα σκολια ριθρα,

Τφ'ων πολλοι κατασυρονται.

Procl in Tim p 339.

And the light-hating world, and the winding streams, under which many are drawn down.<sup>3</sup>

Ελπις τρεφεται σε πυριοχος αγγελικω ενι χωρω.

Olympiod. in Phædon. et Procl. in I. Alcibiad.

Fiery<sup>4</sup> hope should nourish you in the angelic region.

Τοις δε διδακτον εδωκε φους γνωρισμα λαβεσθαι.

Τους δε και υπνωοντας εης ενκαρπισεν αληκης.

Synes. de Insom.

<sup>1</sup> Apollo

<sup>2</sup> See the exposition of Psellus

<sup>3</sup> The winding streams signify the human body, and the whole of generation externally placed about us.

<sup>4</sup> That is, divine hope. for the ancients assimilated a divine nature to fire.

To these he gave the ability of receiving the knowledge of light, which may be taught ; but to others, even when asleep, he extended the fruit of his strength.<sup>1</sup>

\* Ου γὰρ ἐστὶν ἐφικτὰ τὰ θεία βροτοῖς τοῖς σώμα νοοῦσιν,

Ἀλλ' ὅσοι γυμνήτες ἀνὼ σπεύδουσι πρὸς υἱὸς.

Procl. in Crat.

Things divine cannot be obtained by those whose intellectual eye is directed to body : but those only can arrive at the possession of them, who, stript of their garments, hasten to the summit.

Μιγνυμένων δ' ὀχέων πυρὸς ἀφθίτου ἐργὰ τέλousα.

Procl. in Plat. Polit. p. 399.

Rivers being mingled, perfecting the works of incorruptible fire.

\* Ἴνα μὴ βαπτισθεῖσα χθονὸς οἰστροῖς, καὶ ταῖς τῆς φύσεως ἀναγκαῖς (ὡς φησὶ τις τῶν θεῶν) ἀποληταί.

Procl. in Plat. Theol. p. 297.

Lest being baptized in the furies of earth, and in the necessities of nature (as some one of the gods says), it should perish.

\* Αἱ μὲν ἐρρωμενέστεραι ψυχαὶ δι' ἐαυτῶν θεῶνται τὸ ἀληθές, καὶ εἰσὶν εὐρετικώτεραι, “σῶζομεναι δι' αὐτῆς ἀληκῆς,” ὡς φησὶ τὸ λόγιον.

Procl. in I. Alcibiad.

More robust souls perceive truth through themselves, and are of a more inventive nature ; “such a soul being saved (according to the oracle) through its own strength.”

\* φευκτεον, κατὰ τὸ λόγιον,

Τὸ πλῆθος τῶν ἀνθρώπων τῶν ἀγγελῶν ἰστών.

Procl. in I. Alcibiad.

According to the oracle, we should fly from “the multitude of men going along in a herd.”<sup>2</sup>

\* Ὡς γοῦν φησὶ καὶ τὸ λόγιον, οὐδενὸς ἐνεκεν ἀλλοῦ ἀποστρεφεταὶ θεὸς ἀνδρα, καὶ νεὰς ἐπιπεμπει ἀτραπούς, ὡς ὅταν ἀτακτῶς καὶ πλημμελῶς ἐπὶ τὰ θειοτάτα τῶν θεωρημάτων, ἢ τῶν ἐργῶν, καὶ τὸ λεγόμενον, ἀμυητοῖς στόμασιν, ἢ ἀνιπτοῖς ποσὶ ποιησομεθὰ τὴν ἀνοδὸν. Τῶν γὰρ οὕτω μετιόντων, ἀτελεῖς μὲν εἰσὶ διαβάσεις, κενὰ δὲ αἱ ὁρμαὶ, τυφλαὶ δὲ αἱ ἀτραποὶ.

Procl. in Parmenid.

As the oracle, therefore, says, “Divinity is never so much turned away from man, and never so much sends him novel paths, as when we make our ascent to the most divine of speculations, or works, in a confused and disordered manner, and as it adds, with unhallowed lips, or unbathed feet. For of those, who are thus negligent, the progressions are imperfect, the impulses are vain, and the paths are blind.”

<sup>1</sup> That is, some men acquire divine knowledge through communicating with divinity in sleep.

<sup>2</sup> He who voluntarily mixes with the multitude, necessarily imbibes puerile notions, and engages in puerile pursuits.

\* *Ἡ τελεστικὴ ζωὴ διὰ τοῦ θείου πυρὸς ἀφανίζει τὰς ἐκ τῆς γενέσεως ἀπασας κηλίδας, ὡς τὸ λογίον διδάσκει, καὶ πᾶσαν τὴν ἀλλοτρίον, ἣν ἐφείλκυσατο τῆς ψυχῆς τὸ πνεῦμα, καὶ ἀλογιστὸν φύσιν.*

Procl. in Tim. p. 331.

The telestic life, ' through a divine fire, removes all the stains, together with every foreign and irrational nature, which the spirit of the soul attracted from generation, as we are taught by the oracle to believe.

\* *Ἀξίωμα τοῦτο πρῶτον ληπτέον· πᾶς θεὸς ἀγαθός, καὶ τῶν λογίων ἀξιωματὶ μαρτυρούντων, ἐν οἷς αἰτιωμένα τὴν τῶν ἀνθρώπων ἀσεβείαν φησιν, Οὐδ' ὅτι πᾶς ἀγαθὸς θεὸς εἰδότες ἀταλαεργοὶ νηψάτε.*

Procl. in Plat. Polit. p. 355.

This axiom then must be first assumed : every god is good, and the oracles witness the truth of the axiom ; when accusing the impiety of men, they say, " Not knowing that every god is good, ye are fruitlessly vigilant."

\* *Ἀνὴρὸς ἱεροῦ σῶμα δυνάμεις οἰκοδομοῦσι.* Boeth. de Consol.

The powers build up the body of the holy man. <sup>2</sup>

\* *Τὰ τῶν θεῶν λογία φάσι, ὅτι διὰ τῆς ἀγιστείας οὐχ ἡ ψυχὴ μόνον, ἀλλὰ καὶ τὰ σῶματα βοηθείας πολλῆς καὶ σωτηρίας ἀξιοῦνται.*

*Σῶζεται γὰρ (φησὶ) καὶ τὸ πικρὰς ὑλῆς περιβλήμα βροτεῖον. οἱ θεοὶ ὑπεράγνοις παρακελευομένοι τῶν θεουργῶν κατεπαγγέλλονται.*

Julian. Orat. V. p. 334.

The oracles of the gods declare, that, through purifying ceremonies, not the soul only, but bodies themselves become worthy of receiving much assistance and health : " for (say they) the mortal vestiment of bitter matter will, by this means, be preserved." And this, the gods, in an exhortatory manner, announce to the most holy of Theurgists.

\* Qui autem a deo traditi sermones fontem per se laudant omnis animæ empyrias, id est empyrialis, ætherialis, materialis : et hunc sejungunt ex tota Zoogonothæa, a qua et totum fatum suspendentes, duas faciunt *σειρας*, id est ordines, hanc quidem animalem, hanc autem ut diximus *μοιρῆαν*, id est sortialem, fatalem. Et ani-

<sup>1</sup> That is, a life consisting in the exercise of divinely mystic ceremonies.

<sup>2</sup> This sentence is, by all the editors of Boethius, erroneously ascribed to Hermes Trismegistus. I say erroneously, because Philosophy is made to utter it, as the saying of one greater than herself. But since Philosophy, according to Plato, in the Banquet, ranks in the dæmoniacal order, it is evident, that one greater than herself must be a god. As the sentence, therefore, is clearly oracular, I have not hesitated, from the peculiar sanctity of its meaning, to insert it among the Chaldaean oracles.



mam ex altera trahentes, quandoque autem fato servire, quando irrationalis facta, dominum permutaverit, pro providentia fatum.

Procl. de Providentia, apud Fabric. in Biblioth. Græc. vol. viii. p. 486.

The oracles delivered by the gods, celebrate the essential fountain of every soul, the empyrean, the ætherial, and the material. This fountain they separate from the whole vivific goddess (Rhea); from whom also, suspending the whole of fate, they make two series, the one animastic, or belonging to soul, and the other belonging to Fate. They assert, that soul is derived from the animastic series, but that sometimes it becomes subservient to Fate, when passing into an irrational condition of being, it changes its lord, viz. Fate for Providence.

*Το λογιον φησι τας ψυχας αναγομενας τον παιανα αρειν.*

Olympiod. in Phaed.

The oracle says, that ascending souls sing a hymn in praise of Apollo

*Ουος υπεβραβημιον πλυα ριπτων κατα το λογιον εις την θεοσεβειαν.*

Damascius in vita Isidori apud Suidam.

Nor hurling, according to the oracle, a transcendant foot towards piety.<sup>1</sup>

*Το γε τοι πνευμα τουτο το ψυχικον, ο και πνευματικην ψυχην προσηγχορευσαν οι ευδαιμονες, και θεος και δαιμων παντοδαπος, και εισωλον γινεται, και τας ποινας εν τωτω τινει ψυχη. χρησμοι τε γαρ ομοφωνουσι περι αυτου, ταις οναρ φαντασαις την εκει διεξαγαγην της ψυχης προσεικαζοντες.*

Nines. de Insom. p. 139.

This animastic spirit, which blessed men have called the pneumatic soul, becomes a god, an all-various demon, and an image, and the soul in this suffers her punishments. The oracles, too, accord with this account: for they assimilate the employment of the soul in Hades to the delusive visions of a dream.<sup>2</sup>

<sup>1</sup> Responsa sæpe victoriam dant nostris electionibus, et non soli ordini mundalium periodorum: puta quando et dicunt: *Te ipsum videns, verere.* Et iterum: *Extra corpus esse te ipsum crede, et es.* Et quid oportet dicere, ubi et ægitudines voluntarijs pullulare nobis aiunt ex tali vita nostra nascentes.

Procl. de Providentia. p. 483.

The oracles often give the victory to our own choice, and not to the order alone of the mundane periods. As for instance, when they say, "On beholding yourself, fear." And again, "Believe

<sup>1</sup> Nothing so requisite as an orderly progression to the acquisition of a divine life.

<sup>2</sup> For he who lives under the dominion of the irrational life, both here and hereafter, is truly in a dormant state.

yourself to be above body, and you are." And still further, when they assert, "That our voluntary sorrows germinate in us as the growth of the particular life which we lead."

Oracles of uncertain or imperfect meaning :

Τ' ἀρρητα και τα ρητα συνθηματα κόσμου.

The ineffable and effable expressions of the world.

Συλλέγει αὐτο, λαμβανουσα αἰθέρος μέρος,

Ἡελίου τε, Σελήνης τε και οσα ἡερί συνέχονται.

He collected it, receiving the portion of æther, of the sun, of the moon, and of whatever is contained in the air.

Και ἐφανήσαν ἐν αὐτῇ τ' ἀρετὴ και ἡ σοφία,

Και ἡ πολυφρων ἀτρεκέια.

There appeared in it virtue and wisdom, and truth endued with abundance of intellect.

Ἐκ τανύ-ρ-ι τριγῶς ὁμας πρὸς τῆς οὐσῆς

Οὐ τρῆτης, ἀλλ' οὐ τα μετρεῖται.

From these the body of the triad flows before it had a being, not the body of the first triad, but of that by which things are measured.

Ἰερός πρῶτος ὁρμος, ἐν ᾧ ἀρα μέσσω

Περὶος, τρίτος ἄλλος, ὅς ἐν πυρί τῇ χθονὶ θαλπεῖ.

The first course is sacred, the perial is in the middle, and there is another as a third, which nourishes earth in fire.

Ολοφύης μερισμός, και ἀμεριστός.

An entire and impartible division.

Ἰσομοῖναι γὰρ ἑαυτὸν, ἐκεῖνο, ἐπείγομενος

Τὸν τυτὸν περιβαλλέσθαι τῶν εἰδῶν.

For he assimilates himself, he hastening to invest himself with the form of the images.

Ἔσταμ-νου παντευχὴν ἀλκήν φωτὸς κελαῖοντος

Ἀλκή τριγλίκῳ νοον, ψυχὴν θ' ὀπλισαντα.

Παντοῖον συνθημα βαλλεῖν φρενι.

Μηδ' ἐπιφύτταν ἐμπυρίοις σποραδὴν οὔξειταις

Ἀλλὰ στιβαρήδον.

Not to approach in a scattered manner to the empyrean channels, but collectively.

The following Chaldean oracles are extracted from the treatise of *Lydus*, *De Mensibus*.

\* χρὴ δὲ χαλινῶσαι ψυχὴν βροτὸν ὄντα νοητὸν,

Ὅφρα μὴ ἐγκυρσῇ χθονὶ δυσμορῶ, ἀλλὰ σωθῇ. p. 2.

i. e. "It is requisite that [man] being an intelligible mortal, should bridle his soul, in order that she may not incur terrestrial infelicity, but may be saved from it."

Conformably to this, Socrates, in the *Phædrus*, represents the

soul as resembling a winged chariot, the charioteer of which is intellect, and the horses are the powers of the soul. Hence Lydus introduces the above oracle by observing as follows: *τριπλᾶς γὰρ εἶναι τὴν ψυχὴν δυνάμεις ὁ ἐν φαίδωνι (lege φαίδωνι) Σωκράτης παραδίδωσιν, ἡνιοχὸν μὲν τὸν νοῦν, ἵππους δὲ τὰς τῆς ψυχῆς δυνάμεις. ταυτὴ καὶ χαλινώσας τὴν ψυχὴν θεσπίζει τὰ λόγια.*

Lydus farther observes, that the oracle delivers to us the whole soul as a divine triad. For it says :

*\*ψυχαιὸν σπινθήρα δυοὶ κρασαὶ ὁμονοίαις*

*νῶ καὶ νευματὶ (lege πνεύματι) θείῳ, ἐφ' οἷς τρίτον ἄγνον ἐρωτᾷ, συνδεδικὸν πάντων ἐπιβητορὰ σέμνον ἔθηκεν. p. 3.*

i. e. " [The Demiurgus] having mingled the vital spark from two according substances, intellect and a divine spirit, he added, as the third, to these, pure and holy love, the venerable charioteer that binds all things together."

Again, Lydus (p. 20.) observes from Proclus, in his Hypotyposis of the Philosophy of Plato,<sup>1</sup> that the summit of intelligibles is the intelligible triad, containing in itself the cause and essence of all powers, as Parmenides says. For all intelligibles are comprehended in this triad, and every divine number proceeds in this order, as also the Chaldaean<sup>2</sup> says, in the Oracles: *ἴστεον τοίνυν, ὅτι τρεῖς τριάδας ὁ Τιμαῖος παραδίδωσκει, καὶ μαρτυρῶς ὁ Προκλὸς ἐν Ὑποτυπώσει τῆς Πλατωνοῦ φιλοσοφίας φασκων, ὅτι ἡ τῶν νοητῶν ἀκρότης (τριας οὐσα νοητὴ) καὶ μονὰς ἐστίν, ἐνὰς γὰρ τυγχάνειν δύναται ἐν ἑαυτῇ, τὴν πάσων δυνάμεων αἰτίαν ἔχουσα καὶ οὐσίαν, ὡς φησὶν ὁ Παρμενίδης. πάντα γὰρ τὰ νοητὰ ἐν τῇ τριάδι περιέχεται, καὶ πᾶς ὁ θεῖος ἀριθμὸς ἐν τῇ τάξει ταυτῇ προεληλυθεν, ὡς καὶ αὐτὸς ὁ Χαλδαῖος ἐν τοῖς λόγοις.*

But the oracles are as follow :

*καὶ παλιν·*

*τῆς δὲ γὰρ ἐν τριάδος κολποῖσιν ἐπαρχεῖ ἀπάντα·*

*τῆς δὲ γὰρ ἐκ τριάδος παν πνεῦμα πατὴρ ἐκείρασε.*

i. e. " All things are governed [by the father] in the bosoms of the [intelligible] triad.

And again, " The father mingled every spirit from this triad."

In the next place, the Oracle says, that souls which are returning to their pristine condition, i. e. to the highest felicity of their nature, transcend Fate.

*Οὐ γὰρ υφ' εἰμαρτὴν ἀγέλην πίπτουσι θεουργοί.*

i. e. " Theurgists do not fall so as to be ranked among the herd that are in subjection to Fate."

The words of Lydus are, *ταυτὴ τὰς ἀποκαθισταμένας ψυχὰς ὑπερ-*

<sup>1</sup> This work of Proclus is not extant.

<sup>2</sup> i. e. Julian the Theurgist, who lived under Marcus Antoninus; for an account of whose writings see Suidas.

βαίνειν την εμαρμένην φησι το λογιον; by which it is evident, that for εμαρτην in the above oracle, we should read εμαρμένης, were it not for the metre.

Farther still, Lydus observes: οτι η σελήνη προσεχώς επιβέβηκε των γενητων παντι και παντα κυβερναται τα τηδε εναργώς υπ' αυτης, ως τα λογια φασι:

Νυμφαι πηγαιαι, και ενυδρια πνευματα παντα,  
και χθονιοι κολποι τε και ηεριοι και υπαυγοι,  
μηναιοι πασης επιβητορες ηδ' επιβηται,  
υλης ουρανιας τε και αστεριας, και αβυσσων. p. 32.

i. e. "The moon proximately rides on every thing generated, and all these terrestrial natures are manifestly governed by her, as the oracles say:

Fontal nymphs, all aquatic spirits, and monthly terrestrial, aerial, and splendid bosoms, who ride on all matter, viz. the celestial and starry matter,<sup>1</sup> and that which belongs to the abysses."

In p. 83. Lydus informs us, "that Dionysus, or Bacchus, was called by the Chaldeans *Iao* (instead of intelligible light) in the Phœnician tongue, and that he is frequently called *Sabaoth*, such as he who is above the seven poles, i. e. the Demiurgus."

οι Χαλδαιοι τον θεον (Διονυσον) Ιαω λεγουσιν, (αντι του, φως νοητον) τη Φοινικων γλωσση, και Σαβαωθ δε πολλαχου λεγεται, οιον ο υπερ τους επτα πολους, τουτεστιν ο δημιουργος.

And lastly, in p. 121, he says, "that the number 9 is divine, receiving its completion from three triads, and preserving the summits of theology according to the Chaldaic philosophy, as Porphyry informs us." Θειος ο της ενναδος αριθμος εκ τριων τριαδων πληρουμενος, και τας ακροτητας της θεολογιας κατα την Χαλδαιικην φιλοσοφιαν (ως φησιν ο Πορφυριος) αποσωζων.

It appears to be a circumstance of a most singular nature, that the oracles respecting the divine orders, which were delivered by Chaldean Theurgists, under the reign of Marcus Antoninus, should be, in every respect, conformable to the Grecian theology, as *scientifically* unfolded by Plato. That this is actually the case, every one who is capable of understanding the writings of Plato, and his most genuine disciple Proclus, will be fully convinced. The philosophic reader, who is desirous of obtaining a partial conviction of this extraordinary fact, may be satisfied by perusing my Introduction to the *Parmenides* of Plato.

It may, indeed, be clearly shown, that the most ancient poets, priests, and philosophers, have delivered one and the same theology,

<sup>1</sup> The celestial and starry matter is called by the oracles *primogenial matter*, as Lydus elsewhere informs us: την πρωτογενη υλην, ην και αστεριαν και ουρανιαν καλει τα λογια. p. 24.

though in different modes. The first of these, through fabulous names, and a more vehement diction; the second, through names adapted to sacred concerns, and a mode of interpretation grand and elevated, and the third, either through mathematical names, or dialectic epithets. Hence we shall find, that the *Æther*, *Chaos*, *Phanex*, and *Jupiter* of Orpheus; the *father*, *power*, *intellect*, and *fact* beyond of the Chaldeans; the *monad*, *duad*, *tetrad*, and *decad*, of Pythagoras; and the *one being*, the *whole*, *infinite multitude*, and *oneness and difference*, of Plato respectively, signify the same divine processions from the ineffable principle of things.

I only add, that Fabricius<sup>s</sup> seems to have entertained a very high opinion of these oracles, and to have wished to see them in that form in which they are now presented to the English reader. For thus he speaks (Biblioth. Græc. tom. i. p. 249.) “*Digna autem sunt præstantissima hæc puscæ sapientiæ apospasmatia, quæ post clarissimum Vnorum conatus etiamnum eruditorum industriam et ingenia exerceant, adeo multa adhuc restant in illis notanda, quæ ab interpretibus male accepta, et quia argumentum de quo agunt paucis perspectum est, inepta plerisque vel sensus expertia videntur.*” And in page 250, he expresses his wish, that some one would consult the writers from which Patricius made his collection (a great part of which, though unpublished, are to be met with in various libraries), and not negligently consider the places of the authors where they are to be found.

But whatever merit there may be in the preceding collection, long experience has taught me to expect from mere verbal critics nothing but impertinent and malicious censure, in return for laborious exertion and valuable information. However, as these men may be aptly compared to the mice that nibbled the veil of Minerva, I soothe my resentment with the consoling assurance of the goddess herself (in the Battle of the Frogs and Mice) that,

“To such as these, she ne’er imparts her aid.”

Manor Place,  
Walsworth.

THOMAS TAYLOR

# OBSERVATIONS ON SOME LINES OF HOMER.

SEVERAL of the commentators and editors of Homer seem to have been of opinion that many lines, both in the Iliad and Odyssey, were not the production of that poet, but of later rhapsodists, who endeavoured to imitate Homer's style and manner in the descriptions or narrations they introduced. In some instances these opinions appear to be well founded, while in others they rest only upon vague conjectures and partial notions of the structure of his verse. Of those that have been condemned by some critics and defended by others, I know none that deserve a fuller investigation than the lines commencing with the 56th of the 15th book of the Iliad, and ending with the 77th.

"Ὀφρ' ἡ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
 ἔλθῃ, καὶ εἴπῃσι Πηλεΐδῳ ἀνακτι,  
 Πανσάμενον πολέμοιο, τὰ ἅ πρὸς δώμαθ' ἰκίσθαι·  
 Ἔκτορα δ' ὀτρύνῃσι μάχῃν ἐς Φοῖβος Ἀπόλλων,  
 Αὐτὶς δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων,  
 Αἱ νῦν μιν τείρουσι κατὰ φρένας· αὐτὰρ Ἀχαιοὺς  
 Αἷτις ἀποστρέψῃσι, ἀνάλαϊδα φῦζαν ἐνύρσας·  
 Φεύγοντες δ' ἐν νηυσὶ πολυκλήισι πέσωσι  
 Πηλεΐδῳ Ἀχιλλῆος· ὁ δ' ἀγπήσει ὃν ἐταῖρον  
 Πάτροκλον, τὸν δὲ κτενεῖ ἔγχρῃ φαιδιμος Ἔκτωρ  
 Ἰλίου προπάροιθε, πολεῖς ὀλέσαντ' αἰζηνοῦς  
 Τοὺς ἄλλους, μετὰ δ', υἱὸν ἐμὸν Σαρπηδόνα δῖον.  
 Τοῦ δὲ χολωσάμενος κτενεῖ Ἔκτορα δῖος Ἀχιλλεύς.  
 Ἐκ τοῦδ' αἶν τοι ἔπειτα παλῶξιν παρὰ νηῶν  
 Αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰσόκ' Ἀχαιοὶ  
 Ἴλιον αἰπὺν ἔλοιεν, Ἀθηναίης δια βουλῆς.  
 Τὸ πρὶν δ' οὐτ' ἄρ' ἐγὼ παύω χόλον, οὔτε τιν' ἄλλον  
 Ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,  
 Ἥρην γὰρ τὸ Πηλεΐδα τελευτηθῆναι ἐέλδωρ·  
 Ὡς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι  
 Ἥματι τῷ, ὅτ' ἐμεῖο θεὰ Θέτις ἠψατο γούνων,  
 Λισσυμένη τιμῆσαι Ἀχιλλεῖα πολίπορθον.

So far as I can form an opinion of these lines, they appear to me to be the production of some later poet, who was qualified neither

by his judgment or knowledge of Homer's style and manner, to supply any deficiencies in the works of that immortal author. The verses alluded to contain a confidential communication from Jupiter to Juno, of the principal events that were to take place in the history of the war till the capture of Troy; and this communication, it may be observed, is voluntarily made at a time when Jupiter was but partially reconciled to Juno, in consequence of her asseveration that she had not instigated Neptune to assist the Greeks. It is not consonant with the distrust he uniformly entertained of her, and the suspicion that must have rested upon his mind, notwithstanding her solemn declarations that she intended to deceive him, to make such an unreserved and open communication of the most important events of the war. The constant dissensions between them; the irritating jealousy of Juno; her endeavour to pry into all Jupiter's schemes, and eager wish to thwart his favorite measures; made him very reserved towards her, particularly in what regarded the discomfiture of the Greeks. Homer was more attentive to uniformity of character, than to make Jupiter depart from his usual coldness and severity of manner towards Juno, when he knew that, although she might not have instigated Neptune, her constant aim and purpose were to assist the Greeks, not more out of favor to them, than opposition to himself. But there is one part altogether inconsistent with the design of the poem, and quite beyond what the poet ever intended to communicate to his hearers. The expression is—*εἰσόκ' Ἀχαιοὶ*  
*Ἴλιον αἰπὺ ἐλοιεν, Ἀθηναίης διὰ βουλάς.*

The subject of the Iliad, every one knows, was the anger of Achilles, and its consequences to the Greeks. The action of the poem, therefore, terminated properly with the reconciliation of that warrior with Agamemnon, the discomfiture of the Trojans, and the death of Hector. The recovery of Hector's body by the aged Priam, and even the account of his fall, are, strictly speaking, episodes, not necessarily connected with the subject of the poem. It never was the intention of the poet to describe the capture of Troy; nor does he, in any other place, say by whose means it was to be taken. The whole narration is, indeed, clumsily put together, and exhibits none of that judgment, clearness, and nice discrimination of character, for which Homer is so justly celebrated. Besides these objections of a general kind, there are others founded on the structure of some of the verses, the use of particular words, and certain grammatical distinctions, hitherto unnoticed, so far as I know, which, in my opinion, prove

incontestably that the lines are spurious. In verse 57, the conjunction *καί* is the first of the foot, and placed before *εἶπῃσι*. It was evidently a rule with Homer, never to place this conjunction before a word beginning with a vowel or diphthong, as the first syllable of the foot. I am aware it will be said by the supporters of the digamma, that *εἶπῃσι* was pronounced with it, and that, therefore, there is here no violation of the rule. This is a point which, I apprehend, so far as Homer's poetry is concerned, will never be satisfactorily ascertained. It is a mere assumption, unsupported by any thing like positive evidence, and arose from a misconception of the nature of his versification. If the rules I have elsewhere laid down for the structure of his verse be correct, it will be evident that if he did use the digamma, it was not with the power of a consonant. But leaving this as a disputed point, I shall proceed to notice some other errors.

In the following line the article *τὰ* is employed in an unusual way, — *τὰ ἅ πρὸς δώμαθ' ἰκέσθαι*. In almost every place where the article, as it is called, was used by Homer, it was in the sense of a demonstrative adjective, or relative pronoun; most commonly the first, and seldom or never employed in that sense, especially when separated from a noun by some intervening words, without the particles *μέν*, *δέ*, or *γέ*, thus:—

— *ὁ μιν αὖθις ἔρῃ θεός*. Il. P. 82. *He, the god, &c.*

— *τόδε μοι κρήνον ἐκδωρ*. Il. A. 504. Accomplish *this*, my desire.

· *τὸν κτάμεναι μεμῶς ὅστις τοῦ γ' ἀντιὸς ἔλθοι*. Il. P. 8. When it is used without these particles, it is generally as an adjective, pronoun, or relative.

*Ἀσκάλαθος, τὸν φησιν ὃν ἔμεναι ὀβριμος Ἀρης*. Il. O. 112. *Whom* furious Mars calls his.

I am indeed of opinion, that Homer never used it in the manner of the Attic writers, but always as a pronoun; and that, wherever it is prefixed before a word, and cannot be so rendered, it ought to be expunged. In the following sentence it is demonstrative—

*Αἴαντι δὲ μάλαστα δαίφρονι θυμὸν ὕρινε,*

*Τῷ Τελαμωνιάδῃ*. Il. E. 459. Of *that* Ajax, the son of Telamon, in contradistinction to Oilean Ajax.—*ἔπει τὰ χερσέονα νικῇ*. Il. A. 576. Since *these* bad practices prevail — *Ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται*, 125. But *what* we plundered from the cities, *these* have been divided.—*Οὐδὲ μετατρεπεται φιλότῃτος ἐταίρων, τῆς ἧ μιν παρὰ νηυσὶν ἐτίομεν*. Il. I. 626. There are a few instances in which the article is not employed in the usual manner, the correc-



tion of which is easy, thus—ὡς ἔφατο· δεῖσεν δ' ὁ γέρον. II. A. 33. read δεῖσεν δὲ γέρον, as suggested by Heyne; πολλὰ δ' ἔπειτ' ἀπίνευθε λίων ἡρᾶθ' ὁ γεραίως, 35, read, ἡρᾶτο γεραίως. In verse 11, τὸν Χρύσην ἡτίμησ' ἄρητῆρα, should probably be τοῦ Χρύσην, &c. *his* priest Chryses. Τοῦ should, according to the doctrine I have stated, be accompanied with γε, but this particle would require a transposition of the words: the line is as unmusical as any in the whole poem, and probably requires correction, the more especially as ὁ γὰρ, in the following verse, coming immediately after Ἀτρεΐδης, would lead one to refer it to that name, did the context not point out the connexion. The use of the article appears originally to have been δεικτικός, to use a scholastic expression, to point to some person or thing to which the hearer's attention was also called by appropriate gestures. From being confined at first to objects in *view*, it came by degrees to be applied to *persons*, or *things*, *just mentioned* or alluded to in the course of conversation; and lastly, in a more general and indefinite way, when speech became more elliptical, more metaphorical, and caused particular rules to be applied to general cases; or, in other words, made this pronoun, which was at first employed to mark individual objects without naming them, point out abstract ideas, and objects that presented themselves to the mind, without any reference to a particular designation. In Homer's time it was never used without an immediate reference to the object; but, in after times, it came to be associated with certain words which had originally required it to point them out in a more definite manner, and continued to be used with many of them as a part of the established idiom of the language. In line 58, where it is employed, had the verse proceeded from Homer, he would probably have made it τὰδ' ἂν πρὸς δώμαθ' ἰκέσθαι. There is another objection, however, to this line. Every attentive reader of the Iliad knows that when a message is sent, or a communication made, the very words of the message or communication are employed by the messenger. If then Jupiter had so expressed himself to Juno, respecting the mission of Iris to Neptune, we should have found him, in all probability, repeating the same words when he gives her his orders to that god. But this is not the case, as may be seen in the following lines. His words are—

Βάσκ' ἴθι, Ἴρι ταχεῖα, Ποσειδάωνι ἀνακτι,

Πάντα τὰδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.

Πανσάμενόν μιν ἄνωχθι μάχης ἡδὲ πολέμοιο

Ἐρχεσθαι μετὰ φύλα θεῶν, ἢ εἰς ἄλα δῖαν. 158.,

IN v. 60, *λελάθη* governs the genitive; *λελάθη δ' ὀδυνίων*. The passage is quoted by Damus, in his *Lexicon*, "ubi," says he, "hoc præter. perf. m. conj. est *activè* positum pro *ἐπιλησθῆναι ποιήσας*, ut Apollo Hectorem oblivisci faciat dolorem ex vulnere. Possit tamen ut intransitive sic intelligi, ut Hector obliviscatur, ut sit Aor. 2. m. conj. cum reduplicatione Ionica." It does not appear to me that *λελάθη* can be either the subj. of the perfect middle, or of the 2d Aor. middle, with the Ionic reduplication. The perf. m. of this verb is *λελήθα*, and with the Attic writers uniformly governs the *accusative*. Καὶ λεγοντων, οὗτοι οὐ λεληθατε ἡμᾶς, Demosth. περὶ παραπρεσβῶν ὥστε μοῖδ' ἐν σε λεληθείαι. Xen. Cyr. λεληθέναι σέ φημι. Soph. Œd. Tyr. 166. It cannot be the subj. of the 2d Aor. m. as that would be *λελασθαι* and not *λελάθη*, but it was probably intended for the 3d. sing. subj. of the 2d. Aorist active, by reduplication for *λασθῃ*. This tense, however, uniformly governs the *accusative*, and not the genitive. Νεστορα δ' οὐκ ἔλασθεν ἰαχῇ. Il. Ξ. 1. οὐδ' ἔλαθ' Ἀτρεος υἱοί. P. 1. How this word, in this place, should have escaped the notice of critics, appears to me incomprehensible. It is one proof among many, how little attention has been paid to the *language* of Homer.

There is another decisive proof in verses 65 and 68, that the whole passage is an interpolation by some later poet, strangely ignorant of Homer's style. The former runs thus—Πατροκλον, τον ξέ κτενεῖ ἔγχει φαιδιμος Ἐκτωρ. *Κτειεῖ* occurs no where else in the whole of the *Iliad* and *Odyssey*, except in these two places. In all others we have the genuine Ionic future *κτενέω*, formed by an elision of the σ, from *κτενέσω*. Thus,—κτενέει δὲ ριε, γυμνὸν ἔορτα. Il. X. 121. οἶτ' αὐτὸς κτειεῖ. Ω. 156—185; αἶρησιν, κτειεῖν δὲ παρ' αἰτοφῇ πωτας Ἀχαιοῦς. Il. N. 12. νῆας ἐνπρησει, κτειεῖν δ' ἡρώας Ἀχαιούς. O. 702. These examples will be sufficient to show that *κτειεῖ* could not have proceeded from Homer, but from one better acquainted with the Attic than the Ionic dialect.

The next suspicious circumstance is the penult. of *Ἰλίου* long in v. 66, *Ἰλίου προπάροιθε*. Hermann, who has perhaps written more upon Greek prosody than any other person, and with no great success, as he has never established any thing like sound general principles, but merely arbitrary notions, says, that the *accent* here lengthens the short syllable. This is, indeed, an easy, convenient, and summary way of getting over the difficulty. There can be little doubt that the reading, if the verse was genuine, ought to be, *Ἰλιῷ προπάροιθε*. The same correction is necessary in Φ. 104, *Ἰλίου προπάροιθεν*,

Ἰλιόθι προπάρουθεν—and in X. 6. Ἰλιόθι πρὸ occurs in D. 557. In Z. 478, there is an error where Ἰλίον is also met with : ὥδε βίην τ' ἀγαθὸν, καὶ Ἰλίον ἱφὶ ἀνάσσειν. Heyne recommends here a string of digammas, as unharmonious as can well be imagined, *φιλίον φιφι φανάσσειν*. If any one can be persuaded that the Greek language, in Homer's time, required the digamma in all these words, and that it was pronounced in each with the power of a consonant, I can only say that he has an ear not of the most delicate kind ; and that he would equally relish the Aberdonian dialect in our own country, where the digamma seems to have taken its last refuge. The line should undoubtedly run thus—

ὥδε βίην ἀγαθὸν τε καὶ Ἰλίον ἱφὶ ἀνάσσειν.

The καὶ, which was long in the 2d. foot before a vowel, is thus made short, and the τε occupies its proper place, rendering the verse much more harmonious. The quotation here reminds me of proposing a construction in the two preceding lines, which would have come better under the observations made upon the use of the article. The lines are—

Ζεῦ, ἄλλαι τε θεοὶ, δοτε δὴ καὶ τῷδε γειεσθαι

Παῖδ' ἐμὸν, ὥς καὶ ἐγὼ περ, ἀριπρεπέα Τρῳεσσιν.

The construction should be *δοτε καὶ τῷδε, παῖδ' ἐμὸν*, and not as Heyne, *τὸν παῖδ' ἐμὸν γειεσθαι*, &c. 'Grant that *he* also, my son, become, as I, the hero of Troy.' In Iiad P. there is a series of errors in the proper name Πάνθος. Wherever it occurs in the oblique cases, the diphthong or long vowel forms the second syllable of the foot, and is made *long* before the next word beginning with a vowel. To those, indeed, who have paid little attention to Homer's versification, or are so influenced by names, or so wedded to their prejudices, as to view every new idea, however well supported, with suspicion or aversion, this will probably appear no mistake. But if these persons would be candid for once, and examine the matter coolly, they would perhaps find that they and others, by whose opinions they are willing to be led, are likely, in this case at least, to be in the wrong. The nominative of this noun is Πάνθος, not Πάνθος: this is evident from the accusative Πάνθοον, in Γ. 146.

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἦδ' Ἐκτοράν τε.

In P. 9. we have οὐδ' ἄρα Πάνθου υἱὸς ἐνυμνέλης ἀμέλγησε.

In 23. ὅσσον (ὅσον) Πάνθου υἱὲς ἐνυμνέλαι φρονέουσιν.

In both these the reading should be Πανθόον, which makes the diphthong short before the next word. In the Princeps Ed. of Homer, it

may be remarked, there is only one  $\mu$  in  $\epsilon\upsilon\mu\mu\epsilon\lambda\iota\alpha\iota$  ( $\epsilon\ddot{\upsilon}\mu\epsilon\lambda\iota\alpha\iota$ ). In v. 40, the same error occurs, Πάνθ' ἐν χείρεσσι βάλλω καὶ Φρόντιδι δέη, read Πανθί' ἐν χείρεσσι.

In O. 71. we have a very extraordinary grammatical blunder, an adjective in the neuter gender agreeing with a feminine noun, Ἴλιον αἰπὺ ἔλοιεν.

From the general observations made upon the inconsistency of the narration, and those more particular criticisms upon violations of the versification, and the singular use of certain words, it will, I should think, be evident that these lines ought not to be ascribed to Homer. I do not think that in the whole compass of the Iliad, so many errors occur in any one book as in these few lines, and none of so gross and palpable a nature; and yet they have been strangely overlooked by all who have examined the passage. It is, indeed, not a little surprising that, while so much attention is paid in England and on the continent, to prepare correct editions of the Attic poets, so little has been done for Homer, the prince of poets. I believe it is a general opinion, that his *language* is very easily understood, and that little more can be done towards elucidating his poetry than has already been done by Heyne and others. I have no wish to disparage the labors of that eminent scholar, but I must be allowed to assert that his knowledge of Homer's language and versification appears to me often incorrect. If the observations I have just made have any foundation, it will be clear how much has been overlooked which a diligent and able critic should have investigated. In my judgment, Homer's language is less understood than that of any other Greek poet. It requires a much more minute knowledge of the principles of the Greek language, to understand him thoroughly, than is commonly imagined, much more than for any succeeding poet; and that must be sought, not in the usual sources of criticism, but in himself. The fundamental error has always been to assimilate his language with that of the Attic poets. Instead of examining it by them, theirs should be examined by him, and thus the distinctions, which hold in so many instances, may be correctly traced.

College, Edinb. Feb. 1818.

G. DUNBAR.

BISHOP PEARSON'S  
**Works,**  
 CHRONOLOGICALLY ARRANGED.

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[Continued from No. XXXIII. p. 170.]

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NO. IV b

TO HIS REVEREND AND MUCH HONOURED FRIEND,  
 DR. DILLINGHAM,

Vicechancellor of v<sup>e</sup> University of Cambridge

SIR,

I KNOW nothing but your former civilities which could have persuaded mee to hope or expect any such favour as you are pleased to expresse in your letter. If you have not y<sup>e</sup> offer of a more worthy person to performe y<sup>e</sup> Commencement-dutyes, I shall be much encouraged to adventure it under your conduct. The Question which I have now concluded to make a position on (if it may be accepted) is,—

*Regimen Monarchicum est S. Scripturae maximè conforme.*  
 For y<sup>e</sup> rest I shall take care to send downe such a number as you mention against v<sup>e</sup> day, and shall desue your favour then, as to one of that number and in all things shall endcavour to give you satisfaction, as becometh him who is already sensible of your great kindness, and shall ever be your faithfull friend and servant,

May 22.<sup>1</sup>

JOHN PEARSON.

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[Dec<sup>r</sup> 21, 1671 — Agreed by the master and seniors (of Trin. Coll. Camb.) that Dr Barrow be chosen College Preacher.  
*Jo Pearson.*]

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<sup>1</sup> Perhaps 1659. The expectation of meeting with a copy of the *Concio*, which I have read in uced me not to insert this medited letter in its proper place. A copy of it will be reprinted in the Appendix to this arrangement, as soon as it can be procured.

NO. XIV.

VINDICIÆ<sup>1</sup>

Epistolarum

S. IGNATII.

AUTORE

JOANNE PEARSON<sup>2</sup>

PRESBYTERO.

ACCESSERUNT

ISAACI VOSSII

• EPISTOLÆ DUÆ

ADVERSUS

DAVID BLONDELLUM.

S. Chrysostomus, etc.

CANTABRIGIÆ:

Typis Joann. Hayes; <sup>3</sup> Prostant Londini, apud Guil. Wells et Rob. Scotty, ad Insignia Principis in vico Little Britain dicto. 1672.

<sup>1</sup> Syll. Epist. T. iii. p. 94. Pearsonus, Anglorum doctissimus, molitur Apologiam pro Ignatii Epistolis contra Dallacum. J. G. Grævius Nic. Heinsio. Traj. ad Rhen. a. d. iv. Kal. April. c1616CLXXI.

<sup>2</sup> The venerable and learned Dr. Routh, in the preface to his collection of the valuable remnants of the *Ante-Nicene Fathers*, enumerates, amongst other fragments which have lately been brought to light from the dark recesses of libraries, "*Origenis* excerpta, quibus ἡ γνησιότης epistolarum *Ignatianarum*, firmissimi propugnaculi ordinis episcopalis, et porro alterorum sacrorum ordinum, omnino stabilitur. Etenim, cum harum Epistolarum duas *phœus*, *Origenes* ita clare et dilucide protulisset, ut vel importune urgentibus effugium præcluderetur, nonnullis a criticis objectum est, opuscula ipsa, in quibus extant hæc Ignatiana, ab *Origene* merito abjudicanda esse: Latini enim potius scriptoris esse videri, quam e Graecis in sermonem Latinum translata. Quorum hominum argumentis cum obviam ivisset magnus *Pearsonus*, haud tamen succubuit adversariorum pertinacia, inter alia de interpretum ejusdem *Origenis* ambigua fide mussitantium. Postea vero ipsa quoque *Graeca Origenis*, in quibus laudatur unus ex duobus illis Ignatiani locis, idemque etiam a defensore Ignatii *Nourrio* olim ferme abdicatus, [in Appar. ad Biblioth. Max. Patrum, c. vi. p. 176. Paris, 1694.] inventa et in vulgus edita sunt; atque inde crisis est *Pearsoni* insigniter firmata. Et qui scriptor *Origenis* videbatur esse *Ignatius*, eundem profecto dicerem semper mihi fore *Ignatium*, donec tela in eas epistolas cusa fuerint fortiora, quam sunt vetera illa aut nova." PRÆF. ad Reliquias Sacr. Pp. xxi,

The two following letters are now first published.

CLAUDIO SALMASIO ISAACUS VOSSIUS S.

VIDI partem libri D. *Blondelli* de *Episcopis*. Vult in illo probare *Episcopos* a *Presbyteris* distinctos fuisse et praefatos us demum saeculo tertio. Utque id adserat vix dixerim quam violentas addat interpretationes multis auctorum locis, qui per se satis plani sunt, si aliter intelligantur. Primo quidem saeculo fuisse eosdem presbyteros et episcopos, non illi opus fuerat ostend-

xvii The passages alluded to by Dr *Routh* are,—1. *Origeni* prolog. in *Cantic* *Canticorum*, 1. iii. p. 30. col. 1 ed *Benedict* “Denique memini aliquem sanctorum divisisse, Ignatium nomine, de Christo *Micus autem amor crucifixus est.*”—Sic *Ignatius* in *Epistola* ad *Rom* p. 60 Is *Vossii* =p. 10. *Smithi*, Ὁ ἐμὸς ἔρως ἐσταύρωται. 2. *Origen* in D. *Luc.* hom. vi p. 938 col. 2<sup>1</sup> “elegantur in cuiusdam martyris epistola scriptum reperiri, *Ignatium* dico episcopum *Antiochie* post *Petrum* secundum, qui in persecutione *Romae* pugnavit ad bestias *Principem saeculi huius latuit virginitas Mariae.*”—*Schedæ Græbi*: Καλῶς ἐν μία τῶν μάρτυρός τινος ἐπιστολῶν γεγραπται [τὸν Ἰγνάτιον λέγω τὸν μετὰ τὸν μακάριον Πέτρον τῆς Αἰτιοχέας δευτερον ἐπίσκοπον, τὸν ἐν τῷ διωγμῷ ἐν Ῥωμῇ θηρίοις μαχησάμενον] καὶ ἔλαβε τὸν ἀρχόντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας. *Ignatius*, in *Epist* ad *Phesios*, p. 27. Ἐλαθεν τὸν ἀρχόντα τοῦ αἰῶνος τούτου ἢ παρθενία Μαρίας Vide *Cotteler* ad l. p. 446 Dr. *Routh* states, that the original Greek of the testimony in favour of *Ignatius*, which is cited by *Nouray*, has also been discovered I shall, however, wait with considerable anxiety for farther information on this point

<sup>1</sup> This has been recast by the Bishop; the original title-page, of which a specimen is preserved in a copy, which formerly belonged to this prince of Theologians, ran thus:—

VINDICIÆ  
Epistolarum  
S. IGNATII.

Autore  
JOANNE PEARSON,  
PRESBYTERO.

S. Chrysostomus, etc.

CANTABRIGIÆ,  
Typis Joann. Hayes, Celeberrimæ Academiæ Typographi.  
Prostant Londini etc.—M DC LXXII

<sup>1</sup> Maximam partem graeci contextus [a p.<sup>o</sup> 932 ad p. 971. ed. Ben.] Gallicanis et Anglicanis codicibus ad suos usus eruerunt *Combesius* et *Græbus*. *Ruæus*

dere : egerat id jam ante satis superque *Walo Messalinus* :<sup>1</sup> quod vero secundo et tertio saeculo factum esse probare conetur, id satis mirari nequeo. Nullum attulit exemplum aut argumentum quod me potuit inducere ut id crederem. Et certe mirari subit qui fieri potuerit ut in tot millibus locorum nihil reperiatur unde probari possit plures simul Episcopos fuisse in eadem urbe ; id quod tu ex Clemente Romano et aliis probasti fuisse primo saeculo et fortasse initio secundi. Quare autem ejus rei exemplum non habemus in secundo, multo minus tertio saeculo ? Nam si unus presbyterorum appellari potuerit Episcopus, quare non omnes simul Episcopi dicti fuissent ? Cum autem ejus exemplum non habeamus, adparet secundo, magisque multo tertio, saeculo episcopum semper appellatum fuisse τὸν προεστῶτα τοῦ πρεσβυτερίου. Ita tempore Ignatii nemo Antiochiae Episcopus dicebatur quam solus Ignatius, Smyrnae nemo praeter Polycarpum, Hierapoli solus Papias, etc. Ex omnium praeterea ecclesiarum successionem adparet illum ordinem simplicem fuisse, nusquam autem duplicatum aut triplicatum. Sed quid Ego haec ad Te, vir incomparabilis ? Epistolam Ignatii ad Magnesios in qua illa verba habentur quae petis, mitto. Videbantur mihi illa [p. 31. ed. *Is. Voss.* p. 21. *Smith.*] οὐ προσειληφῶτας τὴν νεωτερικὴν τάξιν posse etiam explicari de juvenili Damasci Episcopi ordinatione, ut 2<sup>a</sup> Timoth. ii. 22. νεωτερικὸς juvenilem significat. In hac eadem epistola est locus ille unde *Blondellus* probare conatur Epistolas has serius esse scriptas quod ibi arguat quosdam, qui dicant λόγον ἀπὸ σιγῆς produisse. [Conf. *Is. Voss.* ad l. p. 34=23.] Id ille putabat ex haeresi *Valentini* esse desumptum. Pace tamen tanti viri liceat mihi ab illo dissentire. Nemo veterum est qui dicat Valentinum Aëonas istos ex nihilo creasse, sed omnes, puta Irenaeus, Tertullianus, Theodoretus et alii, in eo conveniunt ut dicant illum veterem opinionem resuscitasse et ex plurium haeresibus genealogias suas et μύθους istos ἀπεράντους condidisse. Quam magnam partem istorum Aëonum desumpsit ex haeresi Basilidis, ita alia ex aliis mutatus est [f. mutuatus]. Neque verum est Valentinum immediate statuisse λόγον ἀπὸ σιγῆς produisse, ille λόγον produxit ἐκ τοῦ νοῦ καὶ τῆς ἀληθείας. Aliam itaque haeresin hic indicat Ignatius, quae fuit prior et simplicior illa Valentiniana.

<sup>1</sup> *Walonis Messalini* (i. e. *Claudii Salmasii*) de Episcopis et Presbyteris contra *D. Petavium* Lovolitanum dissertatio prima. *L. Bat.* 1641. p. 166. In his "*Apparatus ad Libros de PRIMATU*," *Salmasius* states, "Episcopi secundi vel tertii saeculi singulares in singulis Civitatibus ordinabantur, qui pluribus praessent Presbyteris. Quod genus ignotum fuit Apostolis quamdiu Ecclesias rexerunt." This gave rise to a controversy replete with erudition and asperity.



Sed nihil aequè miror in D. *Blondello*, quam quod ille putet Ignatium nullas scripsisse epistolas. Vellem scire quid dicturus sit de epistola Polycarpi, in qua ejus epistolarum fit mentio? Sed haec non puto egere confutatione, cum sciam te in his longe alia sentire atque ille. *Blondellus* partium studio σοφὰ saepe φάρμακα solet immiscere scriptis. Conatur ostendere Episcopos et Presbyteros eosdem fuisse prioribus duobus saeculis a Christo nato. Prodiit non ita pridem in Anglia, edente *Seldeno*, Eutychii historia Patriarcharum Alexandriae ex Arabico translata<sup>1</sup> quae egregie huic adversatur opinioni.

*Eidem Idem.*

MITTO reliquam partem epistolae Ignatianae ad Magnesios. Mitto quoque Eutychium Seldem, quem tibi, coram cum essem, promiseram. Utinam is auctor extaret Graece. Ita enim et plus auctoritatis obtineret et certius in multis mentem ejus adsequeremur. De veritate tamen Scriptoris non dubitandum puto. Neque enim illa Arabibus rerum Christianarum peritia ut talia fingere potuerint. Miratus sum cum primum legerem in eo [p. xxxii] nullum fuisse Episcopum in provinciis Aegypti usque ad tempora Demetrii Patriarchae (ita vocat Episcopum, qui Alexandriae electus est anno c.lxxxv) quod etiamsi ita intelligatur tanquam nullus fuerit episcopus qui diversam habuerit potestatem ab aliis presbyteris, non tamen id faciet ad opinionem *Blondelli* firmandam, qui serius id factum putaret. Clementem enim Alexandrinum primum esse qui Episcopos alios a presbyteris esse dixerit: [Strom. vi. p. 793. *Potter*.] illum autem στρατηγὸς scripsisse anno cxcii. Atque nunquid ille, quem Eutychius vocat Patriarcham, erat Episcopus? Qui itaque fieri potuit ut nullus in Aegypto fuerit episcopus, cum tamen x. ante illum patriarchas numeret? Cum enim patriarchae vocabulum inventum sit tum cum episcopis aliis subordinarentur episcopi, non potuerunt alio quam episcopi nomine adpellari, idque praesertim saeculo secundo. Proculdubio itaque hoc eo modo capiendum est quod in tota Aegypto nullus alius ante Demetrium fuerit episcopus quam solus Episcopus Alexandrinus. Sed utcunque statuatur nullum in Aegypto fuisse Episcopum, imo ne Alexandriae quidem, ex eo ipso quod addiderit in provinciis Aegypti, non immerito colligit quispiam in aliis locis fuisse episcopos, qui differrent a presbyteris ut Antiochiae et alibi. Praecipuum argumentum quo pugnat

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<sup>1</sup> *Eutychus Aegyptii*,—Ecclesiae suae Origines. Ex ejusdem Arabico nunc primum typis edidit ac Versione et Commentario auxit *Jouannes Seldenus*, Londini.

*Blondellus* est quod auctores saeculi secundi, qui sunt pauci, nulum aliud in ecclesia ordinem agnoscant quam presbyteriorum et diaconum. Nescio an hoc movere debeat, nam omnino videntur presbyteris accensiti fuisse episcopi, non tanquam singularis aliqua ecclesiae τάξις, sed tanquam pars presbyterii. Ejus rei manifestum habemus exemplum in ipso illo *Alcandro Clemente*, qui cum Christum deum in episcopos, presbyterios et diaconos distribuat (alibi tamen [Strom. vii. 330. *Potter*] inquit κατὰ τὴν ἐκκλησίαν, τὴν μὲν βελτιωτικὴν οἱ πρεσβύτεροι σώζουσι εἰκόνα τὴν ὑπηρετικὴν [δὲ] οἱ διάκονοι, ubi duas tantum in ecclesia τάξεις recenset) Omnino itaque Episcop. accensentur presbyterio tanquam et ipse presbyter non aliter ab eis differens quam sciet Princeps senatus ab reliquo senatu. Sed hoc forsitan, verum erat. tempore Clementis cepisse episcopos non amplius subijci presbyterio et tyrannidem quodammodo in ceteros presbyterios exercere, de quo Origenes gravissime conqueritur. Maneo itaque in sententia tua et manebo semper in secundi saeculi initio singularem episcopatum fuisse supra presbyteratum.

[“ 1673, March 16 Dr. *Pearson*, Bishop of Chester, preach’d; a most incomparable sermon from one of the most learned Divines of our Nation.” *Memoirs of John Evelyn*, Esq. Vol. I. p. 435.]

NO. XV.

To Mr. *HENRY ATKINSON*, att  
his house att Rippon-Parcke,  
Yorkshire.

S<sup>r</sup>

1673.

Finding it under my Predecessors hand that hee had discharged Mr. Brockhall of y<sup>e</sup> Curateship of Patrick-Brompton, Sept. 4, 1672, and receiving a good Testimoniall of y<sup>e</sup> unblameable conversation of Mr. John Place, and upon examination finding him fitt to discharge y<sup>e</sup> duty, I have given him y<sup>t</sup> Curateship under my Episcopall Seale. But because I understand y<sup>t</sup> Mr. Brockhall hath officiated since the time of his discharge. I desire y<sup>t</sup> hee may receive y<sup>e</sup> money usually allowed for y<sup>e</sup> Cure, according to y<sup>e</sup> time w<sup>ch</sup> hee hath officiated. And y<sup>t</sup> Mr. Place may receive y<sup>e</sup> same allowance for y<sup>e</sup> future. At y<sup>r</sup> leisure I should bee glad to see you, y<sup>t</sup> wee might conferre about y<sup>e</sup> nature of y<sup>t</sup> Lease, w<sup>ch</sup> I understand you manage for y<sup>e</sup> benefitt of y<sup>r</sup> relations. In the mean time I rest your very loving friend

JOHN CLYSTRIENS.

NO. XVI.

## S E R M O N

Preached

NOVEMBER V.

MDCLXXIII.

AT

The ABBEY-Church in WESTMINSTER.

BY

JOHN Lord Bishop of CHESTER.

LONDON: Printed by *Andrew Clark*, for *John Williams, junior*,  
at the Crown in *Cross-keys Court* in *Little Britain*. 1673.  
[4°. pp. 1—25.]

[*On the opposite page,*]

Imprimatur,

Humfr. London

Novemb. 1673.

NO. XVII.

## ARTICLES

OF

E N Q U I R Y

concerning

MATTERS ECCLESIASTICAL

within the DIOCESE of

CHESTER.

In the

PRIMARY EPISCOPAL VISITATION

of the

RIGHT REVEREND FATHER IN GOD

JOHN

Lord Bishop of CHESTER.

Anno Dom. 1674.

LONDON:

Printed by JOH. WILLIAMS, Junr. MDCLXXIV.

*The Tenour of the Oath to be Tendered to the Church-wardens and Side-men.*

You shall swear, diligently to enquire, and true Presentment make, of all Defaults and Offences against the Laws Ecclesiastical of this realm. In which you are to take Direction from these Articles. And that you will not Present any Person out of Malice or Ill-Will, nor spare any out of Fear or Favour. So help you God.

ARTICLES  
OF  
ENQUIRY  
within the  
• DIOCESE of CHESTER.

## TIT. I.

*Concerning Churches or Chappels, with the Ornaments, Furniture, and Possessions, belonging to them.*

I. Is the Fabrick of your Church (or Chappel) with all things appertaining to it, kept in good repair within and without, in such order and decency, as becometh the House of God?

II. Is there in the Church (or Chappel) a Font of Stone standing in the usual ancient place, with a Cover to it, for the Administration of Baptism? Is there also a convenient Communion Table, with a fair Carpet of Silk, or other decent Stuff, in the time of Divine Service; and with a fair Linnen Cloth at the time of administering the Sacrament? What Cup, Chalice, Paten, or Flagon, have you, belonging to that service?

III. Have you in your Church (or Chappel) a convenient seat for the Minister to read Divine Service in? And a pulpit with a decent Cloth or Cushion for the same?

IV. Have you a large Folio Bible of the last Translation, with two Books of Common Prayer well-bound, one for the Minister, the other for the Clerk? Have you the Book of Homilies set forth by Authority, the Book of Canons, and the Table of Degrees prohibited in Marriage?

V. Have you a Register Book of Parchment for all who are Christned, Married, or Buried in the Parish? Doth your Minister every Lord's day in the Presence of your Church-Wardens set down the Names of Parties, with the Day, Month, and Year of each Christning, Marriage, or Burial? Is the Transcripts thereof, every Year, within one Month after the Twenty-fifth of March, carried into the Bishop's Registry?

VI. Have you a Paper-Book in which the Names of Strangers who preach or officiate in the Church (or Chappel) are set down; and another Book for the Church-Warden's Accompts?

VII. Have you a fair Surplice for the Minister to wear at the times of his publick Ministration, provided at the Charge of the Parish?

VIII. Have you a Chest with three Locks and Keyes to keep the Books and Ornaments of the Church? Have you a Bier with a black Herse-cloth for the Burial of the Dead?

IX. Is the Church-yard sufficiently fenced with Walls, Pales, or Rails, and decently kept from all Annoyance or Incroachments? Are the Trees therein preserved?

X. Is the Mansion-House of your Minister, with all other houses thereto belonging, kept in good Repair? Have any of them been pulled down or defaced? Have any Incroached upon the Land thereto belonging, or felled the Trees thereon growing?

XI. Have you a perfect Tenner of all Glebe-Lands, Gardens, Orchards, and Tenements belonging to your Parsonage or Vicarage; as also an Account of such Pensions, Rate Tyths, and Portions of Tyths, or other Yearly Profits (either within or without the Parish) as belong thereto? Have any of the same been withheld from your Minister? And by whom, as you know, or have heard?

XII. Have any of the ancient Glebe Lands belonging to your Parsonage or Vicarage been taken away, or exchanged for other without the free consent of the Incumbent, and Licence from the Ordinary? Have any Inclosures been made in your Parish, to the detriment of the Church, by the decay of Tillage, and converting Arable Land into Pasture? By whom hath the same been made? And how many years since? And how much is your Parsonage or Vicarage diminished thereby in the yearly value thereof; as you know, believe, or have heard?

XIII. Have any new Pews or Seats been erected in your Chancel, or in the Body of the Church (or Chappel) without leave from the Ordinary?

#### TIT. II.

##### *Concerning Ministers.*

I. Is your Minister, Curate, or Lecturer, Episcopally Ordained?

II. Hath he been licensed to Preach by the Bishop or either of the Universities?

III. Is he defamed or suspected to have obtained his Orders or Benefice by any Simoniacal Compact?

IV. Doth your Minister diligently read Divine Service, and preach every Lord's-day in the Church, unless hindered by sickness, or reasonable absence? And in such cases doth he procure some lawful Minister to read Prayers, to Preach, and perform other Ministerial Duties?

V. Doth your Minister in the Morning and Evening Service, in the Administration of the Sacraments, and in performing other Religious Offices appointed by the Church of England, use the respective Forms in the Book of Common Prayer, together with all those Rites and Ceremonies which are enjoined in this Church? And doth he make use of the Surplice when he reads Divine Service or Administers the Sacraments?

VI. Doth your Minister diligently Catechize the Youth of his Parish? Doth he prepare and procure them (as occasion is offered) to come and be confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants, and all Sectaries in your Parish, to the true Religion and Worship of God, as it is established by Law?

VII. Is your Minister a man of a sober, unblamable and exemplary life? Is he grave, modest, and regular in his outward demeanour and apparel, according to the Constitutions of the Church? Or is his carriage, conversation, or company in any kind whatsoever disorderly, or scandalous, and unbecoming his Calling and Charge?

VIII. Is your Minister ready to visit the Sick, and to Baptize Infants in danger of death, being so desired? Is any Infant, or more aged Person in the Parish yet Unbaptized by his default? Doth he duly Administer the Blessed Sacrament of the Lord's Supper, Three times every year, at the least, whereof Easter to be one? Doth he baptize with Sureties?

IX. Doth your Minister marry any persons at Uncanonical Hours, not between eight and twelve, or in private, or such as are under Age, not having the Consent of their Parents and Guardians? Doth he marry any either without Banns first published three Sundays or Holy days in the Church; or without License so to do; or with the License of any other than the Archbishop, Bishop of this Diocese, or his Chancellor?

X. Doth your Minister duly bid and observe Holy days and Fasting days, as is appointed? And doth he then use the Forms of Prayer prescribed by the Church? Hath he taken upon him to appoint any private Fasts or Religious Exercises without lawful Authority? Doth he or any other Minister or Lay person in your Parish hold any unlawful Conventicles or Meetings under pretence of any exercise of Religion?

XI. Is your Minister constantly Resident among you? Hath

he a Curate conforming to assist him in his absence or presence ? Doth he carry himself in all things as an able and discreet Minister, and conformable to the Church of England ? Doth he serve any more Cures besides that of your Parish, on the same day ? What is the name of your Curate, and what yearly Stipend doth your Minister allow him ?

XII. Is there in your Parish any Lecturer, what is his name ? Doth he read Divine Service before his Lecture, as by Law is required ; and is he Conformable to the Discipline of the Church of England ?

### TIT III.

#### *Concerning Parishoners.*

I. Are there any in your Parish, who are reputed Hereticks or Schismaticks refusing Communion with the Church of England ? Any impugnors of the Religion established of his Majesty's Supremacy, or of any the Laws, Rites, and Ceremonies Ecclesiastical ? Have any spoken or declared any thing in derogation, or to the depriving of the Form of God's Worship in the Church of England, and Administration of the Sacraments, Rites and Ceremonies prescribed in the Book of Common Prayer as it is now established by Law ?

II. Are there any in your Parish, who lie under a common fame, or vehement suspicion of Adultery, Fornication, or Incest ? Are there any common Drunkards, Swearers or Blasphemers of God's holy Name and Word ?

III. Are there any Excommunicate persons, or any who countenance, or keep company with them ?

IV. Do any of your Parish prophane the Lord's day by neglecting of publick Holy Duties, or by doing the Works of their ordinary Calling, or using unlawful Recreations, or permitting their Children or Servants so to do ? Do they duly observe other Holydays, Festivals, and Fasts appointed by Authority ?

V. Do all those who inhabit in your Parish duly resort to your Church, (or Chappel) and continue there during Divine Service, Sermon, and other Holy Duties, with that Reverence, Order and Decency, as befits devout Christians ? Or have occasioned Riot, Clamor or Fighting in the Church at any time ? Are there any Recusant Papists or Sectaries in your Parish ? Do they, or any of them keep any Schoolmaster in their House which cometh not to Church to hear Divine Service, and receive the Holy Communion ?

VI. Are there any in your Parish who refuse to have their Infant-Children Baptized by your Minister ? Or do they keep them unbaptized any longer than the Church allows ? And what

Infants, or more aged persons, are there in your Parish unbaptized?

VII. Do all your Householders duly send their Children, Apprentices and Servants to be catechized? And do they take care (when occasion is offered) they should be confirmed by the Bishop?

VIII. Is there any person in your Parish being Sixteen years of age, who refuseth to receive the Blessed Sacrament of the Lord's Supper, at least three times every year? whereof Easter to be one? And do all receive this Sacred Myserie with that outward gesture of Humilitie and Reverence as becomes them, meekly kneeling upon their knees?

IX. Are there any in your Parish who are known or suspected to be unlawfully married, contrary to the Laws of God and this Church? Are there any (who being lawfully married and never divorced) do yet live asunder? Or any who being lawfully divorced, do live together again? Or being separated for Adultery, have afterwards Enter-married with any other, during the life of their First Consort?

X. Are there any married Women in your Parish, who after their safe Delivery from Child-Birth, neglect to make their humble and publick Thanksgivings to God, decently appaelled, according to the appomtment of the Church? Or refuse to pay the Offerings according to custom?

XI. Are there any of your Parish who refuse to pay their Easter Offerings, and other Duties to your Minister? Or to pay the Rates assessed on them, for the repair and provisions of the Church?

XII. Do you know, or have you heard of any Patron, or other Person in your Parish, who having the gift of an Ecclesiastical Benefice, hath made gain thereby upon any Bargain, either for Money, Pension, Lease, Reserve of Tythes, or Glebe, or other Simomacal Contract whatsoever?

XIII. Do you refuse to Bury their Dead, according to the rites of the Church of England? Are there any Wills of Deceased persons unproved, or Goods not administred? Do you know of any Legacies given to your Church, not yet received by you, or detained from you, or not applied to the uses appointed?

TIT. IV.

*Concerning the Officers belonging to the Church.*

I. Are the Church-Wardens of your Parish, yearly chosen according to Law? And are there Side-men appointed to assist them, for the due ordering of the Church?



II. Have the former and last Church-Wardens given up their Accompts to those that succeed them, together with all Monies and other things belonging to your Church (or Chappel)?

III. Have you a Parish-Clark, aged one and twenty years at least, who is of sober life and good report? Is he chosen by your Minister, and approved by the Parish; and is he able for Reading, Writing, and Singing as a Clerk? Are his Wages duly paid him?

IV. Doth he or your Sexton take care of your Church, to keep it lockt, and clean, to open the Doors, and ring the Bells in due time, to call the Inhabitants to the Worship of God? Also to admonish them by Tolling of a Passing-Bell for any that are dying, thereby to meditate of their own Death, and to commend the others weak condition to the mercy of God?

#### TIT. V.

*Concerning Alms-houses, Schools, and School-masters, Phisicians, Chirurgions and Midwives.*

I. Is there any Hospital, Alms-house, or Free School founded in your Parish not of the King's Foundation? Are they so governed and ordered in the use and Revenue as the Founders appointed, according to set Ordinances and Statutes which have been made concerning the same?

II. Doth any man keep a publick or private School in your Parish? Is he or they licensed and allowed thereunto by the Bishop? Is he of sober, religious, and exemplary Conversation? Doth he instruct his Scholars in the Catechism and Religion of the Church of England? Is there any Woman that taketh upon her to instruct and educate any young Maidens? Doth she resort duly, and bring with her to Drine Service, upon the Lord's day and Holidaes, all such Young Maidens as are committed to her care?

III. Do any in your Parish practise Phisick, Chirurgerie, or Midwiferie, without License from the Ordinarie?

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The Minister of every Parish may join in Presentments with the Church-Wardens and Side-men, and if they will not present, then the Ministers themselves (being the Persons that have the chief care of the suppressing of Sin and Impiety, in their Parishes) may present the Crimes aforesaid, and such things as shall want due Reformation. Can. 113. JOH. CESTRIENS.

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The Ministers of every Parish are desired to give in the Names of such of the younger sort, in their severall Parishes, as they judge fit to receive Confirmation from the Bishop.

F I N I S.

[Epistola Reverendi admodum in Christo Patris Joannis Pearsoni, Episcopi Cestriensis, ad V. Cl. *Edvardum Bernardum*.]

[Josephus contra Apion. I, 1333. ed. *Hudson*—καὶ τούτων (τῶν βιβλίων) πέντε μὲν ἐστὶ τὰ Μωϋσέως, ἃ τοὺς τε νόμους περιέχει, καὶ τὴν τῆς ἀνθρώπογονίας παράδοσιν, μέχρι τῆς αὐτοῦ τελευτῆς. οὗτος ὁ χρόνος ἀπολείπει τρισχιλίων ὀλίγον ἐτῶν. ὀλίγω in editis Josephi.]

DIXI, mi *Bernarde*, locum illum adversus Apionem multum D. *Fossio* favere: nec aliter nunc sentio. Vox τρισχιλίων ferri non potest: mendum enim est, licet antiquissimum. Apud Eusebium l. 3. c. 10. legitur τρισχιλίων, et Ruffinus habet *tria millia*; ex quo Eusebii loco colligit *Beda* Eusebium et Josephum breviorē temporum seriem quam in LXX. Editione vulgo fertur comprobasse. Sed neque Eusebius, neque Josephus, neque Veterum quisquam tria tantum millia annorum ab Adamo ad mortem Mosis numerabat. Quidni autem pro τρισχιλίων legamus τετρακισχιλίων; cum insolens non sit, ut unus numerus millenarius aut centenarius pro alio scribatur. Sic Antiq. l. 10. c. 11. pro τρισχίλια legendum τετρακισχίλια in verbis Eupolemi apud Cl. Alex. pro δισχίλια legendum χίλια, et p. priori in verbis Demetrii τετρακόσια pro τριακόσια. Neque mirum est Josephum tot pene annos numerasse, cum eo longe antiquior Demetrius ab Adamo ad mortem Mosis 3895. ni fallor, numeravit, cumque Eupolemem, qui pauciores numeravit, ipse Josephus dicat Sacras Scripturas recte intelligere non potuisse. Quin igitur Josephus putaverit tempus ab Adamo ad mortem Mosis parum defecisse ab annis 4000, dubitari vix potest.

Duplicem tu hic objicis dissensum, unum a numero 2000, annorum Sacerdotum, sive Politiae Judaicae, alterum a numero 5000. historiae: sed neuter rem conficere videtur. Non prior, quia numerus annorum ab Adamo ad mortem Mosis, quicumque tandem sit, dissidere a numero Politiae Judaicae non potest, qui ab eodem ferme tempore incipit, quo alter desinit. Si Josephus plures annos Politiae Judaicae, ad honorem gentis suae, tribuerit, quam oportuit; id non probat priorem supputationem falsam fuisse, aut a mente Josephi alienam. Non posterior, quia numerus ille 5000. annorum eundem terminum non habet cum illo 2000. Hic enim desinit cum ultima destructione gentis et templi, ille cum chronologia S. Scripturae, quae ad eam minime pertingit. Et cum uterque numerus rotundus sit, pro exacto neuter haberi debet; sed uterque alicujus additionis aut deductionis capax censendus est, ut revera numero 2000. aliquid detrahendum debere certum est, licet idem asseruerit ante Josephum Philo.

Dixi Berosum, cum Abrahamum post Diluvium decimum vocavit, Cainanem non excludisse; neque quæ habes de γενεαῖς id probant. Epiphanius, inquis, sententiam tuam tuetur, quod non video. Numerat ille quidem γενεὰς 10. a Noë usque ad Abrahamum: sed uterque, tum Noë tum Abrahamus exclusive sumitur. Ætas enim Noachi ad priores 10. γενεὰς, Abrahami vero ad posteriores 14. a Matthæo numeratas, pertinet. Ea certe mens Epiphaniï, quæ non longe ab initio Panarii εἰκοστὴν γενεάν Tharæ memorat, et Abrahæ εἰκοστὴν πρώτην, cum circumcisis est. Revera Epiphanius expresse tradit, Alphavadum genuisse Cainanem, Cainanem Salam, idque quater totidem verbis facit, bis in Ancorato, bis in Panario, et numerum annorum cum exhibet, qui sine annis 130. Cainanis stare non potest.

Quod Eusebius non omiserit annos Cainanis adhuc puto, nec Syncelli verbis moveor. Quid dixerit Anianus scio: neque minus credo Eusebium annos Cainanis numerasse, imo fortasse eo magis. Nimis longa esset dissertatio, si de hac re disputare instituerem. Scaliger certe pessime fecit, cum priorem Eusebiani Chronici Librum adeo negligenter transivit, ut omnia pene Syncelli Eusebio tribueret, et nobis nescio quem pro Eusebio daret. Excutienda fuit versio Hieronymi, non rejicienda et nihili habenda.

Cogitationum tuarum prior, inquis, nititur loco Clementis sed correcto, non prout apud eum erat. Interim ipse locum ita explicas ut correctione non indigeat. Ita correctio explicationem, explicatio correctionem excludit. Vide an locus ejusmodi pro fundamento poni debeat; præsertim ex libro tali qualis ille Στρωματίων esse cognoscitur; in quo omnium hominum sententiæ colliguntur et coaccivantur. Unde ipse Chronologicum suum tractatum sic concludit, p. 341. Καὶ τὰ μὲν περὶ τῶν χρόνων διαφóρως πολλοῖς ἱστορηθέντα, καὶ πρὸς ἡμῶν διατεθέντα ὥδε ἐχέτω.

Quid multa? Quoniam de typhotetis loqueris, omnino nollem Dissertationem hanc tuam hoc loco imprimi. Satis esse opinor si lectionem ex conjectura tua natam cum illa Vossii nude proponas, et quæcunque habes ad eam confirmandam idonea, in Annotationes conjicias. Numerus variarum Lectionum satis amplius esse videtur, nec disputationibus intervenientibus augendus, præsertim ubi Animadversionibus ad finem Operis locus relinquatur. Certe cum annorum numerus apud Josephum, tum in Græcis tum in Latinis, tam fœde corruptus ubique fere esse videatur, ego vix quicquam sciutere audeo, priusquam omnes varias Lectiones intueri liceat. Habes sententiam, Vir doctissime,

Amici tui,

JOAN. CLSIRIENSIS.

Cestriæ, Jan. 3. 1679.

[Edm. T. Hearne, Oxon. 1719. 8vo.]

NO. XIX.

## DISSERTATIO

## EPISTOLARIS

DE

Juramento Medicorum,

QUI

'ΟΡΚΟΣ 'ΙΠΠΟΚΡΑΤΟΥΣ

Dicitur :

In qua *Venerabilis Vir*

Dom. BALDUINUS HAMEY, M.D.

*Veterem vulgarem Versionem improbens,**Aliam substituit Novam; \* \* \* \* \***Editore ADAMO Littleton, S.T.P.**\* \* \* \* \**

LONDINI:

Prostat apud *Guilielmum Birch*, \* \* 1693 [1to.]

[*Balduinus Hamey*, Medicus clarissimus juxta atque eruditissimus, Hippocratis jurjurandum levissima mutatione pristino nitore restituere, et suam *ἑὸν ἐπίνοιαν* vindicare satagebat. Sibi autem parum confisus virorum aliquot doctissimorum, inter quos comparat PEARSONUS noster, hac de re sententias exploravit. Hic Theologiae Princeps voculam καὶ transponendo amici sui interpretationem roborat, et Venerabilem *Hamey*, utpote ἀδελφον ἄρσενα, antecessoribus suis palmam praeripuisse jure pronunciat. Quo autem melius de hac lite statuatur lector, praemittendam esse duxi jurisjurandi partem primam, e recensione quam ineunte anno 1674 fecit vii optimus, *Balduinus Hamey*; et argumenta item ex ejusdem diatriba, necnon e responsione ad Professores Leidenses (Oct. 23, 1675.), quibus inniuntur ratiocinia sua, delibavi. Agmen claudit PEARSONI epistolium.]

'ΙΠΠΟΚΡΑΤΟΥΣ 'ΟΡΚΟΣ.

• ὍΜΝΤΜΙ Ἀπόλλωνα ἱγτρὸν καὶ Ἀσκληπιὸν, καὶ Ἑγείαν, καὶ Πανάκειαν, καὶ θεοὺς πάντας καὶ πάσας ἱστορίας ποιούμενος, ἐπιτελέα ποιήσῃν κατὰ δύναμιν καὶ κρίσιν ἐμὴν ὅρκον τόνδε καὶ ἔθγγραφῃν τήνδε· ἡγήσεσθαι<sup>α</sup> μὲν τὸν διδάξαντά ἐμέ τὴν τέχνην ταύτην, ἴσα καὶ γενέτῃσιν ἐμοῖσι, βίου<sup>β</sup> κοινώσασθαι, καὶ<sup>γ</sup> χρῆων<sup>δ</sup> χρῆζοντι μετάδοσιν ποιήσασθαι, καὶ τὸ γένος τοῦ ἐξ ἐωυτοῦ ἀδελφοῖς ἴσον ἐπικρινέειν ἄρρεσι. καὶ διδάξῃν τὴν τέχνην

ταύτην, ἣν<sup>d</sup> χρηρίζωσι μανθάνειν, ἀνευ μισθοῦ καὶ ξυγγραφῆς· παραγγελίης· τε καὶ ἀκροήσιος, καὶ τῆς λοιπῆς ἀπάσης μαθήσιος, μετάδοσιν ποιήσεσθαι· υἱοῖσι τε ἐμοῖσι, καὶ τοῖσι τοῦ ἐμῆ διδάξαντος· καὶ μαθηταῖσι συγγεγραμμένοις τε καὶ ἀκροισμένοις νόμῳ ἱητρικῷ· ἄλλω δὲ οὐδενί. \* \* \*

## LECTIONIS VARIETAS.

<sup>a</sup> ἡγήσασθαι editiones; ἡγήσεσθαι maluit *Hamely*, sibi suffragante non uno MS. <sup>b</sup> κοινώσεσθαι et <sup>c</sup> ποιήσεσθαι inter v. l. *Meibomii*.<sup>d</sup> ἦν MSS. quidam. <sup>e</sup> παρακλήσιος alii. <sup>f</sup> ποιήσασθαι MSS. et editiones pleraeque.

## HAMELII ENARRATIO.

<sup>1</sup> κοινώσασθαι et infra ποιήσασθαι. Ita in omnibus hodie exemplis, nullo etiam refragante MS., ad Autoris mentem consone loquuntur. [*κοινώσεσθαι* v. l. et *ποιήσεσθαι* inter varias lectiones ex *J. H. Meibomio* enumerat *A. Littleton*.] κοινώσασθαι i. e. *Juro*—*existimaturum quidem me illum, qui me docuit hanc artem, similiter* (vel, *pari loco cum*) *ipsis parentibus, vita me communicasse* (i. e. vitam mihi impertivisse): τὸ ἴσα, praeunte Homero, non nisi Adverbialiter, hoc loco, construi potest; *Il. E*, 71.—*Νόθον ἔτρεφε δῖα θεανῶ Ἴσα φίλοισι τέκεσσι*—*N*, 176.—*Ὁ δέ μιν τίεν ἴσα τέκεσσι*. *Odys.* *A*, 483.—*Σὲ ζῶν ἐτίομεν ἴσα θεοῖσιν*. *Theocrit.* *Idyl.* *xvii*, 135.—*Σέθεν δ' ἐγὼ ἴσα καὶ ἄλλων Μνάσσομαι ἡμιθέων*.—Nec sine ratione (*ὄν*s dixit *similiter*; cum nullum simile sit simile, sed idem, nisi sit dissimile: si [f. sed] haec *vita*, de qua loquitur, dissimilis est naturali; siquidem καλῶς vivitur illa; naturali, ἀπλῶς καὶ ἴσα τοῖς ἀλόγοις. Voluit Vir summus, communem omnibus Parentibus honorem, sibi etiam tribui. *Illis* a prole sua ob acceptam *vitam*: sibi a discipulis, ob traditam, vitae instar, *Artem*. Igitur plane et pulchre dicitur uterque βίου suos ἴσα κοινώσασθαι. [Idem infra in epistolio sentit PEARSONUS; sed leni transpositione, ἴσα καὶ γ. *pariter ac*, locum complanare tentavit, cui adstipulantur vetustissimi codices apud *Meibomium* in *Comment.* p. 76. probante *Hamio*.] Sed voce βίου Hippocratem de victu loqui volunt Medici Latini: *vita* enim, qua vivimus ζωή, et quam vivimus, βίος dicitur. Vox autem illa utrumque denotat [*Hesychius*, Βίος, ζωή, περιουσία.]; at haec periodus, quae de *vita* tantummodo versatur, significationem necessario restringit: et continuo sumptum iri *Artem* pro *Vita*, ac *Praeceptorem* pro *Parente*, ac *Discipulum* pro *Filio*, nullus vel leviter inter legendum dubitare potuit. *Versio* autem *Latina* sic se habet; *Juro*—*me aestimaturum Praeceptorem Parentibus esse patrem: juro me illum victu communicaturum, et indigenti necessaria traditurum*. Ex tribus primis verbis, ita separatim positis, fit purus putus *Solbecismus* (*Straecus*: Ἴσα enim pro ἴσος nullius classici auctoris est. In reliquis est ταυτολογία

non frigida, fateor, sed mire gestiens et faceta. Nunquid enim qui panem, *victum* praebeat, non praebeat *necessaria*? Nunquid, qui *vitam* dat, non debet *necessaria*, ut daret? Quo alias ubera edito factu? Ammon igitur, *πτερυγίζοντος* potius pulli est, quam *ἀντιπελαργούδντος* discipuli, Praeceptore suo, uno verbulo laudato, eodem halitu crepare, de eodem sustentando; postque per nescio quam *ἐπανόρθωσιν* eidem indigenti *necessaria* polliceri?

<sup>2</sup> *χρεῶν* *χρηρίζοντι* *μετάδοσιν* *ποιήσασθαι*, *discere cupienti requisitorum corporum fecisse*; in lucem scilicet, aut vitam edito, vitalia contribuisse: *λαμπάδα φέρειν καὶ μεταδίδοναι*, illo aevo eleganter dicebatur. In hac pericope *Discipulus Praeceptoris* sui beneficia grate candidaeque profitetur. In sequenti *Didascali* vice functurus sibi credita traditaeque pari honestate impertitum idoneo *Discipulo*—jurat. Missis *βίου* καὶ *χρεῶν* vocabulis, τὴν *τέχνην* pro *vita* substituit, καὶ διδάξειν ταύτην, εἰ *μετάδοσιν* *ποιήσεσθαι* *jurejurando* asserit; unaque *χρεῶν* τούτων numerum init: nimirum *facturum μετάδοσιν παραγγελίης* τῆ καὶ ἀκροήσιος καὶ τῆς λοιπῆς ἀπάσης μαθήσιος. Hinc quid per *χρηρίζοντες* in *primo* Articulo sit intelligendum, abunde per τὸ ἦν *χρηρίζωσι* *μανθάνειν* in *secundo* explicat; ac τὸ *μανθάνειν* denique, ceu summum desideratum, in *χρεῶν* censu hic recenseam. Ita ut tandem concludamus, *Artis Medicae* rite docendae discendaeque *desiderium*, unicum esse utriusque Articuli argumentum, et ut unum in iis, de *Fictu* eoque pertinentibus reperiri posse vocabulum.

Praeterea *Versio vulgaris Senis* illius praeclari verbis moribusque dissona: ille enim composuit sua nervose, eleganter, breviter; sine mercede quoque docuit; ac alibi toties fuit sponte naturae ἀφιάργυρον, magnanimum et ἀμετάπτωτον ac omnis fallaciae hostem acerrimum.—Deinde, de *jurejurando* res est, quae ab omni memoria sacra; et hoc porro illiusmodi, ut quivis *Graece* sciens juransque illud *jure* pium aestimet: Postremo ut tibi, *Divine Senex*, qui praec omnibus mortalibus, in minimis maximus, tuosque solitus triplici decomposito, omnia, *προ-εξ-ευκρινήσαντας λέγειν καὶ ποιεῖν*, placuerit *σολοικίζειν*, *ταυτολογεῖν*, immo *ἀκυρολογεῖν*, in prima statim parte Ὁρκου tui sanctissimi, mihi saltem non fit verisimile. BALDUINUS HAMEY.

*Epistola Reverendi admodum Viri,*  
Domini JOHANNIS PEARSON,  
*Episcopi Cestriensis.*

† Cujus Initium videtur deesse, quod ne quidem ulla sit Compellatio.

PRIMA quæ occurrit in hoc *Juramento* particula καὶ, omnis in exponendo difficultatis occasionem praebeuisse videtur. Dum enim illa praeponitur τῷ βίου κοινώσασθαι, priorem pericopen sensum

continere integrum putârunt *Interpretes*, et τὸ βίου κοινώσεσθαι pro secunda Juramenti parte habuerunt. Quid si καὶ præponeretur τῷ γενέτῃσι elegantiae tantum causâ, et post ἐμοῖσιν eximeretur, recta βίου κοινώσασθαι conjunctione destituta necessarîo ad priora spectarent; nec partem juramenti per se efficere possent. Jam verd particulam καὶ suo loco dimotam, et malè τῷ βίου præfixam esse omnino sentio: eandem ritè τῷ γενέτῃσι, γονεῦσιν, ἢ συγγενέσιν.<sup>1</sup>

Sunt enim hæc excerpta nihil aliud quàm veteres *Glossae*, ad marginem *Hippocratis* primùm scriptae, atque inde cum Textu, quem respiciunt, ad finem Juramenti, uti moris erat, simul positae. Unde liquido apparet vetustissimos codices hanc lectionem [Ἰσα καὶ γενέτῃσιν ἐμοῖσιν] exhibuisse, et βίου κοινώσασθαι immmediatè post ἐμοῖσιν sequutum esse. Sic igitur rectà lego et interpretor, "Ὁμνυμι, Ἠγήσεσθαι μὲν τὸν διδάξαντά με τὴν τέχνην ταύτην Ἰσα καὶ γενέτῃσιν ἐμοῖσιν βίου κοινώσασθαι, *Juro, me eum qui me hanc Artem docuit non minus quàm Parentes meos vitam tribuisse putaturum.* Hæc tuo acumini debeo: reliqua cum vulgo interpretum capio. Nostram sententiam habes, *Vir doctissime, mihiq̃ amicissime.* Donet te Deus longâ ætate, vegetâ et à cruciatibus liberâ senectute, uti optat ac precatur,

*Multis Nominibus tibi devinctus,*

*April. 10, 1674.*

JOHANNES Cestriensis.

*Ejusdem Carmen Encomiasticum.*

QUI Divo *Lucae* sumptus; operâmq̃ locâsti  
*Hippocrati*: Medico commodè utrique facis.<sup>2</sup>  
 Tempus edax ripâ *Divi* consumpserat *Ædem*  
*Chelsensi*: adveniens Tu dare promptus opem.  
 Et *Coi*, in *Latio*, sacrum thaculaverat *Ὀρκον*  
 Non consulta satis *Graeco-Latinu* manus.

[<sup>1</sup> Sic glossae, quas ex antiquissimis Reginae Galliae codicibus exscriptas cum *J. Hearnio*, M. D. communicavit *J. J. Scaliger*: ἰσα καὶ γενέτῃσιν [sic, καὶ γενέτῃσιν *D. R.* ad *Tim.* p. 66. voluit certe γενήτῃσιν] γονεῦσιν, ἢ συγγενέσιν οὕτως Ἀττικῶς λεγόντων [λέγονται *ih.*] ὡς καὶ Φιλίβων ἐν Κόλακί φησιν. Ἀλλ' οὐδ' ἡ γεννητὴν δύναμα. εὐρεῖν οὐδένα τῶν [Ἐκ τῶν supplet *T. H.* ad *Aristoph. Plut.* 935.] τοσούτων, καὶ [ἴσα γ' *T. H.* *ih.*] ἀπείλημαι μόνος. Καὶ Ἔνθος ἐκ τῷ περὶ τῆς Ἀττικῆς συνηθείας; οἱ μὲν οὖν ἐκ τῆς αὐτῆς φυλῆς, φυλέται λεγόνται· οἱ δὲ ἐκ τῆς αὐτῆς φρατρίας, φρατρῆς; οἱ δὲ ἐκ τοῦ αὐτοῦ γένους, γνήται. Vide *Hearnii Opera* T. II. p. 160. Pro Φιλίβων, Φιλίμων scribendum censet *T. H.* ad l. c. sed de Κόλακος auctore, Philemon fuerit, an Menander, non temere affirmat. Iambos minus feliciter tentavit *Lucretius* apud *D. R.* l. c. qui pro Ἐνθος reposuit Εἰληνός, et hanc emendationem probavit *Koenio* in Praef. ad *Greg.* p. xviii.]

<sup>2</sup> "Ita fert Campanae donatitiae Inscriptio, D. LUCÆ Medico Evangelico Balduinus HAMEY Phil-Evangelicus Medicus D. D." *A. Littleton.*

Huic quoque succurris; *Fideique Artis*que Magistris  
 Nil, Te Discipulo, vis perisse tuis.  
 Ergo, quid es meritis? *Medicorum* nomina tanta  
 Inter, habere tuum, dignior unus eris.

*J. Cest.*

NO. XX.

Sancti Cæcilii  
 CYPRIANI  
 OPERA

• RECOGNITA ET ILLUSTRATA

Per

JOANNEM OXONIENSEM Episcopum.

Accedunt

ANNALES CYPRIANICI,  
 SIVE

Predecim Annorum, quibus S. Cyprianus inter Christianos versatus  
 est, brevis historia Chronologice delineata

Per JOANNEM CESTRIENSEM.<sup>1</sup> [pp. 74.]

OXONII

• E THEATRO SHELDONIANO ANNO MDIOCLXXXII.

1686, July 16. Bishop *Pearson* died at Chester; see Appendix, which will be inserted in a future No. "Two eminent Bishops died this year, *Pearson* Bishop of Chester, and *Fell* Bishop of Oxford. The first of these was in all respects the greatest Divine of the age: a man of great learning, strong reason, and of a clear judgment. He was a judicious and grave preacher, more instructive than affective; and a man of a spotless life, and of an excellent temper. His book on the Creed is among the best that our church has produced. He was not active in his diocese, but too remiss and easy in his episcopal function; and was a much better Divine than a Bishop. He was a speaking instance of what a great man could fall to: for his memory went from him so entirely, that he became a child some years before he died." *Burnett's Hist. of his own times*. Vol. 1. pp. 694, 695.

T. K.

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• <sup>1</sup> See *Pearson's Letters to Archdeacon Travis*. p. 30. n.



# COLLATIO

## CODICIS HARLEIANI 5674.

CUM · DYSSEA EDITIONIS ERNESTINÆ 1760.

No. x.—(Concluded from No. xxxiii. p. 101.)

### ΟΔΥΣΣ. Μ.

99. ἐκάστω, sed η super ω.  
 125. μετέρα την.  
 181. sine δι, citat Scholiastes. In fine notæ meæ lege, "Thucyd. i. 110."  
 234. ἡμεῖς μέν.  
 249. in marg. ὑψοθεν διχῶς;  
 272. ὕμιν et μ suprascr.  
 443. lege ἰδούπησα. Voluit fortasse librarius ἐγδούπησα. Sed quid hic codex legat infra O. 478. nunc non memini. Certe quidem ἰδούπησι habet Apollonius v. Ἀντλα.

### ΟΔΥΣΣ. Ν.

88. ἔτμενεν. ex emend.  
 96. Nunc video, quid Aristophanes voluerit. Distinxit post θυγάτηρ et sequentia cum versu sequenti conjunxit.  
 147. Schol. Townleiani codicis ad Il. I. 534. ὁ δὲ νικάνωρ ἐπὶ ἀρτίμιδος· καὶ γὰρ λέγειν φησιν αἰψὰ κ' ἰγὼν ἔρξαιμι διότερεφίς ὡς ἀγορεύεις· ἀγνοῶν ὅτι κελαινεφίς ἐστίν·  
 194. Vulgatum citat Apollonius v. Ἀλλοιῖδία.  
 227. Voluit, credo, 199. sed nota est exadversum v. 221.  
 295. glossa πεπλεγμένων.  
 296. ἰδóτι Schol. cum glossa, ἐγώ τι καὶ σύ. Hæc explicatio semper dualem indicat. Scholiastes ad Sophocl. Elect. 738. καὶ ξισώσαντες

ζυγά. ὁ Ὀρ' ὅτης καὶ ὁ Ἀθηναῖος. Sic primum legitur in Francofurtana. Sic et recte Brunckius ex Aldina et Florentinis scoliolorum editionibus ἐξισώσαντε τετρανίλ.  
 300 αἰνὶ text. In m. γρ. ἄγχι.  
 332. 'omittit Schol. ad K. 277.  
 338. 1. φθίνουσιν.  
 358. ante προέκοπτες adde δίδοναι.

### ΟΔΥΣΣ. Ξ.

206. Falsa sunt quæ dixi de manu recenti. Varia lectio, si non est ipsius scholiastæ, est certe non multo junior.  
 223. οὐ ῥηξανοεῖν Apollon. in v. huc per errorem traductum e 217.  
 231. καὶ σφιν potius pertinet ad 233. pro καὶ ῥα.  
 255. post "schol." adde "editis."  
 305. init. lege ἄμνυμι.  
 328. in marg. ἐπακούση ἀρίσταρχος ἀριστοφάνης ἐπακούσαι·  
 333. lege πολύμηλον.  
 349. ἀριστοφάνης κεφαλῶδε.  
 352. θύρηθ' ἔα Apollonius θύρηθ' ἔα Apollonius. θύρηθ' ἔα in Hesychio corrigendum pro θύρηθεν ne dubitassent quidem viri docti, si meminissent, quomodo α et ν permutari possint. Generalis est regula, ut linea supra literam, si ea litera sit consonans, significet θ, si vocalis, ν, ἰστι e. g. pro ἰστιν et παραιρῶνται pro παραιροῦνται. Sed, cum duæ vocales concurrunt, hujus regulæ non-



lectionis apparet in loco; sed diserte laudat κρήτης Scholiastes supra ad Γ 267. simul citans λήμενου γαίαν e Θ. 301.

233. καταίσχαλίοιο.

249. ὕφ' ἰμεμορ (sic.)

250. ἰμματα Apollonius v. ἀναγνούση. Hunc et sequentem omittit Harl.

283. εἴην a m. pr.

304. ιστίη.

341. κοίτη.

343. ἐπίνεξ' ἀνά Apollonius v. ἐπίνεξ.

348. ἰμοῖο.

372. sed interpr. λοιδοροῦνται.

381. ἐκεῖω et ἱ super εἰ.

387. ἐξεχέυατο πολλόν.

389. σκότον.

436. ἵχνια.

478. οὐδ' αὐτ' et mox οὐδὲ Apollonius v. ἀθρῆσαι.

525. παρὰ.

529. ἀπιείσια ἴδνα, sed e inter εἰ et δ.

546. ἰκαρίου κούρη.

578. διευση text. sed si propius inspicies, videbis eadem manu suprascriptum οἰς.

586. pro "in marg." l. "supra."

# ΟΔΥΣΣ. Υ.

9. γέλων τι.

46. θνητός ἐστι.

63. ἔχιν.

93. μερμήριξε a m. pr. ξ ex emend.

155. δὴν.

163. μετὰ πᾶσιν.

176. sed primo, ut opinor, erat

κατίδθαι.

212. et sic Apollonius in v.

221. sed ἀλλοτριῇσι ex emend.

265. sed θείοιο additum supra, et hoc signum e infra lin.

289. γε. θειπίσιοιο supra πατρός

εἰοῖο. Ita lege.)

317. ταδ' αἰέν.

328. ἰμῖν.

347. adde "ex rasura."

# ΟΔΥΣΣ. Φ.

61. lege ους pro υς.

99. ὃν τότ'.

162. γήμεθ' ὅσκει.

218. ὄφρα μ' ἐὺ a m. pr.

352. τοῦου et sic etiam 425.

407. περὶ κόλλοπι Apollonius.

# ΟΔΥΣΣ. Χ.

19. εἶο.

24. ἐνδμήτους.

37. παρευνάζισθαι ἀνάγκη Schol. Venet. ad II. I. 336. sed βίαιω. Codex Townleianus.

50. γάμων.

72. οὐδ' ἐπὶ.

83. δνηθείς et suprascr. ἰδνωθείς.

99. θείοιο.

109. θάλαμονδ'.

126. δεγκόν ex emend. ejusdem manus. In marg. δεινόν.

148. χερσί τι.

182. ἐνθ' in marg. pro var. lect. ut puto, sed m. recenti.

335. ἔζοιτο.

352. μετὰ δαίτας.

443. πασίων.

469. τοδ ἰσθήκη a m. pr. in ἰσθήκησι mutatum, quod ex ἰσθήκειν depravatum suspicor.

# ΟΔΥΣΣ. Ψ.

75. αὐτῇ.

99. μεταλλαῖς prope ad latus.

147. κούρων Apollonius v. κοῦρος.

283. χήρα ὑπό.

298. γυναικίς ex emend. fortasse recenti.

ΟΔΥΣΣ. Ω.

45. ἀλείφατι et ἐλαίῳ suprascr.  
63. δὲ additum ex recens.  
243. ἀδαημονίης ἔχει et in marg.  
γρ. ἀδαημοσύνης cum explicat. ἀνι-  
πιστημοσύνης.

283. οὐ γὰρ μιν ζῶν γι κεχῆς.  
285. Inter ὑπάρξει et η fluctuat.  
303. εἰμι μιν Apollonius v. Ἀλύ-  
βατος. MS. Harl. εἰμῇ μιν, quod  
idem est.  
373. ἀμύνονα.  
521. ἀπὲρπαλάν.  
542. πτόλεμοιο.

Atque ita tandem spero, me nullum fere gravius peccatum in hac collatione reliquisse; omissiones non præstabo. Si quis tamen has quoque una cum erratis meis corrigendas suscipiet, is sciat se gratam rem et mihi et reipublicæ literariæ facturum; leniter an acerbè faciat, nihil prorsus mea refert, modo verè; aliquid forsàn ipsius referat, si modo mavult ceteris lectoribus videri hoc onus suscepisse studio literas juvandi potius quam æmulum deprimendi.

RICARDUS PORSON.

ON LITERARY COINCIDENCES.

No. II.—[Continued from No. XXXIII. p. 19.]

IN Dñario novissimo, p. 19. col. 1. Ibid. col. 2. l. 29. *post vocem,*  
l. 19. *post λν. adde.* *veneno, adde,*

II. ii. 28. *Post hoc (vehemens lupus ut) sibi et hosti*  
*Iratus, pariter\* jejunis dentibus acer,*  
*Præsidium regale loco dejecit.*

Si quis versum duodetricesimum sic reformaret; *Post hoc vehemens lupus ut, sibi et hosti iratus pariter*, sententia curreret liquidior, nec verborum collocatio hæc ab Horatii more abiret; conjunctionem enim verbo non numquam postponit, etc.—PRÆF. P. λψ.

Totum locum sic lego et distinguo: Solenne autem nostro et aliis, conjunctionem, quæ præcedere debuit, postponere. Exempla ex Horatio attulit Bentleyus, p. 304. [ad Serm. II. iii. 215.] P. 166. *Malæ. R. B.* Nimirum hanc distinctionem improbat, sed emendationem intactam relinquit Vir summus.

HERODIS ATTICI quæ supersunt adnotationibus illustravit Raphael Fiorillo, etc. Lipsiæ, 1801.

D. Ruhnkenii Historia critica gratorum Græcorum; 1766.  
*Maty's Rev.* for July, 1783.  
*Month. Rev.* for Aug. Sept. 1789;

## FIORILLO.

A pro EI legitur in Fragmento ex Euripidis Aegeo. Fr. *Musgrav.* n. III. Εἰ μὴ καθέξῃς γλῶσσαν, ἔσσι σοι κακά. Scribe: Εἰ μὴ ΚΑΘΕΞΕΙΣ γλῶσσαν, ἔσσι σοι κακά. Ei enim in Atticis poetis semper cum indicativo occurrit, nunquam cum sub-iunctivo. vid. Æschyl. Prometh. 343, 345, 686. Euripid. Androm. 206. Herc. fur. 1120. cum optativo invenitur in Æschyl. Prometh. 477. Euripid. Hippol. 1240. Herc. fur. 1110. Electr. 97, 422. Pari modo corrigendum Fragmentum Philemonis, quod effugit diligentiam Bentleii, Emend. in Menandr. p. 123 (129. ed. Traj. ad Rhen.). pp. 51-2.

Memorabilis est *Pindari* locus apud *Herodianum* in Diatrib. II. Anecd. *Villois.* pag. 95. ἰάχει βαρυφθεγὰς ἂν ἀγέλαν λεόντων. Haec tam corrupta sunt, ut nihil intelligas. Scribe me auctore:

Ἰάχει βαρυφθεγκτῶν ἀγέλαι  
λεόντων. p. 70.

In fragmento ex Aristophanis Comœdia *Δαιταλεῖς* inscripta, legitur (Brunck. T. III. p. 236) Ἡμῶν ἴσως οὐ καταπληγῆσθ τῷ χρόνῳ. Haec sensu carent. Scribe:  
Ἡ ΜΗΝ ἴσως ΣΥ καταπληγῆσθαι τῷ χρόνῳ. Compara quæso, Nub. 862, 1244. p. 75.

*Equit.* 569. Κούδεις οὐδεπώπορ' αὐτῶν τοὺς ἐναντίους ἰδὼν ἠρίθμησεν.

Equidem si apud *Aristophanem*, in *Trochæo*, spondeus in impari sede invenitur, non dubium est, quin versus corruptus sit. Credidli verum ita emendandum esse: ΚΟΥΤΙΣ οὐδεπώπορ'. p. 75.

Feb. 1796; Jan. 1798; Jan. 1799; Appendix ad *Toupii* emendationes in *Sudam*; 1790.

Aristotelis de *Pottica* liber; cura *T. Tyrwhitt*, 1794.

Indices ad *Pindari* carmina a *Fiorillo* confecti; 1799.

Ei in the Attic Poets is used with an indicative: Æsch. Prom. 343, 345, 686. Eur. Andr. 206. Herc. Fur. 1120. and with an optative, Æsch. Prom. 477. Eur. Hipp. 1240. Herc. Fur. 1110. El. 97. 422.—*Musgrave* has published εἰ μὴ καθέξῃς, Ægei fragm. III. for καθέξῃς, and *Bentley* has committed the same error in correcting *Philemon*, p. 151 (ed. Cantab.). *Month. Rev. for Sept.* 1789, p. 242.

Βαρυφθέγτας, βαρυφθεγτῶν ἀγέλαι λεόντων ἰάχει. Fr. *Pindari* ap. *Herodian.* Grammat. T. II. p. 95. Anecd. *Villois.* Indices ad *Pind. Heynii*.

—in the third fragment of the *Δαιταλῆς*, whoever will compare Nub. 865, 1242, will think it ought probably to be corrected thus, Ἡ μὴ ἴσως σὺ καταπληγῆσθαι τῷ χρόνῳ. R. P. in *Maty's Rev.* for July, 1783, p. 68 (*Tracts* p. 37.).

—It is astonishing that Mr. Brunck should let the spondee pass in the first place, and not alter it to ΚΟΥΤΙΣ. lb. p. 67 (*Tracts* p. 34.).

FIORILLO.

187. Τοῦτό γε τοῦργον ἀληθῶς  
vitiōsus est. Aldina editio: Τοῦτό  
γέ σου τοῦργον ἀληθῶς—Mihi vide-  
tur legendum esse, Τοῦτί γε τοί σου  
τοῦργον ἀληθῶς—Sic ipse Aristo-  
phanes, ead. fabula, v. 1054. P. 88.

ἐστὶν γενναῖον καὶ φιλόδημον—In  
Aldus, Τοῦτό γέ σου τοῦργον ἀληθῶς  
—read, τοῦτο γέ τοι σου τοῦργον  
ἀληθῶς—vide infra. 1054. [et R. P.  
Suppl. ad PRÆF. in Eur. iv, vi-lx.]  
Ibid. p. 66 (31.).

In Pac. 183. ὦ μιὰρὲ, καὶ τολμηρὲ, ἀναίσχυντε σὺ,  
καὶ μιὰρ—

Jejuna est tautologia. Restitue:  
ὦ ΒΔΕΛΥΠΕ, καὶ τολμηρὲ—  
Sic Aristoph. Ran. 465.

—instead of ὦ μιὰρὲ καὶ τολμηρὲ—  
we must read on the same autho-  
rity [Suidas, v. μιὰροί.] ὦ βδέλυρὲ,  
to avoid tautology. Compare Ran.  
465, 466.—P. 67 (35.).

In Avib. 1478. locus est, ut ego  
puto, corruptus. At Chorus:

Τοῦτο μὲν γε ἦρος αἰεὶ—  
Brunck. in notis, p. 193. “μεν γε.  
Sic C. Vulgo posterior particula  
omissa cum metri labe.—Melius  
forte legeretur vitato hiato, τοῦτο  
μὲν τ’ ἦρ ἦρος αἰεὶ.” Vide, an legen-  
dum sit Τοῦτο τοῦ μὲν ἦρος αἰεὶ.  
In us enim quæ sequuntur additur,  
τοῦ δὲ χειμῶνος παλιν. p. 88.

—Mr. B. is not quite satisfied with  
this verse, and therefore proposes  
Τοῦτο μὲν τ’ ἦρ—The common read-  
ing is Τοῦτο μὲν ἦρος αἰεὶ—read,  
Τοῦτο τοῦ μὲν ἦρος, which answers  
to what follows, Τοῦ δὲ χειμῶνος.  
p. 65 (29).—[Dr. BENTLEY had  
made the same emendation.]

Pratinas apud Athen. XIV. 624.

• Μὴ σύντονον δίδωκε μήτ’ ὠειμένην  
Ἰαστί Μοῦσαν, ἄλλα τὰν μεσαν νεῶν  
ἄρουραν αἰόλιζε τῷ μελεῖ, Σίμων.

Bene Vir doctus, v. 2. corruptum  
οῦσαν, restituit in Μοῦσαν. Aliud  
vero quid mutandum aut adden-  
dum esse nego. Legendum sine  
dubio quomodo in Athenæo est,  
mutatō tantum accentu, νεῶν.  
Aristophanes, Nub. 1115. Πρῶτα  
μὲν, ἦν νεῶν βούλησθ’ ἐν ὥρᾳ τοῦς  
ἀγροῦς—Υσσομεν—Sic eod. recte  
edidit Brunck. P. 103.

[Tourp. in Suid. T. II. P. iv.] P.  
179. l. 18. Μοῦσαν optime emen-  
davit Noster, in ceteris non æque  
felix. Lege,

ἀλλὰ, τὰν μεσαν ΝΕΩΝ  
“Ἀρουραν, αἰόλιζε τῷ μέλει—  
Νεῶν est participium verbi νεῶν;  
Aristoph. Nub. 1115.  
Πρῶτα μὲν γὰρ ἦν ΝΕΑΙΝ  
βούλησθ’ ἐν ὥρᾳ τοῦς ἀγροῦς.  
Ita recte Brunckius ex MSS.  
duobus, quibus accedit Barocc.  
cxvii. R. P. Append. pp. 488, 9.

[‘ In Maty’s Review, transcribed by R. Fiorillo, σου is an error of  
the press, which, with others, has been corrected by our late deeply  
regretted PROFESSOR in our copy.]

## FIORILLO.

Memorabilis in hanc rem est H. Stephani observatio, in Thes. L. Gr. T. 1. p. 794. Ego, ait, in antiquioribus et fide dignioribus diversorum poetarum scriptis ὀβριμος potius quam ὀμβριμος observasse mihi videor. At immemor optimae observationis, in Æschylo, Agamemn. 1420. edidit ἄπολις δ' ἴση, μῖσος ὀμβριμον ἀστοῖς. et in Sept. ad Theb. 800.

πέπτωκεν ἀνδρῶν ὀμβρίμων κομπάσματα.

Stephanianam lectionem omnes retinuerunt, ipse — Brunck. in loco c Sept. ad Theb. petito edidit ὀβρίμων, quam lectionem usurpavit Cl. Schutz, qui tamen in Agamemn. (v. 1422). conservavit lectionem Stephanianam. Idem vitiosum scribendi genus observavi in Euripide. In Orest. 1465. legitur, ed. Musgrav. [1455. R. P.]

Ἰδαία μάτερ, μάτερ  
OBPIMA, OBPIMA.

at in Ion. 215.

Τὶ γὰρ, κεραυνὸν ἀμρίπυρον, ΟΜΒΡΙΜΟΝ. vid. Brunck. ad Eurip. Orest. 1463. pp. 107-8.

In Euripid. Alcest. 245. legitur: "Ὅστις ἀρίστης ΑΜΗΛΑΚΩΝ ἀλόχου. Legendum vero deleta litera μ, ΑΠΛΑΚΩΝ. vid. Schol. Sophocl. Trachin. 120. Brunck. ad Sophocl. Œd. Tyr. 472. Simili modo in Euripid. Iphig. Aul. 124. Καὶ πῶς Ἀχιλεὺς, λέκτρ' ἀμπλακῶν, Legendum est, λέκτρ' ΑΠΛΑΚΩΝ, nam Marklandi emendatio—λέκτρ' (i. e. κατὰ λέκτρα) ἀμπλακέων, dura est, et participio Ionico nullus locus concedendus in Scena Attica. In Æschyli Eumenid. 935. accurate Hermannus edidit ἀπλακίματα, in

Mr. G has H. Stephens to defend his ὀβριμος, in preference to ὀμβριμον: Ego in antiquioribus et fide dignioribus diversorum poetarum exemplaribus scriptis ὀβριμος potius quam ὀμβριμος observasse mihi videor. Thesaur. 1. p. 794. Yet in his own Æschylus. Agam. 1420. he has edited, μῖσος ὀμβριμον ἀστοῖς, and in Sept. Theb. 800. ἀνδρῶν ὀμβρίμων κομπάσματα. — In the latter place, Brunck has given ὀβρίμων, and is followed by Schutz, who has, however, carefully preserved ὀμβριμον in the former, 1422. The same variation is observable in Euripides Orest. 1465. [1455.] ὀβριμα.<sup>1</sup> Ion. 215. Ὀμβριμον. Month. Rev. for Aug. 1789, p. 107.

—in the Alcestis of Euripides we find ἀμπλάκειν, as it is edited.—245. ἀρίστης ἀμπλακῶν ἀλόχου. In Euripides, Iph. in Aulide, 124. Musgrave should have proposed —λέκτρων ἀπλακῶν, instead of λ. ἀμπλακῶν, and then his correction would have been infinitely preferable to the old reading, and to Markland's λέκτρ' [scil. κατὰ λέκτρα] ἀμπλακέων. This Ionic participle he is also desirous of introducing into Alcestis, 245. Ὅς ἀρίστης ἀμπλακέων ἀλόχου, which

<sup>1</sup> Conf. Brunck. ad loc. 1463.

## FIORILLO.

omnibus enim aliis edd. erat ἁπλακήματα. Reddenda vox et sana in Tragicis Supplic. 238. ubi vulgatur:

κακῇ δικάζει τὰ πλάκῃματ' ὥς λόγος.  
Scribe: τὰ πλάκῃμαθ'—pp. 108 9.

forms but a rough anapestic: the metre is not mended, and the dialect is violated. Musgrave's reading, ex MS. if he had omitted the M in ἁπλακῶν, restores the verse: "Ὅστις ἀρίστης ἁπλακῶν ἀλόχου, as Mr. Wakefield has very judiciously published the line. *Month. Rev.* for Feb. 1796, p. 132. [Trach. 120, ad CEd. Tyr. 472, are mentioned in the same note, Æschyli Suppl. 238. τὰ πλάκῃματ', ed. Edinb. 1795, which is also in the margin of the learned Dr. Needham's copy.]

In Euripid. Iphig. Aul. 352. edidit Musgrave,

Δαναΐδαι δ' ἀφιέναι

ναῦς διηγγελλον, μάτην δὲ μὴ πονεῖν ἐν Ἀλλίδι.

Ubi omi-sum λ. scribendum enim ναῦς διηγγελλον, sequitur enim εἶχες et παρεκάλες. Imperfectum hujus verbi occurrit in Herc. Fur. 554. Helen. 626. nunquam vero, quantum scio, aor. 2. Similis error latet forte in Iphig. Taur. 939.

Ταῦτ' ἄρ' ἐπ' ἀκταῖς καὶ θαδ' ἡγγέλης  
μαίνεις.

raro aor. 2. passivi in Atticis Tragicis invenies. Legendum itaque: ἡγγέλθης. cuf. Hecub. 591. 672. Æschyl. Choeph. 739. Agamemn. 302. Euripid. Hecub. 727. Orest. 1529. 1018. Sophocl. Electr. 1341. 1462. CEd. Tyr. 604. Fere semper aor. 1. a Tragicis usurpatum esse, præter Etym. M. pag. 154, 124, 503, 817, 883, monuere, Piersonus ad Mœtin, pag. 207. et Valek. ad Eurip. Phœn. pag. 306, (sic) P. 109.

The reading is indisputably διηγγελλον, for εἶχες and παρεκάλες follow.—The Imperfect occurs in Eur. Herc. Fur. 554. Hel. u. 626; but the second Aorist in no other passage.

It will not be foreign to our purpose, to correct a passage in the Iph. Taur. 939, which may seem to defend προσηγγελεν.

Ταῦτ' ἄρ' ἐπ' ἀκταῖς καὶ θαδ' ἡγγέλης  
μαίνεις.

This second Aorist passive is not to be found in the Tragedies. It must be changed into ἡγγέλθης, which is used in the Hecuba, 591. 672.

In the verb Ἀγγέλλω, if they use an active Aorist, it is always the first, ἡγγεῖλα, which occurs in Æschylus. Choeph. 739. Ag. 302. Eur. Hec. 727. Or. 1592, (1575) [Med. 1018.] (1007.) Soph. Electr. 1341. 1462. CEd. Tyr. 604. Ibid. p. 99. This preference of the first Aorist has been noticed by ancient and modern critics:—Mœris also not unfrequently, and Pierson in



## FIORILLO.

In Athenæo, Lib. XIV. pag. 697 (695.). Scolion legitur venustissimum, editum quoque a Brunckio, in *Analect.* T. 1. pag. 154. et Ilgen, in *Scoliis*, p. 31.—Credo Scolion sic scribendum et distinguendum esse:

Ἐκ γῆς χρὴ κατιδεῖν πλῆθον  
εἰ τις δύναιτο, καὶ παλαμὴν ἔχει·  
ἐπεὶ Δ' ANEMIHOPOS γένηται,  
τῷ παρέοντι τρέχειν ἀνάγκη.

Putat Jacobs. in *Animadv.* ad *Anthol.* T. I. P. i. p. 294. (conf. *Addend.* ad *Ilgenii Scol.* pag. 256.) post ἐκ γῆς omissum esse vocabulum, quod versum expleverit, ut esset Alcaicus. At nihil deesse puto. Est enim primus versiculus Glyconicus Antispasticus dimeter Acatalecticus, qualis ille Simonidis ap. *Plutarchum*, in *Consol. ad Apollon.* T. I. pag. 297. ed. *Wittenbach*.

"Ἀπρακτοὶ δὲ μεληδόνες.  
et notus *Horatii*, Lib. I. *Od.* III, 1.

Sic te diva potens Cypri.  
Miror vero, neminem, quantum scio, animadvertisse, versum tertium vitio laborare.—Versu tertio, spondeus, Lyrica omnino defendi potest auctoritate, pp. 118-9.

Suavissimus est *Lycophronidis* locus apud *Athenæum*, Lib. XV. p. 670, quem, cum vitiosus sit, male intellectum esse, quid mirum?—Venit tamen mihi in mentem, dum meliora dabunt acutiores, conjicere [v. 2.]; καλὸν ΦΟΡΙΜΑ, et totum locum sic scribere:

his *Notes*, p. 207, after *Valekenæer* in *E. Phœn.* 979. p. 356. *Ibid.* p. 101.

—Scolion, or song for the table, preserved by *Athenæus*, XV. p. 695. A. and may be found in some of the collections of *Lyric fragments*, and in *Brunck's Analecta*, l. 154. iv. It appears mutilated, as well as corrupt, and may be thus emended:

[Ἄδελον] ἐκ γῆς χρὴ κατιδεῖν πλῆθον  
εἰ τις δύναιτ' ἂν, καὶ παλαμὴν ἔχει·  
ἐπεὶ δ' ἂν ἔμπορος γένηται,  
τῷ παρέοντι τρέχειν ἀνάγκη.

We have added Ἄδελον at the beginning, which completes the verse, and may easily have been lost in the καὶ τότε; and we have changed δύναιτο into δύναιτ' ἂν, and δὲ ἐν ποντῇ into δ' ἂν ἔμπορος. It must be remembered, however, that the age and the author of this Scolion are equally uncertain. It is not clear even that the Alcaic stanza was intended. The first line might have been a Glyconic Antispastic dimeter acatalectic. So *Simonides* ap. *Plutarch.* *Consolat. ad Apollon.* vol. i. p. 297, edit. *Wyttenbach*.

"Ἀπρακτοὶ δὲ μεληδόνες.

And so *Horace*, I, iii, 1.

Sic te Diva potens Cypri.

In the third verse, also, the Spondeus may have been an allowable licence in a Scolion. *Month. Rev.* for Jan. 1798, p. 10.

*Lycophronides*, as far as we can recollect, is quoted only in one other place of *Athenæus*, in which the same liberties with respect to metrical arrangement are observable.

## FIORILLO.

Τόδ' ἀνατίθηναι σοι ῥόδον  
καλὸν ΦΟΡΗΜΑ,  
καὶ πέδιλα, καὶ κυνέην,  
καὶ τὴν θηροφύονον ΛΟΓΧΙΑ', ἐπεὶ μοι νόος ἀλλῇ κέχνται,  
ἐπὶ τὰν Χάρισι φίλαν παῖδα καὶ καλάν.

P. 121. and *Month. Rev.* for Jan. 1799, p. 99.

Aliud hujus poetæ fragmentum e Clearcho laudat Athenæus, Lib. XIII. pag. 564. B.—Wakefieldio, qui in Diatribe in Eurip. Hecub. p. 14. legendum censet *παρθένων ΧΙΥΣΟΦΟΡΩΝ*;—At minime opus, ut illius conjecturam sequamur, quia lectio vulgata optimum dat sensum. Τυμ etiam vox φόβη, si capillum significat, nunquam in compositione occurrit; semper ponitur *χαίτη, κόμη, βύστρυχος, πλόκαμος*, aut aliud verbum. Amor dictus *χρυσόκομος*, ab—Euripide, Iph. Aul. 545.

δοθι δὴ  
Δίδυμ' Ἔρως ὁ ΧΡΥΣΟΚΟΜΑΣ  
Τὺξ' ἐντείνεται χαρίτων.

Præcipue vero Apollo. Eurip. Ion. 903.

ὦ Λατοῦς παῖ  
πρὸς τάνδ' αὐγὰν αὐδάσω.  
ἦλθές μοι ΧΡΥΣΩΙ ΧΑΙΤΑΝ  
μαρμαίρων.

cnf. Iph. Taur. 1244. Supplic. 978. Troad. 255. etc. Diana vero in Eurip. Phœn. 200.

Μήποτε, μήποτε τάνδ'  
ὦ πότνια ΧΡΥΣΕΟΒΟΣΤΡΥΧΕ  
ὦ Δίος ἔρνος Ἄρτεμι,  
Δουλοσύναν τλαίην.

Philoxenus, Dithyrambographus, in Cyclope, apud Athen. Lib. XIII. p. 563. A.

ὦ καλλιπρόσωπε,  
ΧΡΥΣΕΟΒΟΣΤΡΥΧΕ Γαλάτεια,  
Χαριτόφωνε, κάλλος ἐρώτων.

VOL. XVII.

Cl. II.

He (Mr. Wakefield) proposes to read (Hec. 155.) ἐκ ΧΙΥΣΟΦΟΒΟΥ *δειρῆς*, instead of *χρυσοφόρου*. This emendation is liable to objections. 1st, 'There is no such word as *χρυσόφοβος*.—2dly, 'There are no similar compounds of φόβη, Coma.—3dly, The heroes and heroines of antiquity are celebrated by the Poets for their *Ξανθοὶ πλόκαμοι*, but not for *χρύσει*. To speak of Euripides alone: the adjective *Ξανθός, ξανθή, ξανθόν*, is joined to the substantives, *Βύστρυχος, Κόμη, Πλόκομος, or Χαίτη*, according to their respective genders.—Golden hair, however, with him, (as it should be,) is solely the attribute of Divinity!

Creusa thus addresses Apollo, Ion. 903.

So Apollo is styled *Χρυσόκομος*, in the Suppl. 978. Iph. Taur. 1244. Troad. 255.

The same epithet is also applied to Ἔρως, in Iph. Aul. 548.

Diana is also thus invoked, Eurip. Phœniss. 200.

Ibid. pp. 95—97.

Mr. W.'s third instance is from the Cyclops of Philoxenus, and may be thus arranged:

Ibid. p. 100.

NO. XXXIV.

X

## FIORILLO.

Sic videtur Philoxeni locus restituendus. Mihi, iterum iterumque Lycophronidis fragmentum consideranti, nihil mutandum videtur. Locus modo recte exhibeatur:

The second is, from Lycophronides; —The whole passage, with the metres properly digested, should stand thus:

Πρὸς ἀλήθειαν γὰρ, καθάπερ  
ΚΛΕΑΡΧΟΣ, ἐν τῷ πρώτῳ τῶν  
Ἑρωτικῶν, Λυκοφρονίδην εἰρηκέναι  
φησίν·

\* \* \* \*

Οὔτε παιδὺς ἄρρενος, οὔτε παρθένων  
τῶν χρυσοφόρων, οὐδὲ γυναικῶν βαθυκόλπων  
καλὸν τὸ πρόσωπον· ἀλλὰ κόσμιον πεφύκει.  
ἡ γὰρ αἰδὼς ἄνθος ἐπισπείρει. pp. 125, 6.

Ibid. p. 99.

—Singulari etiam modo ἀγάλματα κόμης, Euripides dixit in Electra v. 875.

— — — οἷα δὲ ἡ γὰρ καὶ δόμοι κεύ-  
θουσί μοι  
κόμης ἀγάλματ' ἐξενέγκωμαι.

Ibid. 878.

Σὺ μὲν ἀγάλματ' ἄειρε  
κρατί·

Unde forte corrigendus v. 886. ubi legitur:

Ἦ καλλίνικε, πατρὺς ἐκ ρικηφόρου—  
—γεγῶς, Ὀρέστα, τῆς ὑπ' Ἰλιωι  
μάχης  
δέξαι κόμης σῆς βοστρύχων ἈΝΑ-  
ΔΗΜΑΤΑ. Duriusculus est  
hic Anapæstus in fine Iambi. Scribe:  
δέξαι κόμης σῆς βοστρύχων ΑΓΑΛ-  
ΜΑΤΑ.—pp. 127, 8.

This passage (Hipp. 82.) brings to our recollection a corrupt verse in the Electra of Euripides; in which, instead of ἀναδήματα, which closes the iambic with an obtrusive anapest in the fifth place, we venture to propose, (v. 886.)

— Ὀρέστα, τῆς ὑπ' Ἰλίου

μάχης,  
Δέξαι κόμης σῆς βοστρύχων ἈΓΑΛ-  
ΜΑΤΑ. — Ibid. p. 97. [Καὶ  
τῷδε κερδεῖ κέρδος ἄλλο, τίκτεται,  
read, Δέξαι κόμης σῆς τὸδ' ἀναδήμα  
βοστρύχων. — R. P. Tracts, p.  
190.]

Aristoph. Lys. 519. Ὁ δέ μ' εὐθὺς ὑποβλέψας ἔφασκεν·<sup>1</sup> κ' εἰ μὴ τὸν στήμονα νήσω.

Ob librarii errorem, Viri docti veram lectionem non adsequuti sunt. Credo legendum esse:

Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας ἄν· Ἄν  
ἔφασκεν, εἰ μὴ τ. σ. ν. p. 135.

Mr. Brunck rightly observes, that the copula has no business before εἰ; he therefore reads, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας φάσκεν ἄν. Εἰ μὴ τὸν στήμονα νήσεις (νήσεις from a MS.) I should rather read, Ὁ δ' ἔμ' εὐθὺς ὑποβλέψας ἄν ἔφασκεν. Εἰ μὴ, etc.—R. P. in Maty's Rev. July, 1783. p. 61 (21, 22.)

<sup>1</sup> In MS. formerly the property of Kuster ἔφασκεν is wanting; Dr. BENTLEY suggested δεινόν.

## FIORILLO.

Thesm. 225. Οὐ γὰρ, μὰ τὴν Δίμητρά γ', ἐνταυθοὶ μενῶ.

Ne minimam quidem hoc loco particula γε vim habet,—Ubi acumen Brunckii? Legendum sine controversia: Οὐ γὰρ, Μὰ τὴν ΔΙΗΜΤΡ', "ΕΤ' ἐνταυθοὶ μενῶ.

Aristophanes talem emendationem postulare videtur, nam in Nub. 814. ait: ' \* \* \* Vesp. 1442. \* \* \* Aves 1413.—pp. 135, 136.

E mea opinione locus quoque corruptus. In Equit. 460.

Ταυτὶ, μὰ τὴν Δίμητρά, μ' οὐκ ἐλάνθανε

τεκταινόμενα τὰ πράγματ' ἀλλ' ἡπιστάμην

γομφούμενά γε τὰ πάντα καὶ κολλώμενα.—Omnino illud γε a librario intrusum, deest etiam in antiquis Edd. Legendum puto:

γομφούμεν' ΑΥΤΑ πάντα καὶ κ.  
Id. ibid.

The particle is here of no force, nor is it in the earlier editions, at least it is not in the Basil 1532. There can scarcely be a doubt, I think, but we must read, Οὐ γὰρ, μὰ τὴν Δίμητρά, 'Ετ' ἐνταυθοὶ μενῶ, to any one who will consult Nub. 814. Vesp. 1442. Av. 1335.—Ibid. p. 65 (30.)

—in V. 463. for γομφούμενά γε τὰ πάντα καὶ κολλώμενα,—read Γομφούμεν' αὐτὰ πάντα.—The Juntæ edition of 1515 omits γε.—How emphatical is this γε! How harmonious is the rhythm of the verse! Quanti fecisset istud Γε vir doctissimus, si ex Heathii, vel Angli cujusdam fodinis esset effossum! —Month. Rev. for Sept. 1789, p. 253.\*

Iysistr. 82. Γυμνάδομαι γα, καὶ ποτὶ πυγὰν ἄλλομαι.

quo pertinet illud γὰ Laconicum? scribendum sine dubio:

γυμνάδομαί ΤΕ,—

Admonet ceterum, commovetque hic locus, ut simile vitium exhibeam. In

Mr. B. reads γὰ Laconice [γὰ R. B.] I should prefer Γυμνάδομαί τε,—as it is quoted by Eustathius, p. 1570.—Maty's Rev. p. 65 (31.)

Equit. 508.—Ἠνάγκαζεν ἔπη λέξοντάς γ' ἐς τὸ θέατρον παραβῆναι.

—corruptela sic tollenda: ἡνάγκαζεν λέξοντας ἔπη ΠΡΟΣ τὸ θέατρον παραβῆναι. His scriptis video—auctorem arguementi in Aristoph.—Nub. comprobare emendationem nostram. Magna præterea accedit auctoritas ex Acharn. 628. Οὐπω παρέβη ΠΡΟΣ τὸ θέατρον λέξων. et Pac. 735. αὐτὸν ἐπῆρει ΠΡΟΣ τὸ θέατρον παραβῆναι.

Simili modo particula γε ab imperito librario intrusa, sensum turbat in Ran.

Read Ἠνάγκασεν λέξοντας ἔπη πρὸς τὸ θέατρον, as it is quoted by the author of the argument to the Nubes. Acharn. 629. Οὐπω παρέβη πρὸς τὸ θέατρον λέξων. Pac. 735. Αὐτὸν ἐπῆρει πρὸς τὸ θέατρον παραβῆναι. —Ibid. p. 61 (28.) Suppl ad PRÆF. lv=1. [p. 56. in Schol. sic habetur ἡ. λ. ε. π. τ. θ. π. vi. p. 462. R. B. in margine exemplaris ed. Bas. 1547.]

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Ran. 1055. Ἔστι διδάσκαλος, ὅστις φράζει τοῖς δ' ἡβῶσιν γε ποιηταί.  
scribe, — — τοῖσιν δ' ἡβῶσι π.— The particle is interpolated by  
p. 251. some later editor. Read τοῖσιν  
δ' ἡβῶσι.—Ibid.

Thesm. 149. Χρὴ τὸν ποιητὴν ἄνδρα πρὸς τὰ δράματα.

Quando nomen ἀνὴρ ponitur cum  
substantivo, nullus locus conceditur  
articulo. τὸν ergo insertum ab  
imperito librario. Lege: Χρὴ γὰρ  
ποιητὴν. Hoc melius quoque cum  
sequentibus cohærere videtur.  
p. 152.

when ἀνὴρ is joined with a sub-  
stantive, it is not, I believe, capa-  
ble of the article. The τὸν is, I  
believe, the insertion of a later  
editor, without any authority; I  
would therefore read, Χρὴ γὰρ  
ποιητὴν—which connects better  
with the preceding verses. Ibid.  
p. 67 (34.)

Athen. xiv. 622. B.—Latet  
hic quod Casaubonus non obser-  
vavit, particula carminis Ithyphal-  
lici, sic forte restituenda:

Ἀνάγετε — — — εὐρυχωρίαν  
ποιεῖτε τῷ θεῷ.  
ἐθέλει γὰρ ὁ θεὸς ὀρθὸς ἐσφυρωμένος  
διὰ μέσου βαδίζειν.

Ἀνάγετε  
(f. Ἀνάγετ', ἀνάγετε κῶμον,) εὐρυ-  
χωρίαν  
Ποιεῖτε τῷ θεῷ.  
Ἐθέλει γὰρ ὁ θεὸς ὀρθὸς ἐσφυρωμένος  
Διὰ μέσου βαδίζειν.

In primo versu desunt verba non-  
nulla. Forte vox ἀνάγετε erat  
repetita, sed semper deest κῶμον,  
aut simile quid.—p. 158.

Versiculus, quem ab iambico dis-  
tinxi, Phallicus κατ' ἐξοχὴν dice-  
batur.—TYRWHITT ad Aristot.  
Poët. p. 130=126. [τῷ θεῷ ποιεῖ-  
τε, inter colloquendum commodius  
disposuit R. P. vide Advss. p. 140.]

Verbum κολάω, κολάω, Comicis  
Atticis valde tritum. Vid. Aristoph.  
Vesp. 244. Equit. 455.—Theo-  
pompus apud Suid. v. Ἄττις.

Κολάσσομαί γε σέ,  
Καὶ τὸν σὸν Ἄττιν.

p. 161.

Eq. 456. Mr. B. seems somewhat  
uncertain about the word κολᾶ.  
There is no reason for change.—  
κολωμενους ought to have been  
restored, Vesp. 241, „instead of  
κολουμένων, which cannot possi-  
bly come from κολούω, or indeed  
any other word. Theopompus  
apud Suidam v. Ἄττις. Κολάσσο-  
μαί γε σε, Καὶ τὸν σὸν Ἄττιν.—  
Maty's Rev. p. 67 (33, 34.)

Gravissimo enim errore Interpre-  
tes ad Plinii Epistol. lib. iv. ep.  
3. et Fabricius, Biblioth. Græc.  
T. viii. p. 710. ed. vet. confu-

Denique Herodem Iambographum  
cum Herode Attico gravissimo  
errore confundunt Interpretes  
Plinii, et Fabricius Bibl. Gr. viii.

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dere Herodem Atticum, cum antiquo et incognito fere Herode Iambographo,—p. 171.

Plinius, Aristarchi summi critici iudicio neglecto, qui Simonidem et Hipponactem Iambographorum principes esse ait, vid. Proclus Chrestom. pag. 342, et Grammat. Biblioth. Coislin. pag. 597, palmam in hoc poeseos genere tradit Herodi. Ait enim: Ita certe sum etc.—Ibid.

Multa ad laudatum locum Plinii moluntur Interpp., satisque ostendunt, se de Herode Iambographo, ne fando quidem quidquam audivisse.—p. 172.

Restant pauca tantum fragmenta e Mimiambris ap. Ioann. Stobens. Serm. LXXI. p. 439. LXXVI. p. 453. XCVI. p. 530. CXVIII. p. 591. S. Maximum, T. II. Opp. p. 636. Zenobium Cent. VI. 10.—Ibid.

Etym. M. p. 411, 41. Ζήτριον διὰ τοῦ ἰ συνεσταλμένον, καὶ παρὰ ἩΡΟΔΟΤΩ, "Αγ' αὐτὸν εἰς τὸ Ζήτριον." Ἔστι δὲ χολιαμβικὸν μέτρον. Nomen hic Herodis Mimiambographi, in Herodoti transiit. In mendoso Ἡροδότῳ, hærebat Wesselingius, in Dissert. Herodot. p. 29. Idem Etymologi locus induxisse videtur Scaligerum ad Varronem de L. L. pag. 149. ut Iamborum scriptorem Herodotum vocaret.—p. 173. n. 1.

Athenæus Lib. III. 86. B. \* \* \*. Ἡρώνδης δὲ ἐν Συνεργαζομένοις Προσφύς κλ. Is. Casaubonus negat se alibi Herondam Comicum invenire. At, non Comicus, sed ut ex subjecto Choliambis patet, Iamborum scriptor Herodes, qui patronymica et Doribus propria forma, Ἡρώνδας

p. 710.—D. RUHNKEN. Hist. Cr. Orat. Gr. C. n.

Nobis satis certum videtur, Simonidem et Hipponactem fuisse, quos cum Archilocho conjungunt Lucianus Pseudolog. p. 163, Proclus Chrestomath. p. 342, et Grammaticus Bibl. Coisl. p. 597. Sed ecce! Plinius, neglecto Aristarchi iudicio, Iambographorum principem ponit Herodem, IV, Ep. 3. Ita certe sum etc. D. R. Ibid. XCIX.—in Iambis palmam defert.—Ibid. c.

Interpretes multa ad hunc Plinii locum moluntur, satisque ostendunt, se de Herode Iambographo ne fando quidem quicquam audivisse. Ex ejus Choliambis fragmenta supersunt apud Zenobium VI. 10. Stobæum S. LXXI. p. 439. LXXVI. p. 453. XCVI. p. 530. CXVIII. p. 591. et Maximum T. II. p. 636. Nomen ejus abiit in notius Herodoti apud Etymolog. M. p. 411, 41. Ζήτριον διὰ τοῦ ἰ συνεσταλμένον, καὶ παρὰ Ἡροδότῳ, "Αγ' αὐτὸν εἰς τὸ Ζήτριον." Ἔστι δὲ χολιαμβικὸν τὸ μέτρον. In mendoso Ἡροδότῳ hærebat Cl. Wesselingius Diss. Herodot. p. 29. Idem Etymologi locus induxisse videtur Scaligerum ad Varronem de L. L. VI. p. 149. ut Iamborum scriptorem Herodotum vocaret.

Athenæus III. p. 86. laudat Ἡρώνδαν ἐν Συνεργαζομένοις. ubi Is. Casaubonus negat se alibi Herondam Comicum invenire. Verum non Comicus laudatur, sed, ut ex subjecto choliambis apparet, Iamborum scriptor, Herodes, qui patronymica et Doribus propria

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dicitur; quod bene vidit Salmas. Exercitatt. Plin. pag. 111. Hemsterhus. ad Callimach. fragm. pag. 590. Valcken. ad Schol. in Eurip. Phœn. p. 764. et ad Theocriti Adoniaz.—p. 267. Ibid. et p. 174.

forma Ἡρώνδας dicitur; quod bene vidit Salmasius Exere. Plinian. p. 111. Illam nominum formam illustrarunt Hemsterhusius ad Callimach. Fragm. p. 590. et Valckenarius ad Schol. in Eurip. Phœniss. p. 764. [Conf. D. R. ad Xenoph. pp. 174, n. 2. et 175, n. 1. Mem. 1, ii, 48.] D. R. Ibid. XCIX, c.<sup>1</sup>

CURÆ CRITICÆ IN COMICORUM FRAGMENTA AB AUTHEŒO SERVATA. AUCTORE AUGUSTO MEINEKE. BEROLINI, 1814. VENDITUR IN BIBLIOPOLIO MAURELIANO. 8vo. pp. 1—78.

Valckenarius ad Or. de Phil. Maced. indole,—L. Bat. 1784. R. P. ad Toupîi Emend. in Suid. Oxon. 1790.

G. Hermannus de metris; Lips. 1796.

Hephæstio; cura Gaisford. Oxon. 1810.

R. P. Adversaria; Cantab. 1812.

*Amphis* Comic. ap. *Athen.* p. 691. a. qui locus ita scribendus erat: ἀκήκοας σὺν, δέσποτ', ἤδη πώποτε τὸ θυμίαμα τοῦτο; p. 7.

Ἀκήκοας σὺν, δέσποτ', ἤδη πώποτε τὸ θυμίαμα τοῦτο; R. P. *Advs.* p. 146.

*Aristoph.* Equ. 569. veram lectionem servavit Ravennas,—p. 8.

Versum codex Ravennas emendatum exhibet, *Hermann.* de metr. p. 117. ed. 1.

<sup>1</sup> If R. P. had favored him with a sight of his MS. *Adversaria*, *Fiorillo* would, doubtless, have added another jewel to his tract by correcting p. 178, VIII. 3. ὡς τυφλὸς ὄντ' ἐκεῖτο τοῦ βίου λαμπτήρ. or οὐπὶ κείνῳ —, and would have added a fragment of *Amphis* ὁ κωμωδιοποιὸς *apud Athen.* VIII. 336. C. These verses, which had been rightly arranged by *Muretus* in *Var. Lect.* XIX. iii. (Vol. II. p. 476. ed. D. R.), were cited by *Bern. Martinus* in his *Var. Lect.* III. ix. p. 147. unanointed and unassailed: vide *Dawes Misc. Crit.* p. 216. On the passage from *Lucretius* v. 882. the editor might have remarked; Mors cum MS. *Harl.*, cui add. quas sequitur R. B. ad Hor. Epod. xiii, 12.; et recte, si quid video, modo forma prisca *quoi*, unde defluxit lectionis varietas, restituatur. To which he might have added *Io Chius apud Anal. Gr.* T. I p. 161. I. Πίνωμεν καὶ παίζεμεν καὶ τὰ δίκαια φρονεῖν. Ib. p. 162. ii Πίνωμεν, παίζωμεν, ἴτω δια νυκτὸς ἀοιδῇ. Conf. Inscript. ad Sardanapal. apud *Arrian.* *Aristoph.* *Acharn.* 983. *Alexis apud Athen.* VIII. 336. E, F. *Gor.* *Carm.* I. ix. 18. To the passages from the New Testament, which allude to this formula, subjoin 1 Cor. xv. 32. φάγωμεν καὶ πίωμεν.—“But we must not repeat sacred words with an unlicensed tongue.”

MEINEKE.

*Epicharmus* apud *Plutarch.* Cons. Apoll. p. 110. a. συνεκρίθη καὶ διεκρίθη, ἀπῆνθεν, ὄθεν, ἦνθεν, πάλιν· Γὰ μὲν εἰς γὰν, πνεῦμα δ' ἄνω· τί τῶνδε χαλεπον; οὐδὲ ἔν.—p. 9.

Alexis apud Athen. p. 66. F. perperam legitur: τοῦ λευκοτάτου πάντων ἐλαίου Σαμικοῦ. Reponendum Σαμιαλοῦ.—p. 12.

Repone οὐ pro οὐχί—Antiphanis loco, p. 226. d. p. 16.

*Aristoph.* Pac. 380. Scrib. ἀλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι. p. 16.

Alexis apud Athen. p. 107. c.

*Alexidis* corruptissimos versus sic restituendos judico: κρεῖδια, ποδάρι, ὠτίρια, ῥυγχητινά, Ὑειον ἡπάτιον ἐπικεκαλυμμένον· Αἰσχύνεται δὲ πελιδνὸν ὃν τῷ χρώματι p. 16.

P. 337. c. Quintum *Machon.* eclogæ sic exhibe: ἰδὼν δ' ἐκεῖ θύοντα τὸν νεωκόρον. v. 9. Inserta post καταγῶγιον particula ἂν, meo quidem<sup>o</sup> iudicio nihil præterea erit novandum. p. 34.

P. 368. d. Initium fragmenti *Theopropi*: ὁ μὲν ἄστρος ἡδύ. p. 35.

P. 417. c. Si quid mutandum in *Eubuli* loco, malim utique: πορεῖν μὲν ἄμμες, καὶ φαγεῖν μέγ' ἀνδρικοὶ—p. 37.

P. 426. c. *Anaxilas.* Repone: καὶ τοι πολὺ γ' ἔσθ' ἡδίων· οὐ γὰρ ἂν ποτε Ἐπινον ἂν τρεῖς ὕδατος, οἶνον δ' ἔν μόνον. p. 37.

(*Phrynichus* Σ. Π. apud *Ruhnck.* Lexic. Plat. p. 20. (p. 23. *Bekker.*) ἀκταινῶ —Πλάτων ἐν τῷ Φαίδωνι, ὡς ἀπὸ περισπωμένου. In *Philosophi Phadone* quum frustra verbum ἀκταινῶσαι quaeratur, vix dubitari potest quin ἐν τῷ Φάωνι reponendum sit, quæ fabula etiam aliis in locis cum *Phadone* a libfariis commutata est. Vide *Wytttenbach.* ad *Platon.* Phæd. p. 265. ell. *Porsono* ad *Euripid.* Med. p. 409. b. p. 40. [Agde *Leopardi* Emend. II. 5.]

*L. C. Valcknarius* \* \* \*

In *Alexidis* versu Σαμιακοῦ pro Σαμικοῦ, *R. P. Advss.* p. 58.

*Her mann.* de Metr. p. 154.

refuge ex *Suidæ* Edd. Med. et Ald. v. Τετορήσω. Ἄλλ', ὦ μέλ', ὑπὸ τοῦ Διὸς ἀμαλδυνθήσομαι. *R. P.* ad *Toup.* p. 497.

Αἰσχύνεται γὰρ πελιδνὸν ὃν τῷ χρώματι Sic verius restituendus, repetito ὃν ex ultima syllaba τοῦ πελιδνόν. *Pierson.* ad *Mar.* 325. Conf. *Edinb. Rev.* No. V. p. 190. *R. P. Advss.* p. 61.

Ἰδὼν γ' ἐκεῖ θύοντα τὸν νεωκόρον. mox lege καταγωγεῖον. *R. P. Advss.* p. 101.

Ὁ μὲν ἄστρος ἡδύ, *R. P. Advss.* p. 109.

Πορεῖν μὲν ἄμμες καὶ φαγεῖν μάλ' ἀνδρικοί. *R. P. Advss.* p. 116.

οὐ γὰρ ἂν ποτε Ἐπινον ἂν τρεῖς ὕδατος, οἶνον δ' ἔν μόνον. *R. P. Advss.* p. 118.



## MEINEKE.

*Pherecrates* apud *Suidas* T. III. p. 661. et *Schol. Aristoph.* Av. 859. A. φέρ' ἴδω' καθαρῶδὸς τίς κάκιστος ἐγένετο; B. 'Ο Πεισίου, Μέλῃς. Αἰ μετὰ δὲ Μέλῃτα τίς; "Εχ' ἀτρέμ' ἐγῶδα Χαῖρίς ἐστι.—Ita scribendus hic locus, quem infeliciter tractavit *Io. Toupius* Emend. in *Suid.* p. 562. *Lips.* [Vol. II. p. 307. Oxon.] p. 46.

*Pherecrates* apud *Suid.* T. III. p. 601.—Constat autem, si quid video, glyconeis polischematistis, quos ita scribendos judico :

—υ—υ τοῖς δὲ κριταῖς  
τοῖς νυνὶ κρίνουσι λέγω  
μὴ 'πιорκεῖν, μὴδ' ἀδικως  
κρίνειν' ἦ, νῆ τὸν φίλιον,  
μῦθον εἰς ὑμᾶς ἕτερον,  
Φιλοκράτης λέξει πολὺ τοῦ-  
τον κακηγορίστερον.—P. 41.

P. 473. e. *Eubuli* versum, et metro et sensu jubente, ita concipio : ὁ δὲ κάνθαρος πάλαι κενὸς ὦν ξηραίνεται. p. 43.

Fragmentum e *Villoisoni Anecd.* Gr. T. II. p. 93. ita legendum videtur : νῦν Λεώφιλος μὲν ἄρχει, Λεώφιλος δ' ἐπικρατεῖ Λεωφίλῳ δὲ πάντα κεῖται, Λεωφίλῳ δ' ἀκούεται. p. 52.

P. 555. a. In *Eupolidis* loco ne litera quidem mutanda est. Distingue : "Αλκιβιάδης ἐκ τῶν γυναικῶν ἐξίτω ; Τί ληρεῖς ; Οὐκ οἶκαδ' ἐλθὼν τὴν σεαυτοῦ γυμνάσεις δάμαρτα ; p. 56.

*Eupolis* apud *Plutarch.* Sympos. IV. 1. p. 662. E. et *Macroh.* Saturn. VII. 5. Βοσκόμεθ' ὕλης ἀπο παντοδαπῆς, ἐλάτης, πρινοῦ, κομάρου τε Πτορθοῦς ἀπαλούς ἀπὸ τρώ-

In margine exemplaris sui [*Toupi* Emendat.] notaverat *Musgravius*, 'Ο Πεισίου Μέλῃς. Recte. Cetera ita reformanda sunt, 'Ο Πεισίεν Μέλῃς' μετὰ δὲ Μελῃτα τίς; "Εχ' ἀτρέμ' ἐγῶδα. Χαῖρίς.

"Ἔστι καὶ ἕτερος, αὐλητής. Quomodo distinguitur apud *Scholias* ten. R. P. ad *Toup.* p. 461.

Φερεκράτης Κραπατάλοις'

— τοῖς δὲ κριταῖς  
τοῖς νυνὶ κρίνουσι λέγω  
μὴ 'πιорκεῖν, μὴδ' ἀδικως  
κρίνειν, ἦ, νῆ τὸν φίλιον,  
μῦθον εἰς ὑμᾶς ἕτερον  
Φιλοκράτης λέξει, πολὺ τού-  
τον κακηγορίστερον.

R. P. apud *Guisford.* ad *Herphæst.* p. 355. κακηγορίστερον *Elmsleius* ad *Acharn.* 730.

'Ο δὲ κάνθαρος πάλαι κενὸς ὡς ξηραίνεται. R. P. *Advss.* p. 127.

*Archilochus* *Herodiani* in V. etc.

Νῦν Λεώφιλος μὲν ἄρχει,  
Λεώφιλος δ' ἐπικρατεῖ  
Λεωφίλῳ δὲ πάντα κεῖται,  
Λεωφίλῳ δ' ἀκούεται.

R. P. SUPPL. ad *Præf.* xxvi. Lond. 1808. [Vir doctissimus, ni fallor, proposuit, ἀκούσεται, quod mallet ; ut, *Μητόχος* δ' οἰμώζεται. in l. c.]

'Αλκιβιάδης ἐκ τῶν γυναικῶν ἐξίτω ; Τί ληρεῖς ; Οὐκ οἶκαδ' ἐλθὼν τὴν σεαυτοῦ γυμνάσεις γύναικα ; R. P. *Advss.* p. 133.

Βοσκόμεθ' ὕλης ἀπὸ παντοδαπῆς, ἐλάτης, κρίνου, κομάρου τε, Πτορθοῦς ἀπαλούς ἀποτρώγουσαι, καὶ πρὸς τοῦτοισιν ἔτ' ἄλλα, Οἶον κύτισον, φάκον εὐώδη, καὶ σμιλακα τὴν

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γουςαι, καὶ πρὸς τούτοιςιν ἔτ' ἄλλα, Κύτισον τ' ἡδὲ σφάκον εὐώδη, καὶ σμίλακα καὶ πολύφυλλον, Κότινον, σχῖνον, μελίαν, πεύκην, ἄλιαν (vel μυρίκην), δρῦν, κιττὸν, ἐρείκην, Πρόμαλον, ράμμον, φλόμον, ἀνθέρικον, λισθὸν, φηγὸν, θύμα, θυμβράν. pp. 58, 59.

[Eupolis apud Schol. Aristoph. Nub. 550. p. 357. Scribe: κάκεινους ἐγὼ τοὺς Ἰππέας Συνεποίησα τῷ φαλακρῷ τῷδε, κάδωρησάμην. p. 62.]

P. 569. a. *Eubulus* v. 10. sq. Scribendum conjectura longe certissima: 'Ελλάδος ἔγωγε τῆς ταιλαιπύρου στένω, Ἡ Κυδιαν στρατηγὸν ἐξεπέμψατο. Ac ne dubites de emendationis veritate, vide mihi *Euripid.* Iphig. Aulid. 370. 'Ελλάδος μάλιστ' ἔγωγε τῆς ταιλαιπύρου στένω, Ἡ θέλουσα δρᾶν τι κεδνόν. pp. 64, 65.

P. 581. c. [D.] *Macho*: sine controversia scribendum: ἐν σκυτοτομίῳ μετὰ τινων καθήμενος. p. 67.

*Aristophan.* ap. *Polluc.* VI. 49 (50). Scribendum videtur: Τὸν σαπέρδην ἀποτίλαι χρὴ, Καὶ καταπλῦναι, Καὶ διαπλῦναι. Nisi forte reponendum est: Καὶ καταπλῦναι, καὶ ἐκπλῦναι, Καὶ διαπλῦναι. p. 71.

*Suidas* T. III. p. 469. de *Timagora* narratur: οὗτος πρεσβευτὴς πεμφθεὶς—οὐ μόνον χρυσίον ἔλαβε παρ' αὐτοῦ, ἀλλὰ κλίνην πολυτελεῆ καὶ στρατιώτας θεράποντας. \* Reponε στρώτας θεράποντας e *Plutarch.* Pelop. p. 294. E. unde hic *Suidæ* locus desumptus est. Cfr. *Athen.* p. 48. d. p. 72.

πολύφυλλον, Κότινον, σχῖνον, μελίαν, πεύκην, ἄλιαν, δρῦν, κιττὸν, ἐρείκην, Προμαλον, ράμμον, φλόμον, ἀνθέρικον, λισθὸν, φηγὸν, θύμα, θυμβράν. *Gaisford.* ad *Herphæst.* pp. 277, 278.

[κάκεινους τοὺς Ἰππέας Συνεποίησα τῷ φαλακρῷ τούτῳ, κάδωρησάμην. *Hermannus* ad l. c.]

In Eubuli versu miror Marklandum non vidisse expungendum, tum Euripidis auctoritate, tum metri jussu, importunum istud περι. *R. P.* ad *Iph. Aul.* 370. in *Advss.* p. 250. quem conf. ad *Aristoph. Av.* 813.

Ἐν σκυτοτομίῳ μετὰ τινῶν καθήμενος *R. P.* apud *Walpole* Com. Gr. Fragm. p. 29. et *Advss.* p. 138.

Τὸν σαπέρδην ἀποτίλαι χρὴ, Καὶ καταπλῦναι, ΚΑΙΤ' ΕΚΠΛΥΝΑΙ, κ. δ. *R. P. Advss.* p. 282.

Inter ista dona miretur aliquis numerari κλίνην πολυτελεῆ, καὶ στρατιώτας θεράποντας. — *Suidas*, certe quem hic sequutus est, dederat στρώτας θεράποντας. [Deinde citat], *Athenæi* Epitom. II. p. 48. D. *Eustath.* in *Hom.* II. Ω. p. 1510, 8. *Plutarch.* in *Pelopida* p. 294. E. in *Artax.* p. 1022. E. *Valck.* ad *Or. de Phil. Maced.* indole p. 272. [Ne vero de hoc quisquam dubitare posset, Photius in v. *Τιμαγόρας*, a quo sua mutu-

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[P. 642. [F.] *Alexidis* fragmentum ad senarios iambicos revocandum videtur: τράπεζαν ἀρτέον — ἀπονίψασθαι δοτέον, προσοιστέος Στεφάνος, μύρον, σπονδή, λιβανωτός, ἐσχαρίς, Δοτέον, τραγήματ', ἐτι πλακοῦντον ἀπτέον. p. 72.]

P. 700. c. adducor fere, ut Ἀντιφάνης δ' Ἰππεῦσιν *Athenæum* scripsisse putem. *Antiphanis* Equites citat ipse *Athenæus*. p. 503. b. p. 75.

avit Suidas, σπρώτας θεράποντας diserte exhibet.]

[ἀρτέον Τράπεζαν· ἀπονίψαι δοτέον· προσοιστέος Στέφανος, μύρον, σπονδή, λιβανωτός, ἐσχαρίς· Τράγημα δοτέον ἔτι, πλακοῦντος ἀπτέον. *R. P. Advss.* p. 141.]

Fortasse Ἀντιφάνης, ut supra XI. p. 503. B. *R. P. Advss.* p. 148.

I shall not trespass farther upon the limits of your Journal by adducing instances from those critics, who have treated disparagingly certain names and works, in order that they might borrow from them with less danger of detection. Such, for instance, as *Pope's* obligation to his "old friend or foe, the redoubted *John Dennis*," as specified in *PORSON's Tracts*, pp. 318—320. The Critic of Newcastle also, who divided the credit of feeble attack upon *Bentley* with the prevailing party of the day, cannot be wholly absolved from this imputation; "like many others, he borrowed Bentley's ideas concerning the *digamma*, and the *ictus metrici*, and repaid him with abuse." *Dawes*, however, experienced similar treatment from the Editor of the *Greek Orators*, who, in his account of the *Miscellanea Critica*, paid a few faint, half-faced compliments to the critical sagacity evinced in the fifth section, of which he afterwards availed himself without any ceremony; see *PRÆF.* to a new edition of the *Misc. Crit.* pp. xi—xiv. where you will have "at one view the *Zoilus* and the plagiarist, the carping, superficial critic, and the low paltry thief." It has also been asserted that *Voltaire* depreciated the works of our immortal *Shakspeare*, "that he might be at liberty to pilfer from him with the greater security."

Cambridge, 12th March, 1818.

CAPUT MORTUUM.

## LATIN PRIZE ESSAY.

*Oratio in Curia Cantabrigiensi habita, Comitibus maximis,  
A. D. 1810. Auctore T. S. HUGHES, Collegii Divi  
Joannis Socio.*

Utrum majori prudentiâ, eloquentiâ, fortitudine, patriæque amore, M. T. CICERO, AN COMES CLARENDONIANUS, temporibus gravissimis, Rempublicam administrârit?

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CLARISSIMORUM hominum meritis debetur posterorum veneratio; præsertim vero qui in perditissimis suæ patriæ temporibus, infracti animis, et propositi tenaces, virtutis cursum constanter tenuerunt, et reipublicæ vulnera sanârunt, vigilando, ageundo, bene consulendo: in eorum factis consiliisque contemplandis, si ad commune bonum spectatur, exercenda est in primis juvenus; humanæ enim rationis optima exercitatio est humanæ naturæ investigatio; quippe quæ non modo sapientiores homines efficit, verum etiam meliores: hinc illa vox adyti dignissima sapientissimum omnium Socratem judicavit, quoddam hominem maluit quàm res contemplari. Hujusmodi studiis non modo vis animi et solertia acuitur, sed et hinc malorum detestatio, illinc bonorum admiratio exoritur, unde fons ipse virtutis et doctrinæ nascitur æmulatio: ut enim iste color visui magis convenit qui pulchritudine et amœnitate suâ oculorum aciem delectat simul ac reficit, ita illæ exercitationes et disciplinæ animi præstantiores sunt habendæ quæ quâdam perfusæ voluptate et admiratione conjunctæ, ingenium acunt, mores emendant, virtutem pectoribus insinuant. Inest gratia virtuti, inest vis admirabilis quæ ad se voluntates nostras vehementer attrahit, et ad actionem impellit, sive exemplo ante oculos posita sit, sive historicis exarata chartis, vel poetarum carminibus depicta; quare cunctis ferè gentibus in usu fuit res gestas Heroum literarum monumentis mandare, ut has juvenes, per lubricas et proclives adolescentiæ vias, diligentius intuentes, ingenuis artibus incumbere, et suis ipsi civitatibus præsidium et ornamentum adjicerent. His igitur de causis non sine optimo consilio nobis propositum est, Ciceronis et Comitis Clarendoniani virtutes rationis trutinâ expendere, et, quoniam veluti adamantæ adamas expoliri, ita vir viro optimè illustrari possit, eos ipsos παρ' ἀλλήλους ponere, ut de meritis rerum ab iis gestarum judicium exploratius proferamus: horum autem uterque philosophicâ scientiâ, oratoria vi, politicâ solertiâ, forensi genere dicendi, magnitudine animi, ingenio excelso, facili sui sæculi principes, rerum administrationem periculosissimis temporibus fortiter susceperunt, et gubernaculo assi-

dentes, navem reipublicæ per civiles fluctus, dum iis parebatur, peritè et animosè direxerunt; alter autem, in eâ, quam toties servaverat, patriâ, perditissimi civis gladiis est oppressus; alter ab aulicorum turpissimâ factione ipsoque adeo principe optimi cujusque et fidelissimi parum studioso, in exilium actus est, ibique supremum diem obit. Restat jam ut utriusque res gestas breviter percurramus, quod melius alterum cum altero componere et propria utriusque merita percipere possimus.

Prior tempore, posterior forsitan virtutibus erat, M. T. CICERO, vir sine dubio nulli aetatis suæ secundus, quippe qui nec generis dignitate, nec patriis honoribus, nec corruptelarum illecebris, tanquam adjunctamentis innixus, vi propriâ eloquentiæ, integritate animi, urbanitate morum, cognitione rerum, summum attigerit honoris fastigium, et adeptam sine insidiis auctoritatem in augendâ patriæ majestate exercuerit. Hic igitur a tenero ungui optimis usus præceptoribus iis studiis operam sedulè navabat quæ possent ad eas res gerendas quas jam tacitè molebatur animum informare: quamdiu Respublica bellis civilibus lacerata, armorum potius strepitu quàm togæ officiis gerebatur, ad ruris solitudinem confugit et perennibus se studiis continuit: mox sedato paulisper armorum tumultu, Romam petiit, et causam S. Roscii, contra Syllam jam imperio potitum et insatiabili sanguinis cupidine furem, felici eventu suscepit; hinc metu Dictatoris in Atticam se recepit et ibi ingenium plurimis artibus, omnigenâ scientiâ, congressu philosophorum, et scholarum disciplinis limavit et perpolivit: deinde Romam, post mortem Syllæ advectus est, ac jam innocentes defendendo, sæviendo in malos, leges tuendo, reipublicæ consulendo, omnium ordinum animos inire sibi conciliavit et omnes civitatis magistratus, novus homo, populi non eblanditis suffragiis, sed liberis et enucleatis, suo quemque anno gessit et ornavit. Quæstor in Siciliâ, rempublicam caritate frumenti graviter laborantem ex uberrimo isto tractu aluit, nec provinciæ nocuit; aded ut propter hæc et alia optima in rebus gerendis consilia, inauditis honoribus a Siculis cumulatus sit. *Ædilis* tactus luxuriam illam et inanem prodigalitatem, quæ cum isto munere plerumque conjuncta erat, nec sine sociorum cæde et rapinâ comparata, quoad potuit, coercuit, et spectatissimum præbuit exemplum modestæ liberalitatis, et sumtûs pro facultatibus instructi. *Prætoriâ* auctus dignitate nihil otii sibi concedendum ratus, gnaviter operi incubuit, sociis oppressis patrocinatus est, et Romanum nomen a criminibus vindicavit: "*Accusavi*," ut ipsius verbis utar, "*de pecuniis repetundis, Judex sedi, Prætor quæsi.*" Jam vero fastigio dignitatis Consulatu potitus, quâ curâ, quâ prudentiâ, quâ fortitudine urbi in vigilabat, insidias præcavendo, tempora arripiendo, consilia exsequendo, occupando inimicos! quàm cœlesti penè impetu eloquentiæ fulmina in pestilentissimas conju-

ratorum manus jaculatus, Catilinam, scelus anhelantem, furentem audaciâ, profligavit ! ut primus 'Pater Patriæ' meritò appellatus fuerit. Quibus tamen rebus gestis, ab impiâ sceleratorum manu in exilium actus, eam secum tulit bonorum omnium sententiam, ut discessio ejus tanquam secessus ab urbe virtutis haberetur, reditus in patriam triumphî similis, ac potius omni triumpho major esset. Postea Ciliciam proconsul nactus provinciam, diligentissimè præceptoris sui Scævola exemplum in Asiaticos secutus est ; quamvis enim suscipere noluit officium, suscepti eum nunquam pertæsum est ; as alienum provinciæ summis viribus levavit ; Ciliciam et Cyprum calamitate famis liberavit ; ex manibus Asiaticorum, qui suos opprimendo immensas opes congesserant, quæstus sceleratissimos extorsit ; ob cladem Parthis infestissimis Romano nomini hostibus illatam a militibus salutatus Imperator est ; leges suas et majorum institutâ incolis servavit ; facilis erat adeuntibus, clemens miseris, in omnes comis ; nec publicè nec privatim illi erogatus est nummus in provinciâ ; imò munera sibi lautissima cum summo populi consensu honestissimè oblata, et honores sibi decretos, 'statuas, fana, τέθριππα,' omnes nisi verborum prohibuit. His igitur laudibus cumulatus Romam iterum profectus est, et iis se immiscuit tempestatibus quæ jam urbem ex fundamentis quassabant : et Pompeio victo, et Cæsari victori diligebatur ; Cæsare autem interfecto reipublicæ procuranda rationem, acclamante populo, recepit : Antonio furore plusquam Clodiano insanienti fortissimè obstitit, nullum locum prætermisit monendi, agendi, providendi, et de industriâ laboravit ut aternâ oblivione occulta esset priorum discordiarum memoria. In hâc curâ atque administratione, ea vita, quæ si illi ponenda esset (ut ipsius oratione utar) præclarè secum actum putavisset, Antonî gladius abrupta est, et in iis ipsis rostris, in quibus ille rempublicam constantissimè consul defenderat, positum caput illud fuit a quo erant multorum civium capita servata. Talis erat M. T. Cicero ; in quo tamen, magnâ cumulo gloriâ, quædam inerant infirmitatis humanæ maculæ quæ summo ejus nitore aliquantulum officere videantur.

Jam ad eum transeamus cui neminem vel in priscorum vel recentiorum temporum annalibus anteferendum esse censeo, COMITEM CLARENDONIANUM : qui quidem, ut eum viri laudatissimi verbis collaudem, inter juris peritos erat eloquentissimus, inter oratores juris peritissimus. Hujus viri adolescentia levibus quibusdam juventuti propriis erroribus (vitiis enim omnino caruit) adumbrata est ; hos autem maturus annus ita correxit atque expulit, ut clarior videretur et nobilior assurgere : foro destinatus est, et in forensi marte plurimum valuit ; latissimam integritatis, solertiæ, sedulitatis famam consecutus : fervido autem flagrans ingenio, judicio exquisito excellens, sacrâ libertatis flammâ et purissimo amore patriæ accensus,

hæc studia arctiora quidem omisit, ut in latius rerum publicarum æquor vels daret. In Senatum Anglicanum cooptatus tam acerrimum se populi libertatis vindicem præstitit, quàm regie prærogativæ, quæ dicitur, justissimum defensorem: quod patet ex oratione primum illi habitâ in Senatu, quâ contra<sup>1</sup> tribunal istud execrandum tam felici sanè exitu invehabatur, quod sibi auctoritatem in verba hominum et opiniones tam iniquissimè arrogaverat; patet ex eâ vigilantia quâ innotuit cùm eorum præses constitutus est, quibus commissum erat molestissimas Curiæ Eboracensis injurias investigare, judicium de navali pecuniâ delicta recensere, et alia sanè plurima magni momenti negotia peragere tum publica tum privata: in quibus omnibus tam sedulò et enixè in populari jure vindicando, tam modestè et reverenter in regiâ maiestate tuendâ elaboravit, ut eum rex ultro sibi accersiverit, mirâ foverit benevolentia, et in posterum habuerit consiliorum participem, in prosperis rebus et in adversis socium, quodque regibus vel rarissimum est, amicum. In hæc autem amicitia consociandâ nescio an ipsi an Carolo magis in laudem cedat, quòd ille summâ vocis atque animi contentione Ecclesiæ sanctissimas leges et institutam Episcoporum auctoritatem constantis-imè defendit, hic eum ob hanc rem præcipuè in deliciis habuit et laudibus cumulavit: jam vero publicis fungi muneribus, iisque frui honoribus, quos ambitioni plerumque aucupantur, sæpissimè recusavit Hydius; utilitate Principis gloriolæ insignibus et ambitioni suæ antepositâ: in omni rerum discrimine liberum regi consilium obtulit *μηδὲν ὑποστυλάμενος*; cui quidem si infelix ille princeps potius quàm suæ animi impatientiæ et effrænato ardori, aut uxoris intolerandæ superbiæ paruisset, mirum nî populo gratissimo imperâsset, regniq; excidium et carnificis secures evitâsset. Gliscente tandem civico tumultu Ærarii Cancellarius et regi a secretis consiliis factus<sup>1</sup> est; quibus præclarissimè functus est muneribus, donec sceleratissimo regis parricidio pollutis impiorum civium manibus, nullus jam esset in republicâ Britannicâ honestis consiliis locus: fidem autem quam patri præstiterat, eandem etiam filio præstitit; principem solio et patriâ exulantem per omnia itinerum et pelagi pericula secutus est, eique in summâ rerum et consiliorum bonorum inopiâ unus optimè consuluit, scribendo, ligationes obeundo, nihil non ferendo, modo ei redditum ad patriâ Penates comparare posset: hoc autem mirâ potius Dei benevolentia quam humanis rationibus effecto, justa et merita spectatæ fidei præmia, factus Comes Clarendonianus, accepit, quem jam antea in exilio regni sui Cancellarium rex creaverat. Jam vero Clarendoni gloria, titulis amplificati, opibus instructi,

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<sup>1</sup> Anglicè, 'The Marshal's Court.'

auctoritate summi, eò quidem majori lumine effulgebat, quò difficilius est animum humilem in secundis, quàm fortem in adversis rebus servare : cursum autem virtutis et justitiæ constantè tenuit ; adversùs nimia divitiarum et potestatis blandimenta animum invictum gerebat : quamvis erat naturâ paulò inacundior, tamen affectus ceteris imperitantes de industriâ vicerat ; in patiendis laboribus animi erat prope ferrei ; amicitiarum, quas nullas sola utilitas conglutinabat, admodum tenax ; boni publici tenacior ; neminem enim amicorum auctoritate suâ civilibus ornavit officiis, quorum insolentiâ rerum, imperitiâ, inertîâ, vel quibuslibet vitiis, quid caperet detrimenti respublica : aliorum immôdicæ ambitioni fortiter obstitit, alios factionum vi petitos animqse defendit ; Ecclesiæ Anglicanæ ritibus perpetuò adhæsit, sed nec acerbè nec malignè in eos sæviit qui alios colerent : auctoritate quâ plurimùm apud regem valebat, in augendâ populi libertate ; consilio apud Senatum, in tuendâ regiâ majestate, usus est : sed, ut de Druso scripsit Paterculus, in iis ipsis quæ pro Senatu moliebatur, plerumque habuit Senatum adversarium : regi optima et exploratissima dedit consilia, nec data imputavit, sed ei, non sibi famam ex iis confectis petiit : legum majestatem et populi voluntatibus et potestate regis superiorem vindicavit : suâ fretus honestate vitæ et morum temperantiâ, luxui isti et contentui bonorum qui, septis pudicitiae effractis, in effœminatum optimatum gregem laxis se immiserat habenis, viriliter adversatus est : factionibus intrepidè obstitit, tam civium prava jubentium ardori, quàm odio atque minis potentiorum pravè consiliantium imperterritus ; corruptelis cum cedere integritas, calumniis honesta animi superbia vetuit. Sed nec vitæ innocentia, neque omnes ejus illustrissimæ virtutes, infidi et ingiati principis favorem diu retinere valuerunt, qui voluptatis solum studiosus, faciles Aulicorum insidiis aures præbuit, et Clarendono ridiculo impudico, et salsis diceriis petito, vafrâ scurrarum dicacitate et aculeatis facetiis lacessito, calumniis malevolorum et maledictis onerato, non modò non injuriarum propulsator, verum auctor extitit, et eum virum, honoribus detractis, etiam regno expulit, cujus potissimùm consiliis ipse solum avitum posthuminii jure obtinisset ; moestissimo hinc exemplo docens, quàm infirmis plerumque innitatur fundamentis ista fortuna quæ gratiâ regum altissimè et pulcherrimè sit extracta. Clarendonus autem morbo laborans et fractus annis, quamvis calamitatibus invictus, accusatus crimine perditionis et nactus judices iniquissimos, necessitati paruit, et in Galliam adductus est : ibi post multa infortuna quæ fortissimè pertulit, otio tandem parto, ea habuit ex studiis solatia quæ rebus adversis laborantibus unicùm ferunt remedium : hinc vitæ suæ periculosissimis negotiis versatæ historiam conscripsit, et tristissimi istius motûs civici annales, quorum pars magna fuit, ad finem per-



duxit: quo quidem opere, sive materiem ipsam et argumentum, sive scriptoris ingenium ac virtutem spectaveris, nescio an apud veteres etiam qui res suis gestas temporibus descripserunt, quicquam dicam præclarius aut splendidius extitisse.

Ciceronis et Clarendoni vitas æstimantibus hæc nobis primo in limine occurrunt, quod alter insatiabili laudis cupiditate gloriam meritis adeptam imminuisse quodammodo videtur; alter modestè et humiliter se gerendo, amplio rem famam assecutus est: ille nimiam suarum rerum gestarum iactationem animo indulgebat, quam quidem ferè omnes ejus redolent orationes: ipse sibi apertè plaudere non erubescibat, cum et amicum Luceium, res Romanas conscripturum, in se laudando et Historiæ et Veritatis fines excedere hortabatur; adè ut jure videretur non tam reipublicæ quàm sibi consuluisse: hic autem vero φιλόπατρις, reipublicæ inserviens, sui oblitus, detrectabat laudes, non arripiebat; conviciis sese et maledictis aliorum lubentissimè opposuit, modò ex consiliis aliquid utilitatis patriæ proflueret. Uterque animum avaritiæ turpitudine in-contaminatum ostendit; ille, muneribus rejectis, quæ pretia virtutis, hic, quæ præmia sceleris haberentur: neuter eorum civitatem suam belli periculis implicuit; sin verò Ciceronem laureatæ literæ, et supplicationis decrætæ gloria decoravit, non minùs in honorem Clarendono cedit quod injustissimo isti bello contra Batavos suscepto obstitit, unde messis satis ampla malorum patriæ redundavit. Ciceronis eloquentia ardens erat et elata, literis et disciplinis elaborata, ornamentis plena, reconditis argumentis et sententiarum summo splendore instructa: quem vero vivida vis animi, actionis dignitas, ingenii acumen, ad summum oratoriæ laudis fastigium tulerunt, eundem sæpe detrucebant scurriles facetiæ, contumeliarum acerbitas, et acerrima objurgatio non tam idonea ad avocandum sceleratos a nequitia, quàm adigendum in apertum scelus et omnia perditæ et desperatæ libidinis facinora: Clarendoni autem oratio gravior erat, et mitior, et consilii plenior; ad docendum, si non ad delectandum, aptior; nec infuscata erat malevolentia, nec mendaciis corrupta, nec artificio simulationis adumbrata; sed metu omnino libera, simplex, sincera, fortissima in virtute defendendâ, tum solùm infirma visa est, si quando ad suas laudes prædicandas vocaretur: longè mihi absit, ut harentem Ciceroniano fronti coronam, in Catilinariâ istâ conjuratione tam multâ laude adeptam, detrudere audeam; quicquid provida sapientia, quicquid curæ et vigiliæ, quicquid liberrima malorum indignatio, quicquid vis eloquentiæ postulat, ei omnia tribuantur; sed neque prætereundum esse censeo, quod Senatum Cicero Catilinæ hosti et parricidæ obstrepentem, quod Populum Romanum furibundum in conspiratos, sibi amicissimum habuit, quod Catonem aliosque acerrimos adjuutores nactus est, quod sua ipsius

vita a Catilinâ petita arctissimis erat vinculis cum salute reipublicæ devincta : Clarendonus autem a Senatu proscriptus et populo rerum novarum studiosissimo suspectus, officio tamen satisfaciendî cupidus, quamvis de regis fortunis desperaret, integritatis iter fortissimè ingressus est, et omnia maluit pericula, vel etiam mortem ipsam obire, dum officio satisfaceret, quam vitam et honores cum sceleris ignominiâ conjunctos assequi : spem tamen vultu præ se tulit, aliorum animos excitavit, sedulò operam navavit ad dissidia sarcienda ; nec dubium est quin regnum ex belli ore atque faucibus eripuisset, nisi Regis ipsius imprudentiâ, temeritate conjugis, aulicorum invidiâ, consilia ejus fuissent interrupta, et spes omnis sanandæ reipublicæ penitus extincta. At si quis Ciceroniana consilia Clarendonianis præponenda esse censebit, quia Rom. Civitas, debellatâ conjuratorum manu, pristino suo statu salva gavisæ est, Anglicana autem, interemto Rege, gravissimis laboravit calamitatibus, paulò iniquiùs quidem judicabit ; ut omittam enim, quòd multò quidem facilius est paucorum et perditissimorum hominum insaniam coercere et restringere, quam totius ferè populi et Senatûs voluntatibus obsistere, meminerit iste velim, Ciceronem summi præditi auctoritate omnes reipublicæ vires effundere potuisse, et militum arma eloquentiæ fulminibus adungere ; Clarendonum nihil nisi consilium proferre, quod sæpissimè neglectum vidit ; meminerit etiam, Romanæ Libertatis columnam Tullii auxilio in tempus fultam et sustentatam, non aded munitam esse contra Tyrannorum impetus, quin citò fracta et omnino obruta in pulverem disjecta fuerit ; Clarendonum autem, qui filio occisi Principis et hæredi Imperii paterno animo invigilavit, qui eum in exteras et hostiles terras secutus est, qui scriptis redivivum erga regiam majestatem amorem civium suorum pectoribus inflammavit, qui Carolum ab insidiis maternis, quæ summo opere ac studio eum Romanæ superstitionis erroribus implicare voluit, tutum et regnandi capacem præstitit, non modo patriam suam adjuvisse sed eam etiam in perpetuum conservasse. Cuivis autem facile pateat, etiamsi patriæ amore Clarendono posthabendum neget esse Ciceronem, eum revera quid esset e reipublicâ minùs intellexisse : non enim veterem illum statum reipublicæ quem tot illustrissimi heroes sanxerant vel etiam morte sacraverant, defendit, sed ἀριστοκρατίαν quandam summis viribus auxit et firmavit ; quò posset ipse honores et potestatem ampliorem assequi : Senatui in populi libertatem grassanti plus æquo auxiliatus est ; Syllanas etiam leges, quibus proscriptorum filius interdictum est a Senatu et publicis muneribus, abrogari noluit ; quo nihil certè crudelius esse potuit : pestilentissimorum homuncionum Antonii, Vatinii, Gabinii causas publicè suscepit, quorum sceléra et flagitia ipse liberrimâ priùs indignatione persecutus est ; quo nihil inhonestius, nihil

civium moribus nocentius; præsertim vero cùm Gabini causæ, "dum ullam partem libertatis teneret," se nunquam patrocinatorum esse, Attico suo apertè professus est: sed voluit hoc sanè Pompeio gratificari: ubi igitur erat illa libertas, ille honestus amor patriæ, qui religionem illi injicere debuit, ne in aucupandâ viri potentissimi gratiâ, leges antiquissimas confunderet, nequitiae et audaciæ claustra perfringeret, et ipsa reipublicæ fundamenta convelleret? Sed timuit: ubi igitur erat politica illa solertia quæ prohibere debuit, ne tot tam adulatorias laudes, honores, titulos, imperia, magistratus uni deferret, et in tantam potestatis altitudinem unum tolleret jam nimium (ut Q. Catuli verbis utar) liberæ reipublicæ, ut necesse esset aut bonis moribus et patriis legibus, aut Pompeio Magno offenderet: in tuendâ autem hâc Pompeiî auctoritate, quâcum suam ipsius conjunctissimam nimirum sensit, contra Cæsaris violentiores impetus, arma cepit. Quid ergo? Pompeianis victis, cum ceteris fortasse in alias gentes se recepit, subsidia, arma, viros contra tyrannum et oppugnatorem patriæ comparavit, vel Catonis exemplo, extinctæ reipublicæ superesse noluit: immo, victori humillimè occurrit, supplicavit, acta laudavit, clementiam celebravit, et collum servitutis jugo libentissimè summisit: vix autem in Ciceronis vitâ politicâ aliquid constans ac sui simile invenies; ipse etenim qui in epistolâ ad Atticum scribit se Pompeium cognovisse hominem integrum et castum et gravem, in aliâ eum reprehendit tanquam *ὁμολογουμένως τυραννίδα συσκευαζόμενον*, quin et alias *ἀπολικώτερον* nominat. Est etiam ubi et Cæsarem et Pompeium fœdissimarum in patriam insidiarum accusat, et in eorum "societatis et sceleratæ consensionis fidem" gravissimè invenit: piget autem alios hujus viri (quem tamen omnes clarissimum exitisse fateantur necesse est) sive errores sive vitia ex humanæ naturæ infirmitate profluentia describere; juvat potius præstantissimis Clarendoni virtutibus pauld diutius immorari, quem non facilius a constanti integritatis cursu quàm Solem a semitâ vis ulla dimovisset: cùm primùm curæ civitatis regendæ animum contulit, sedulò elaboravit in iis rationibus investigandis quibus potissimum hoc nostrum floreat imperium: has autem probè intellexit conflatas esse e regiâ prærogativâ quam vocant, et auctoritate Senatûs, arctissimè inter se devinctis et æquo libramine compositis. Hanc igitur societatem, hæc vincula sanctissima vir rei politicæ peritissimûs pro virili constrinxit, iisque seditionibus ac populari tumultu disruptis, rege denique ipso parricidarum manibus trucidato, ita non Tyrannidi isti cui perduelles falsè libertatis vocabulum obtendebant adblanditus est, ut patriâ, opibus, uxore, liberis relictis, hostiles inimicitias, gravissimam pauperatatem, discrimina formidolosissima, omnia denique Fortunæ adversæ tela patienter tulerit, hujus scilicet unicè studiosus, ut quam patri præsti-

terat, eam filio servaret fidem. Rebus autem feliciter compositis ac Principe jam incolumi reverso, redditus est patriæ Clarendonus; qui jam viribus pollens, operam enixè dedit ad jurgia componenda, et civilis belli cicatrices sanandas: itaque, eo duce, auctoritas Senatûs intra fines coercita est; prærogativa regia confirmata; Ecclesiæ sanctitas, legibus majestas restituta; revocata in forum fides; summotæ e Curiâ discordia; sublata lege ultionis cupiditas, et deleta dissidiorum memoria. Rebus ita se habentibus, si quaeratur quid e statu tantæ dignitatis et auctoritatis Clarendonum summovere posset, respondere licet, ipsius constantia: nam cum populus, a civilis discordiæ miseriis vix animis collectis, vehementi erga regem amore impulsus, tanta ei vectigalia expendere voluisset quanta eum supra leges et justos regis potestatis limites constituere valuissent, Clarendonus, quamvis erat a regis secretis consiliis, quamvis et necessitudinis et affinitatis obstrictus catenis, salute reipublicæ suis commodis prælatâ, Senatum prohibuit ne iterum in eas ipsas calamitates incurreret, a quibus modo tam feliciter fuerat liberatus. O facinus præclarum! O exilium hinc indignè comparatum, ipso illo illustri Ciceronis exilio quanto splendidius!

His igitur animo excogitatis, haud sanè mirum existimabitis, Academasi, si, absolutâ comparatione Ciceronis et Clarendoni, hunc illi anteponendum esse judicabo: Clarendoni autem spectatissima erga regem fides, et honestissimus amor patriæ, hinc mihi præclarior et constantior videtur extitisse, quia veræ pietatis et Christianæ religionis cultu purissimo innixus est: hic scilicet latissimè in ceteras virtutes effusus, omnes animi perturbationes, aversas a ratione et mentis inimicissimas, ægritudines, formidines, cupiditates levavit, hic animum eâ fortitudine muniit quæ rebus adversis depresso erigeret, elatum secundis temperaret, hic denique ad res humanis altiores impulit. Ciceroniana autem ista celebrata philosophia, quæ falsò "mater omnium bene factorum beneque dictorum appellata erat," nequît eum inter fluctus et procellas reipublicæ stabilem ac constantem servare; quæ scilicet ei præcepit extinctum unâ cum corpore esse animum, ideoque virtutem nullam aliam mercedem laborum periculorumque præter hanc laudis et gloriæ desiderare.<sup>1</sup>

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<sup>1</sup> Cic. in orat. pro Arch. poetâ.

## PTOLEMY.



By the difficulty of procuring books for occasional reference in a village remote from any public library, a literary friend in my neighbourhood was lately induced to quote Ptolemy's Geography through the medium of Maginus's Latin translation, (quarto, 1597.) Having heard this circumstance, I immediately placed before him the great "*Theatrum Geographiæ Veteris*," published by Bertius; containing, among other works, the Greek text of Ptolemy; and a Latin version, illustrated with Mercator's maps. My friend wishing to possess the Greek text of Ptolemy in a cheaper form, (for the copy of Bertius which I placed before him, cost eight guineas last year at Payne's in Pall-Mall; and another copy has, I understand, been sold at a still higher price;) consulted Mr. Dibdin's "Introduction to the Greek and Latin Classics," respecting the different editions which that ancient geographer has undergone—but found, to his surprise, that the ingenious bibliographer had totally omitted (at least in the second edition of his excellent work) even the very name of Ptolemy. I could only furnish an imperfect notice of the

Cl. Ptolem. Cosmogr. &c. a Calderino; cum tabulis 27. Romæ, 1478, fol.

———— Cosmogr. (Latinè transl.) a Jacobo Angelo et Beroaldo, (25 or 27 plates) Bononiæ, 1462—1482.

———— Geographiæ lib. viii. &c. per Petrum de Torre. Romæ, 1490, fol. (With the same maps as in the edition of 1478.)

———— Geograph. a Pirckeymher. Lugd. 1541, fol.

This list I had formed from different catalogues; but it struck me that an application to some of your correspondents might obtain for my friend the information on this subject which he so much desires.<sup>1</sup> A gentleman who in the year 1816 visited Paris, assures me that Mons. Walckenaer, a learned member of the French Institute, (whose researches on ancient geography have been mentioned in the Classical Journal, No. XXXII. p. 257.) possesses every edition of Ptolemy hitherto published; a collection formed at considerable expense. Should this meet the eye of M. Walckenaer, and induce him to favor us with a list of his different editions, it would gratify many besides.

May 12, 1818.

PHILO-PTOLEMÆUS.

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<sup>1</sup> We refer our Correspondent to Dr. A. Clarke's Bibliographical Dictionary, where he will find a notice of several other editions. Ed.

## NOTICE OF

*An "Inquiry concerning the Site of ancient Palibothra."*

*By Lieutenant Colonel WILLIAM FRANCKLIN. 4to.  
in two parts. London, 1815—1817.*

WE are fully authorised, from the dimensions assigned by Strabo, Pliny, Arrian, and others, to suppose that the ancient *Palibothra*, a celebrated city of India (intra Gangem), once covered in length a space equal to eighty stadia, or about ten miles. But this computation, restricted to what may be styled the city *proper*, does not include its suburbs or environs; which, according to the Sanscrit *Puranas*, extended westward to the almost incredible distance of seventy-six miles. However exaggerated this statement may be, it is certain that Arrian describes Palibothra as the greatest of Indian cities; *μεγίστην δὲ πόλιν Ἰνδοῖσιν εἶναι Παλιμبوθρα καλεομένην*, &c. (Hist. Indic. cap. 10.) And his authority for this description appears to have been Megasthenes; sent as ambassador from Seleucus Nicator to that king whom his own subjects called *Chandra-Gupta*, but the Greeks, Sandracottus. This monarch held his court at Palibothra, which Ptolemy honors with the title of a royal city, *Παλιβόθρα Βασιλειον*, (lib. vii. Asiæ Tab. x.) We cannot entertain a doubt that the Indian metropolis was of considerable extent in its most flourishing state, and fullest population; when it was (as Colonel Francklin says, Part I. p. 32.) "competent to provide the immense forces, said by Quintus Curtius to have assembled in Bengal, in order to oppose the intended invasion of Alexander the Great."

Anticipating, however, some objections, our ingenious author endeavours to justify the statement of vast extent assigned to ancient Palibothra by the *Puranas*. He examines the dimensions of *Delhi* and of *Gour* in India; also of *Jedo* in Japan, to ride through the main street of which at a moderate pace, occupied that accurate and intelligent traveller, Kämpfer, one entire day. (Amœnit. Exot. p. 482.) To this argument of comparative magnitude, Col. F. adds another—"That the Hindoo sovereigns were never accustomed to repair the houses or cities erected by their forefathers, under the impression that they would still bear the names of those who built them, not of the sovereigns who put them into repair; in consequence, every prince raised a structure for himself. The royal palace thus erected, became surrounded by the buildings connected with or dependent on the prince; by which means an individual residence swelled imperceptibly into a large town; which was still increased at each extremity by the people, stretching around, like their native banian-tree, extending itself from the trunk into numerous branches and ramifications." (Part I. p. 34.)

Yet so complete has been the destruction or decay of the ancient capital, Palibothra, that geographers and antiquaries have been

hitherto unable to ascertain with precision even the place of its original situation. We find, accordingly, that many able writers have indulged various conjectures respecting this subject, and that *Canoge*, *Patna*, *Allahabad*, *Rajmahal*, and *Bhaugulpoor*, have been each, at different times, supposed to represent the old metropolis. The researches of Col. F., undertaken for the purpose of determining its true position, were partly made in 1811 and 1812, and still further prosecuted in 1814 and 1815. Of those researches the work before us contains an interesting account, with the author's arguments to prove that the ancient Palibothra lay within the limits of a modern district called *Bhaugulpoor*. In confirmation of his opinion, he quotes the authority of Greek and Latin Classics, and of Sanscrit manuscripts, and details the result of his own observations actually made on the spot. "Palibothra," says Arrian, "capital of the Prasii, and the greatest city of India, is situate at the confluence of the Ganges and the *Erranaboas*, third in rank among the Indian rivers." Colonel Franklin remarks, (in the Appendix, Part I. p. 77.) on the authority of his friend Colonel Stuart, an accomplished Orientalist, that the river which Megasthenes, or his Greek attendants, *hellenized* into *Erranaboas*, was most probably the *Aranya Bhowah*, called (in Sanscrit) also *Chandun*, which, according to the description, and the map prefixed, must have flowed into the Ganges, having nearly intersected the ancient city of Palibothra; perfectly corresponding to the account given by Arrian, as above mentioned. We may also trace to a Sanscrit origin the Greek name Palibothra; as the city so called *was*, says Col. F. (p. 6.) "the royal seat of the *Baliaputra* Rajahs, a dynasty named from their great founder and ancestor *Bali*. And this royal residence," adds he, "was at or near the modern village of *Champanugur*, a place about four miles to the westward of the modern town of *Bhaugulpoor*." This position, in our opinion, the ingenious Colonel establishes satisfactorily, from various circumstances: besides the corresponding names of those rivers near the confluence of which Bhaugulpoor now stands, he adduces the collateral evidence of two remarkable towers at *Vasu Paduka*; of a plate or inscribed tablet deposited there, and, if the date be accurately explained, above two thousand three hundred years old. The second part of Colonel Franklin's "Inquiry" contains, in the form of a regular journal, the details of his personal researches and observations. It is illustrated with several engravings, maps, views, inscriptions, &c.; and furnishes a much greater variety of interesting particulars than the limits of this notice will allow us to enumerate, relating not merely to the immediate subject of his inquiry, but incidentally to the manners, customs, and superstitions of the Hindoos.

To our author we shall take this opportunity of acknowledging many literary obligations. His "Tour in Persia," composed when he had scarcely attained the age of manhood, is still considered by those best qualified to judge, as exhibiting a very accurate representation of that country: it has not been superseded in public estima-

tion by the more ponderous and costly works which have since treated of the same subject, and it has gone through various editions in English, French, and German. His "History of *Shah Aulum*," (the celebrated emperor of Hindoostan,) and his memoirs of that remarkable character "George Thomas," have afforded us much entertainment; and to Colonel Francklin's versatile ingenuity we are indebted for several curious observations on the "Plain of Troy," within a few years the subject of so much learned controversy. We have not forgotten the pleasure received from his translation of the "*Loves of Camarupa and Cumalata*;" and we trust that he will not be content with having ascertained the site of ancient Palibothra, but still employ his pen in diffusing entertainment and instruction.

E. H. BARKERI

*Epistola Critica ad T. Gaisfordium,*

DE FRAGMENTIS POETARUM MINORUM GR.

PARS SEPTIMA.

SIMONIDIS Fr. cxcvi. "Apostol. Prov. xv. 97. *Περιογυρόμενος φύλλοις βάλλεται καὶ ἄνθεσιν ἐπὶ τῶν νικάντων ἐν ἀγῶσι, περιγυρομένους δὲ ἔλεγον τοὺς ἀθλητάς, οἱ μετὰ τὴν νίκην περιγυρόμενοι καὶ περιπορεύμενοι, ἐλάμβανον, οἱ μὲν ζῶνας, οἱ δὲ χιτῶνας, οἱ δὲ πατάσους, οἱ δὲ ἄλλα γε ἅττα. Ὅθεν Σιμωνίδης περὶ Αἰτύλου φησὶν οὕτως*

*Τίς δὲ τῶν νῦν τοσάδε πατά-  
λοισι μύρτων ἢ στεφάνοις ῥόδων ἀνεδήσατο  
νίκας ἐν ἀγῶνι περικτιόνων;*

Vide Suid. in *Περιογυρόμενοι*." Gaisford. Adde Phot. Glossa hæc Ruhnkenio ad Timæi Lex. p. 216. "omnino vel e Boëthi, vel ex alterius Lex. Platónico derivata esse videtur;" sed, si V. D. in animum revocasset, quæ ex Eratosthene sumta ap. Schol. ad Eurip. Hec. 574. extant, eam forte sententiam mutasset. Omnino cf. Tzetz. Chil. xiii. 475. περὶ \**Ἀγυρταύτων*. Pro verbis, ὅθεν Σιμωνίδης περὶ Αἰτύλου, Suid. habet, *Ἀετίλλου* sine περὶ, Phot. περὶ *Ἀετύλου*, et Phot. Cod. D. *Ἀετίλλου*, omisso περὶ, quas lectionis varietates notare debebat Gaisford. Godofr. *Ἀετίλλου* ad Suid.:—"An Σιτύλου? Ne quo v. infra." Locus, ad quem nos remittit V. D., ad hæc Suidæ scriptus est verba, \**Σιτυλίην πόλιν, καὶ \*Σίτυλος, ὄνομα τόπου, ἢ ποταμοῦ*. Apud quemnam vero auctorem

\* Voces asterisco notatæ in H. Steph. Thes. G. L. desiderantur.



Suid. Σιπυλίην scriptum reperisset pro Urbis nomine, ego quidem nescio; sed suspicor eum scripsisse \* Σιπυλήνη, subaudito v. πόλις, i. e. Sipylus urbs; gentile enim legitimum \* Σιπυλινός est, non \* Σιπυλίνος. Ergo Olearius Simonidem περὶ Σιπύλου, Phrygiæ urbe, versus illos composuisse arbitrabatur; et quidem Poetas veteres multa de hac urbe dixisse, eruditis satis notum est: Plut. adv. Stoicos T. x. p. 373. Reisk. Εἰ δὲ οἱ ποιηταὶ σε πείθουσι λέγοντες, ὡς ἐκ θεῶν προνοίας ἀνατροπὴν ἔσχεν ἡ παλαιὰ Σίπυλος τὸν Τάνταλον κολαζόντων, κ. τ. λ. Sed Simonides proculdubio non loquebatur de Sipylō, in qua urbe ludos celebrari solitos esse e nullo veterum auctorum testimonio probari potest, sed de quodam homine, qui vel in gymnico certamine competitores, vel in bello hostes vicisset. Jam vero pugnam contra hostes, non certamen cum competitoribus, (ad quam tamen sententiam probandam aliquantulum valet, valeatque, quantum valere possit, Photii, Apostolii, et Suidæ testimonium, apud quos agitur de ἀθληταῖς,) in animo habuisse poetam satis ostendit v. περικτιόνων, quod de certamine cum competitoribus dici non potest: Τίς δὴ τῶν νῦν τοςάσδε πετά-Δοισι μύρτων, ἢ στεφάνοισι ῥόδων ἀνεδήσατο Νίκας ἐν ἀγῶνι περικτιόνων; Mihi autem multum diuque de hac quæstione mecum reputanti nulla probabilior se obtulit conjectura, quam hæc, ad quam illa Olearii recta nos duxit, "Ὅθεν Σιμωνίδης Σιπύλου φησὶν οὕτως: περὶ et a Suida et a Photii Cod. D. abest. ΑἴΤΤΑΟΤ, quæ lectio in Apostolio reperitur, et ΣΙΠΛΑΙΟΤ facile in MSS. permutari potuisse, agnoscent forte rei palæographica periti. Σιμωνίδης Σιπύλου, Simonides, nempe filius Sipylī, de quo opportunissime dicit Suid. Σιμωνίδης, Μάγνης, Σίπύλου, ἐποποιός. Γέγονεν ἐπὶ Ἀντιόχου τοῦ Μεγάλου κληθέντος, καὶ γέγραφε τὰς Ἀντιόχου τοῦ Μεγάλου πράξεις, καὶ τὴν πρὸς Γαλάτας μάχην, ὅτε μετὰ τῶν ἐλεφάντων τὴν ἵππον αὐτοῦ ἐφθειραν. Hinc sua sumsit Eudocia in Violario p. 383. ubi pro Μάγνης corrige Μάγνης. De hoc igitur Antiocho Magno in versibus illis loqui videtur Simonides ille Magnesius. Fatendum tamen est G. Cuper. Obs. iv. 11. p. 447. longe aliter Suidæ verba accepisse:—

"Id est, vertente Porto: 'Simonides Magnesius Sipylī F. versificator. Fuit temporibus illius Antiochi, qui Magnus vocabatur. Et Antiochi Magni res gestas scripsit, et pugnam cum Galatis ab eo commissam, cum ejus equitatum cum elephantis profligarunt.' Sed quod pace Viri Eruditi dixerim, multa hic errata sunt. Μάγνης enim Σιπύλου indicat hunc Simonidem Magnesia ad Sipylum fluvium sita esse oriundum, quam alii Magnesiam περὶ, πρὸς Σίπυλον, vel ὑπὸ, ἀπὸ, quarum particularum forte una excidit, Σιπύλου vocabant, [scribere debebat V. D. ὑπὸ Σίπυλῳ, non ὑπὸ Σιπύλου: 'Ἡ Σίπυλος, Urbs Phrygiæ alio nomine \* Τάνταλις. 'Ὁ Σίπυλος, et τὸ \* Σίπυλον ὄρος, Mons Sipylus, unde Μαγνησία ὑπὸ Σιπύλῳ.'

L. Holsten. ad Steph. B.] Deinde ἑποποιὶς non est versificator, sed Poeta heroicus. Tandemque dubium est, num Antiochi equites simul et elephantī a Gallis sint profligati, an vero Gallorum elephantī in fugam conjecerint equitatum Antiochī. Huc accedit Antiochum Magnum Seleuci Gallinici filium, regnum adeptum primo in superiore Asia, et Ægypto, inde cum populo Romano bellis gestis in Elymaide occisum a barbaris esse, nec videri contra Gallos bellum sumsisse, vel tam infeliciter pugnasse. Et mihi quidem nonnunquam suspicio est oborta, Suidam more suo Antiochos confundere, et quæ Soteri conveniunt, Magno tribuere. Unde enim Gallis elephantī, quos Syriæ Asiæque reges habuisse plurima exempla docent, cum contra eorū equitatus Livio xxxvii. 40. nec non aliis laudetur? Quod ubi magis magisque considero, putabam scribendum esse, τὴν ἵππον αὐτῶν ἔφθειρε, Quando eorum (n. Galatarum) equitatum elephantis profligavit. Nam hoc est, quod Lucianum narrantem de Antiocho Sotere audivimus; eum n. consilio Theodotæ Rhodii elephantos in equites, et curus immisisse. Deinde, ut ut Simonides vixisse Antiochi Magni tempore dicatur, potuit non modo prælium Soteris describere, verum etiam illi interfuisse, quia ab anno primo Soteris usque ad primum Magni nondum LX. anni sunt, illudque in ultimos ejus annos, per xix. enim imperio præsuit, incidere potuit."

Sed, ut Cuperi conjecturæ prorsus adversatur vulgata Suidæ scriptura, Σιμωνίδης Μάγνης Σιτύλου, *Magnesium a Sipylo*, cum Græce dici non possit Μάγνης Σιτύλου pro Μάγνης ἀπὸ Σιτύλου, sic nostræ interpretationi, (quæ et Van Goensii Diss. de Simonide p. 33. est, Jacobsiique ad Anthol. T. vi. p. 271. et Harlesii ad Fabric. Bibl. Gr. ap. Gaisford. p. 353.) Μάγνης, Σιτύλου, *Magnesium, Sipyli F.* aliquantulum obstat, et quod Σίτυλος pro proprio viri nomine nusquam alibi legatur, et quod Suid. hic dixerit, Σιμωνίδης, Μάγνης, Σιτύλου, pro ordine illo, quem semper, quod quidem noverimus, secutus esse videtur, quemque Græci sermonis indoles postulat, nempe, Σιμωνίδης, Σιτύλου, Μάγνης. Ut pauca quædam exempla afferamus, idem dixit, Σιμωνίδης Κρίνῃω, Ἀμοργίνος, non Σιμωνίδης, Ἀμοργίνος, Κρίνῃω: Σιμωνίδης, Λεωπρεπῶς, Ἰουλιήτης, non, Σιμωνίδης, Ἰουλιήτης, Λεωπρεπῶς: Σόλων, Ἐξηκαστίδου, Ἀθηναίος, non Σόλων, Ἀθηναίος, Ἐξηκαστίδου. Non autem continuo sequitur Simonidem Magnesium, ἑποποιὶν a Suida et Eudocia dictum, omnia sua heroico metro composuisse. Nam ad hunc Epigramma illud, metro elegiaco scriptum, cviii. p. 391. ed. Gaisf., de Gallo et leone referendum esse, vidit Jacobs. ad Anthol. T. vi. p. 271. xiii. p. 953. atque ante eum Van Goens. Diss. de Simonide p. 33. quibus addas Harles. ad Fabricii Bibl. Gr. (ex Apostol. per errorem, a Gaisfordio silentio prætermissum, περὶ Βαυτόλου, pro π. Αἰτ. afferentis) ap. Gaisford. p. 353.

Cum vero in poemate illo, in quo Simonides Magnesius Antiochi Magni res gestas descripserat, mentio elephantorum, quos consilio Theodotæ Rhodii hæc in Galatarum equites et currus immiserat, proculdubio facta sit, ad Simonidem forte referendæ sunt glossæ Hesychii: 'Αγγοπή: ὃ τούς ἐλέφαντας τύπτουσι σιδήρῳ, pro quo T. Hemsteih. ap. Albert. Addend. ad Hes. malit ἀγγόρη, vel ἀγγόρη. 'Ορπησιδης: ἐν ᾧ τὸν ἐλέφαντα τύπτουσιν. "L." Ὀρπησιδης, ᾧ τ. ε. τ. Spiritu aspero notavi propter significatum, tanquam ab ἄρπω, vel ἀρπάζω, rapio. Et forte non male quis suspicaretur, pro ὄρπη leg. ἄρπη, et ob vitium scripturæ mutasse locum hanc vocem." Palmer. Non ignoramus quidem e dialectica pronuntiatione apud Magnesios ὄρπη dici potuisse *fulcem*, quam ceteri Græci ἄρπη appellabant, ut apud quosdam Græciæ populos ὄρπαξ pro ἄρπαξ, (Hesych. "Ὀρπηξ: θρασὺς ἄνεμος, ubi v. Albert.) ὄσταφις pro ἄσταφις, ὄστακος pro ἄστακος, (v. Nov. Thes. Gr. L. p. 245. not.) 'Οργάνη, Mineiva, pro 'Εργάνη, ὀρκάνη pro ἐρκάνη: sed prastat tamen voc. ὄρπη intelligere pro ὄρπηξ positum, vel potius credere Hesych. ita scriptam reliquisse hanc glossam, "Ὀρπηξ: σιδήρος, ἐν ᾧ τὸν ἐλέφαντα τύπτουσιν, quam Librarij imperiti mutarunt in id, quod hodie vulgatur, 'Ορπησιδης. Ξ, in ὄρπηξ, a sequente Σ, in σιδήρος, facile absorberi potuisse, omnes vident. Jam vero ὄρπηξ Hesiodo "Ε. κ. 'Η. ii. 86. Virga est aculeata, qua boves incitant, Euripidi autem Jaculum venatorium. Vide H. Steph. Thes. Ind. v. "Ὀρπηξ.

E. H. BARKER.

Thetfordia, Martii ii. A. D. MDCCCXVIII.

## LOCI QUIDAM LUCIANI EMENDATI ATQUE EXPLANATI

A JOANNE SEAGER, A.B.

BICKNOR. WALLICÆ IN COMITATU MONUMETHIÆ RECTORE.

NO. VII.—[Continued from No. XXXII. p. 236.]

ASINUS. p. 584. [126. E. ed. Salmur.] ἐγὼ δὲ (Lucius, puta, in asinum mutatus) ἀνυπόδετος ἀσυνήθης ἀπιὼν, πέτρας ὀξείαις ἐπιβαίνων, τοσαῦτα σκεύη φέρων, ἀπωλλύμην. καὶ πολλάκις προσέπταιον, καὶ οὐκ ἦν ἐξὼν καταπεσεῖν. καὶ εὐθὺς ἄλλος ὅπισθε κατὰ τῶν μηρῶν ἔπαιε ἀεὶ ξύλῳ.

Legendum censeo, καὶ οὐκ ΕΦΘΗΝ καταπεσεῖν καὶ εὐθὺς ἄλλος ὅπισθε κατὰ τῶν μηρῶν ἔπαιε ἀεὶ ξύλῳ. *Simulac cecidissem, statim alius, &c. And no sooner had I fallen than another struck me, &c.* "Ἄλλος, quia alter loro ducebat, alter a tergo agebat. ταῦτα πρὸς ἑμαυτὸν ἐννοούμενος, ὡς ὅτι οὐδὲ προσεδεδέμεν ὄνδενι, ἀλλὰ με ὁ σύρην ἐν ταῖς

ὁδοῖς ἰμάς παρεκρέματο. τοῦτό με καὶ παρώξυνεν ὡς μάλιστα πρὸς τὴν φυγὴν. p. 591. (135. A. ed. Salm.)—καὶ ῥίξας τὸν ἰμάντα, ᾧ διηγούμεν, καὶ ἀνασκιρτήσας, ἵεμαι δρόμῳ εἴσω, ἔνθα ἐδείπνουν οἱ κιναιδοὶ σὺν τῷ δεσπότη τῶν ἀγρῶν. p. 608. (153. C. ed. Salmur.)

ASINUS. p. 584. [127. C. ed. Salmur.] ἐπὶ τούτῳ, ἡμέρα τε ἦν ἥδη, καὶ ἡμεῖς ὄρη πολλὰ ἀνεβεβήκειμεν. καὶ στόματα δὲ ἡμῶν δεσμῷ ἐπείχετο, ὥς μὴ περιβοσκόμενοι, τὴν ὁδὸν ἐς τὸ ἄριστον ἀναλίσκοιμεν. ὥς τε ἔστην τότε, καὶ ἔμεινα ὄνος. Asini forma permansit, quia capistrato rosas comedere non licebat.

ASINUS. p. 585. [128. B. ed. Salmur.] τὰ δὲ ῥόδα ἐκεῖνα, οὐκ ἦν ῥόδα ἀληθινά. τὰ δ' ἦν ἐκ τῆς ἀγρίας δάφνης φύμενα ῥόδα ἐκεῖνα.

Postrema ῥόδα ἐκεῖνα ejicit Reitzius. Insuper, rescribendum ΑΛΛ' ἦν ἐκ τῆς ἀγρίας δάφνης φύμενα.

ASINUS. p. 586. [129. A. ed. Salmur.] ὁ δὲ, ἐπειδὴ εἶδε δρόμῳ ἀπionτα, ἀνέκραγε λῦσαι τοὺς κινᾶς ἐπ' ἐμέ. οἱ δὲ κύνες, πολλοὶ τε ἦσαν καὶ μεγάλοι, καὶ ἄρκτοις μάχεσθαι ἱκανοί. ἔγνων ὅτι δὴ διασπάσσονται με οὔτοι λαβόντες. Melius forsitan transpounerentur ὅτι δή.—ἔγνων δὴ ὅτι διασπάσσονται με οὔτοι λαβόντες.

ASINUS. p. 587. [131. A. ed. Salmur.] Lucius in asinum conversus, onere gravatus, in via consulto cadere decreverat, et mori potius quam resurgere. sed fato alterius asini exteritis, qui, quum eodem proposito sarcinis succubisset, cruribus succisis, et parte sarcinarum in Lucium translata, adhuc vivus e loco præcipiti dejectus est, consilium mutavit. ἐγὼ δὲ ὕρῳ ἐν τῷ συνοδοιπόρῳ τῶν ἐμῶν βουλευμάτων τὸ τέλος, ἔγνων φέρειν εὐγενῶς τὰ ἐν ποσὶ, καὶ προθύμως περιπατεῖν, ἐλπίδας ἔχων πάντως ποτὲ ἐμπεσεῖσθαι εἰς τὰ ῥόδα, καὶ τούτων, εἰς ἑμαυτὸν ἀνασώθῃσθαι. καὶ τῶν ληστῶν δὲ ἤκουον, ὥς οὐκ εἶη ἐτι πολὺ τῆς ὁδοῦ, καὶ ὅτι καταλύσουσιν λοιπὸν, ἔνθα καταμένουσιν. ὥστε πάντα ταῦτα δρόμῳ ἐκομίζομεν, καὶ πρὸ τῆς ἐσπέρας ἤλθομεν εἰς τὰ οἰκεῖα. Scribendum existimo, ὥστε πάντα ΤΟΤΕ δρόμῳ ἐκομίζομεν, (ego Lucius scilicet, et equus qui alteram partem sarcinarum asini demortui gestabat.)

ASINUS. p. 590. [134. C. ed. Salmur.] αὐτοὶ δὲ ἀναπεσόντες, ἐδείπνουν. καὶ ἐπειδὴ νύξ ἦν, ἀπήεσαν, ὥς τὰ λοιπὰ τῶν σκευῶν ἀνασώσαι. Fors. ὥς τὰ λοιπὰ τῶν σκευῶν ἀνασώσαιεν.

ASINUS. p. 596. [140. E. ed. Salmur.] ἐχρὴν δὲ ἄρα κάνταῦθα ὥσπερ Κανδαῦλη, κάμοι γεγέσθαι. ὁ γὰρ ἐπιστάτης τῶν ἵππων τῇ αὐτοῦ γυναικὶ Μεγαπύλῃ ἔδωκεν με κατέλειπεν. ἡ δὲ, τῇ μύλῃ μὲ ὑπεξεύγνυνεν, ὥστε ἀλεῖν αὐτῇ καὶ πυροὺς καὶ κριθὰς ὄλας. Mallet: ἐχρὴν δὲ ἄρα κάνταῦθα, "Οἴῃε Κανδαῦλη; κάμοι γενέσθαι.

ASINUS. p. 599. [143. A. ed. Salmur.] εἰ δέ ποτε, οἷα κάμνων καὶ ἀχθοφορῶν, καταπέσοιμι, τότε δὴ τὸ δεινὸν ἀφόρητον ἦν. οὐ γὰρ ἦν καταβάς τοῦ χεῖρά μοι ἐπιδοῦναι, κάμὲ χαμόθεν ἐπεγείρειν, καὶ τὸ φορτίον ἀφελεῖν, ἢν ποτε καὶ δέοι. ὁ δὲ, οὔτε κατηλθεν, οὔτε χεῖρα ἂν ποτε ἐπέδωκεν, ἀλλ' ἄνωθεν ὑπὸ τῆς κεφαλῆς, καὶ τῶν ὤτων ἀρξάμενος, συνέκοπτέ με τῷ ξυλῷ, ὥς ἐπεγείρωσί με αἱ πληγαί.—Hoc loco multum laborarunt viri docti; sed labore, ut mihi videtur, successu carente: alia igitur tentanda via est. lego τότε δὴ τὸ δεινὸν ἀφόρητον ἦν. ΕΥ γὰρ ἦν; ΚΑΤΑΒΑΝΤΑ, χεῖρά μοι ἐπιδοῦναι, κάμὲ χαμόθεν ἐπεγεί-

ρειν——. κ. τ. λ. optime convenit hæc lectio verbis Apuleii Metam. 1. 7. de eadem re; *Cum deberet egregius agaso manum porrigere*—

ASINUS. p. 619. (166. E. ed. Salmur.) καὶ μύρον ἐκ τίνος ἀλαβιάστρον προχραμένη, τούτῳ ἀλείφεται, καὶ μὲ δὲ μυρίζει. ———οἶνῳ δὲ παλαιῷ πολλῷ ὑποβιβρεγμένος, καὶ τῷ χρωτὶ τοῦ μύρου οἰσθημένος, καὶ τὴν παιδίσκην ὁπῶν πάντα καλὴν, κλίνομαι.—“Mira phrasis (τῷ χρωτὶ τοῦ μύρου) quid est χρωῶς μύρου? “Du Soul.”—ἔρωτι τοῦ μύρου proponit Guietus, χρίσματος τοῦ μύρου Reitzius.—Legendum, nisi fallor, καὶ τῷ χρωτὶ ὙΠΟ τοῦ μύρου οἰσθημένους.

JUPITER confutatus. p. 639. (185. A. ed. Salmur.) καὶ Σαρδανάπαλος μὲν ἐβασίλευσε, θῆλυς ὢν. Περσῶν δὲ τοσούτοι καλοὶ κάγαθοι ἄνδρες, ἀνεσκολοπίζοντο πρὸς αὐτοῦ, διότι μὴ ἡρέσκοντο τοῖς γιγνομένοις. ἵνα δὲ ὑμῖν μὴ τὰ νῦν λέγω, καθ' ἕκαστον ἐπεξίω, τοὺς μὲν πονηροὺς εὐδαιμονοῦντας, καὶ τοὺς πλεονέκτας, ἀγομένους δὲ καὶ φερομένους τοὺς χρηστοὺς, ἐν πενίᾳ, καὶ νόσοις, καὶ μυρίοις κακοῖς πιεζομένους.

Emendare velim, διότι μὴ ἡρέσκοντο τοῖς γιγνομένοις. ἵνα ΓΕ ὑμῖν μὴ τὰ νῦν λέγω, καθ' ἕκαστον ἐπεξίω, κ. τ. λ. *Ut præteream, &c.* *Not to mention how things are going on in the present times, &c.*

JUPITER Tragædus. p. 643. (p. 188. B. ed. Salmur.) ὦχρός τέ σε εἶλε παρειάς.—Me iudice sine causa σου pro σε legit Grævius. ut enim quod vult detur, μιν omnium esse casuum, tamen genitivum esse non puto in illis Homeri verbis ὦχρός τέ μιν εἶλε παρειάς. (Il. Γ. v. 35.) sed et ibi, et in hoc Luciani loco, ante παρειάς subaudiendum esse κατὰ, non dubito.

JUPITER Tragædus. p. 643. (189. A. ed. Salmur.) Quum Jupiter, Minerva, et Mercurius, inter se, versibus omnes, collocuti sint, Minerva, si fides editt. habenda est, Jovem sic rursus compellat: κοίμισον ὄργαν εἰ μὴ κωμῶδεῖν ὥσπερ οὔτοι δυνάμεθα, μὴ δὲ τὸν Εὐριπίδην ὄλον καταπεπώκαμεν, ὥστε σοι ὑποδραματουργεῖν. “Ἡρα. ‘Λγνοεῖν ἡμᾶς νομίζει τὴν αἰτίαν τῆς λύπης, ἣτις ἐστὶ σοι;—Hæc quidem nec Personæ Palladis nec ante dictis conveniunt. Si Minerva loquitur, qui sunt οὔτοι? Præterea revera ipsa Jovi ὑπεδραματουργῆκει isto versu, “Ἀπολλων, οἷς φροίμοις ἀρχὴ λόγων! Profecto omnia a κοίμισον ὄργην usque ad ἣτις ἐστὶ σοι, Junoni tribuenda sunt. Ita οὔτοι erunt Minerva et Mercurius; nec quidquam salebrosi relinquetur.

JUPITER Tragæd. p. 647. (191. D. ed. Salmur.) καί μοι ταῦτα συνδοκεῖ, ἀπερ καὶ τούτῳ.

Leve mendum; ταῦτα pro ταῦτά eadem.

JUP. Tragæd. p. 669. (207. A. ed. Salmur.) ἐγὼ, inquit Neptunus, τὰ μὲν ἄλλα, ὑποβρύχιός εἰμι ὡς ἴστε, καὶ ἐν βυθῷ πολιτεύομαι, κατ' ἐμάντον εἰς ὅσον ἐμοὶ δυνατόν, σώζων τοὺς πλέοντας, καὶ παραπέμπων τὰ πλοῖα, καὶ τοὺς ἀνεμους καταμαλάττων.

Interpungendum, καὶ ἐν βυθῷ πολιτεύομαι καθ' ἐμάντον, εἰς ὅσον ἐμοὶ δυνατόν σώζων τοὺς πλέοντας, &c. Hoc manifestum omnibus putassem, nisi Reitzii notam legissem.

GALLUS. p. 713. (240. D. ed. Salmur.) ὅτι μὲν οὐκ οἰκόσιτος ἦν χθὲς, οἶσθα. Εὐκράτης γάρ με ὁ πλούσιος ἐντυχὼν ἐν ἀγορᾷ, λουσάμενον ἤκειν ἐκέλευε τὴν ὥραν ἐπὶ τὸ δεῖπνον.

Ante ἄραν intercidisse videtur numerus aliquis ordinalis, ἐβδόμην puta, vel ὀγδόην.

GALLUS. p. 720. (246. B. ed. Salmur.) τὸν δὲ πλοῦτον ἐκείνον διασκεδάσας, ὑπηνέμιον φέρεσθαι παρεσκεύασας. Ἄρά σοι ἀλόγως ἀγανακτήσαι κατὰ σοῦ δοκῶ, ὡς τριέσπερον ἂν ἡδέως ἔτι εἶδον τὸν ὄνειρόν μοι γενόμενον;

Magis placeret ΟΣ τριέσπερον ἂν ἡδέως ἔτι εἶδον τὸν ὄνειρόν μοι γενόμενον; Si retineatur ὡς, ponatur nota interrogationis post δοκῶ, et post γενομένον plena distinctio.

GALLUS. p. 730. (253. A. ed. Salmur.) Ἐώρων ὅτι εἰ μὲν τὰ συνήθη, καὶ ταῦτα τοῖς πολλοῖς νομίζοιμι, ἡκιστα ἐπισπάσμαι τοὺς ἀνθρώπους ἐς τὸ θαῦμα. ὅσῳ δὲ ἂν ξενίζοιμι, τοσούτῳ καινότερος ᾧμην αὐτοῖς ἔσεσθαι. διὰ τοῦτο καινοποιεῖν εἰλόμην, ἀπόρρητόν ποιησάμενος τὴν αἰτίαν. F. ὅσῳ δὲ ἂν ξενίζοιμι, τοσούτῳ ΣΕΜΝΟΤΕΡΟΣ ᾧμην αὐτοῖς ἔσεσθαι.

GALLUS. p. 731. (254. C. ed. Salmur.) τί οὖν, πύτερος ὁ βίος ἡδίων σοι ἦν, ὅτε ἀνὴρ ἦς, ἢ ὅτε σε ὁ Περικλῆς ὤπνεν; ΑΛΕ. οἶδας οἶον τοῦτο ἠρώτησας, οὐδὲ τῷ Τειρεσίᾳ συνενεγκοῦσαν τὴν ἀπύκρισιν; ΜΙ. ἀλλὰ κἂν σὺ μὴ εἴπῃς, ἱκανῶς ὁ Εὐριπίδης διέκρινε τὸ τοιοῦτον, εἰπὼν, ὡς τρίς ἂν θέλοι παρ' ἀσπίδα στήναι, ἢ ἀπαξ τεκεῖν. ΑΛΕ. καὶ μὴν ἀναμνήσω σε, ὦ Μίκυλλε, οὐκ εἰς μακρὰν ὠδίνουσας. ἔση γὰρ ποτε γυνὴ καὶ σὺ ἐν πολλῇ τῇ περιόδῳ πολλάκις.

Malle enim καὶ μὴν ἌΜΥΝΗΣΩ σε, ὦ Μίκυλλε.—Ulciscar te pro scōμασιν tuis;—non impune feres hanc irrisiōnem.

GALLUS. p. 745. (264. E. ed. Salmur.) ὄψει τὰ Σίμῳνος (Sutoris derepente inaurati) πάντα ἐν βραχεῖ δεῦρο μετενηνεγμένα. μετοίσω γὰρ αὐτὰ παρελθόν. ὁ δὲ, αὐθις περιτρώζεται ἀποπίνων τὰ καττύματα.—Grævius et Jensius ἀποπίνων, “Sordibus purgans,” legunt. Guetius et Gesnerus ἀποτείλων. Conjecturam meam, nec mirum, his omnibus præfero: ὁ δὲ μῦθος περιτρώζεται, ἌΝΑΠΕΙΝΩΝ, τὰ καττύματα. ἀναπεινῶν est Iterum esuriens. Comica hyperbole, sutor esuriens coria arrodit.

GALLUS. p. 748. [267. A. ed. Salmur.] ἄριστον γοῦν (inquit avarus, Simon.) ἡγρυπνιον αὐτὸν φυλάττειν. ἅπασαν περιεῖμι διαναστὰς ἐν κύκλῳ τὴν οἰκίαν. τίς οὗτος; ὁρῶ σέ γε, τοιχωρῦχε, μὰ Δία. ἐπεὶ κίων γε ὦν τυγχάνεις, εὖ ἔχει. Puncta ad hunc modum disponi velim: ὁρῶ σέ γε, ὦ τοιχωρῦχε. μὰ Δία, ἐπεὶ κίων γε ὦν τυγχάνεις. εὖ ἔχει.

ICAROMENIPPUS, p. 751. (269. A. ed. Salmur.) Οὐκοῦν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς στάδιοι μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἡμῖν σταθμός.

Legendum haud dubie: πρὸς τὴν σελήνην, ὅΥ (ubi) πρῶτος ἡμῖν σταθμός.

ICAROMENIPPUS. p. 755. (272. B. ed. Salmur.) ἐγὼ σοι μετέωρος εἰμι ὑπὸ τῶν λόγων, καὶ πρὸς τὸ τέλος ἤδη κέχρηνα τῆς ἀκροάσεως μηδὲ πρὸς φιλιον με περιίδης, ἄνω ποῦ τῆς διηγέσεως ἐκ τῶν ὧτων ἀπηρητημένον.

Concinnius esset, Μὴ ΔΙΗ πρὸς φιλιον με περιίδης, ἄνω ποῦ τῆς διηγέσεως ἐκ τῶν ὧτων ἀπηρητημένον.

ICAROMENIPPUS. p. 759. (277. A. ed. Salmur.) Menippus de variis variorum philosophorum sententiis disserens, ait, τί δ' εἰ ἀκούσεις, ὦ θαυμασίε, περὶ τε ἰδεῶν, καὶ ἀσωμάτων, ἃ διεξέρχονται, ἢ τοὺς περὶ τοῦ

πέρατός τε, καὶ ἀπείρου λόγους; καὶ γὰρ αὐτὴ καὶ αὕτη νεανικὴ αὐτοῖς ἡ μάχη. τοῖς μὲν, τέλει τὸ πᾶν περιγύφουσι, τοῖς δὲ, ἀτελεὲς τοῦτο εἶναι ὑπολαμβάνουσιν. οὐ μὴν ἀλλὰ καὶ παμπόλλους τινὰς εἶναι τοὺς κόσμους ἀπεφαίνοντο, καὶ τῶν ὡς περὶ ἐνὸς αὐτοῦ διαλεγομένων κατεγίγνωσκον. Emendo, Οὐ μὴν ἀλλὰ καὶ παμπόλλους ΤΙΝΕΣ εἶναι τοὺς κόσμους ἀπεφαίνοντο.

ICAROMENIPPUS. p. 775. (290. D. ed. Salmur.) οἱ μὲν, (ait Luna) κατοικεῖσθαι τέ με φάσιν. οἱ δὲ κατόπτρου δίκην ἐπιπρεμᾶσθαι τῇ θαλάσσῃ.

Restituendum: καὶ οἱ μὲν κατοικεῖσθαι γέ με φάσιν, κ. τ. λ.

## VINDICIÆ ANTIQUÆ.

No. IV.—[Continued from No. XXXIII. p. 127.]

SUCH is the simple and perspicuous account of the Organon of Aristotle, given by a philosopher who understood and taught his philosophy, and such will be the account given of it by every intelligent scholar, who studies it with attention. This sublime philosophy had for its object the discovery of truth, passing from objects of sense to those of intellect, and ascending "through nature up to nature's God." No man ever entertained higher notions of the dignity of the human soul than Aristotle, which he considers to be an emanation from the Deity necessarily indestructible and immortal; and of the supreme Ruler of the Universe his ideas were elevated in the highest degree.

"God (says he) is a Being eternal, a pure energy without latent power<sup>1</sup> or material form—without dimensions—indivisible—not liable to suffering—unchangeable, of itself all-wise—the first mover, itself immoveable,—the origin (or maker) of the heavens and nature—the most excellent and happiest of beings."

Ὁ Θεός ἐστὶν οὐσία αἰδῖος, καὶ Ἐνεργεῖα ἄνευ δυνάμεως καὶ ὕλης—ἀμεγέθης—ἀδιαίρετος—ἀπαθής—ἀι αλλοίωτος—καθ' αὐτὴν νυητος, πρῶτον κινουσα—ἀκίνητος—ἀρχὴ τοῦ οὐρανοῦ καὶ τῆς φύσεως—διαγωγῆς ἀρίστης καὶ ἡδίστης.

The man who had arrived at this idea of the Deity, had neither trifled with words, nor reasoned falsely. He was taught by his master Plato, that the end and scope of true philosophy is preparation for another state of existence, for he calls philosophy—μελετὴ Θανάτου, καὶ χωρισμὸς τῆς ψυχῆς ἀπὸ τοῦ σώματος. "The contemplation of death, and the abstraction of the soul from the body." And accordingly, in many parts of his philosophical writings, he repeats, that there is no certain science of things changeable and perishable, but only of such as are necessarily unchangeable and eternal.

<sup>1</sup> Or power unexercised. See No. I. for the import of δύναμις.

It has already been observed that the philosophy of Aristotle is not censured by those who understand it; but by those who confess that they are unacquainted with the subject, and yet seem under some fatal necessity of continually recurring to it, and finding fault with that which they admit they do not comprehend. The Scotch metaphysicians have for more than half a century distinguished themselves by such attacks; and lords of session,<sup>1</sup> professors of Scotch universities, divines and physicians, have vied with each other in vilifying the precepts of antiquity and extolling the excellence of what they term modern philosophy. Those who in that part of the island affect to guide public opinion as reviewers, with a very natural combination of ignorance with arrogance, assure their readers that Aristotle was a mere driveller; and a writer in the *Edinburgh Review* lately asserted that the lowest of our pamphleteers of the present day would be ashamed of having written his *Politics*. With equal truth and decency might they assert—that the meanest Edinburgh sign-post dauber would be ashamed of the works of Apelles—their fabricators of “*shapeless sculptures*” for their church-yards, of the productions of Praxiteles and Phidias—or Mr. Walter Scott of the poems of Homer and lyrics of Pindar. These reviewers censure the ancient philosophers with as much decision as Swift’s Captain of Cavalry sums up the worth of the classics in the well-known lines—

“Your *Omurs* and *Noveds*, and *Bluc Turks* and stuff,  
By Jove they don’t signify this pinch of snuff:”

—and their acquaintance with the authors they condemn appears to be not more extensive, unless in so far that they correctly spell their proper names.

The Scotch metaphysicians deny that the syllogism can extend our knowledge; they say that it conducts us as in a circle to the very point from which we set out; and Dr. Reid says, that “the slow progress of useful knowledge during the many ages that the syllogistic art was most highly cultivated as the only guide to science, and its quick progress since that art was disused, suggest a presumption against it, and this presumption is strengthened by the puerility of the examples brought forward to illustrate its rules. The ancients seem to have had too high notions of the force of the reasoning power in man, and of the art of syllogism as its guide. *Mere reasoning* can carry us but a very little way in most subjects. By observation and experiments properly conducted the stock of human knowledge may be extended without end: but the power of reasoning alone applied with vigor through a long life, would only carry a man round like a horse in a mill, who labors hard but makes no progress. There is indeed an exception to this observation in the mathematical sciences. The relations of quantity are so various, and so susceptible of exact mensuration, that long trains of accurate reasoning on that subject

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<sup>1</sup> One illustrious exception will naturally and readily occur to the learned reader.



may be formed, and conclusions drawn very remote from the first principles. It is in this science and those which depend upon it, that reasoning triumphs; in other matters its trophies are inconsiderable. If any man doubt this, let him produce in any subject, a train of reasoning of some length leading to a conclusion, which, without this train of reasoning, would never have been brought within human sight. . . I do not say there are none such to be produced in other sciences, but I believe they are few, and not easily found."

This extract deserves particular attention. It occurs in a small tract already noticed, which he calls an Analysis of Aristotle's Logic, of which some of his cotemporaries have said that the reasoning is very acute and conclusive. By *useful knowledge*, Dr. Reid, as a disciple of Bacon, no doubt understood whatever contributes to promotion of the "*opes humanæ*;" as chemistry, mechanics, and what are called the useful arts of life; and to these every one who has acquired but a slight knowledge of ancient philosophy knows that the perfect syllogism was never applicable, for there can be no strict demonstration of things mutable, as all corporeal bodies are. Of these we must judge by their accidents—and syllogisms formed concerning them are called *dialectical*, and are probable in various degrees, according to the nature of the component propositions. Now it is demonstrable that in the formation of conclusions in experimental philosophy, we must necessarily syllogise either *really* without being acquainted with, or using the terms of the art,—or *formally* according to rule. The natural logic the followers of Bacon call *induction*; but induction merely extends to propositions, as shall be noticed more particularly hereafter. The very simple examples brought to illustrate the rules of syllogism, are calculated to convince the learner of the certainty of the art when the rules are justly applied: but Dr. Reid was very much mistaken if he believed that by these rules we cannot arrive at truths of the highest nature—that is, truths having for their object *mind*.

"Mere reasoning," says the Doctor, "can carry us but a very little way in most subjects;" but how shall the observations and experiments, which he adds may enlarge the stock of human knowledge *ad infinitum*, be carried on without reasoning, and connected reasoning too, from certain facts drawing certain conclusions—and, what is this but to syllogise? "The power of reasoning alone," says he, "applied with vigor through a long life, would only carry a man round like a horse in a mill." In reasoning there must necessarily be a *subject* of reasoning; but how the *power* of reasoning alone could be applied with rigor through a whole life, if by the expression is meant reasoning without any subject—is not by ordinary minds to be comprehended. Philoponus, who understood and taught the philosophy of Aristotle, tells us that the syllogism is formed by the *διάνοια* or *Discursus Mentis*, and is the motion or progress of the mind from what is known, to that which was not at first known, but becomes incontrovertible by the operation of the mind. 'Ο γὰρ συλλογισμὸς,

κίνησις ἐστὶ ἀφ' ἐτέρου εἰς ἕτερον, ἐκ γὰρ ἄλλου ἄλλο συλλογίζεται, καὶ οὐ ἢ αὐτὰ δεδομένον.—*Philoponi Proæmium ad lib. primum de Analyticis Prioribus.*

Such is the account of the syllogism given by one of the most learned of Aristotle's commentators—Such is the account given by Galen—the geometer Proclus—Ammonius—and Simplicius—and in short by all who understand his language and philosophy, who agree in saying the syllogism *is*, what the Scotch metaphysicians, who confess they have never studied the subject, with great confidence aver that *it is not*, the organ of true philosophy, and the means of accurately distinguishing truth from falsehood.

The definition of the great first Cause, the Supreme Being, given by Aristotle as above quoted, will be admitted to be just, in so far as it goes, even by those who have enjoyed all the advantages arising from Revelation, and to this exalted idea of the Creator he could not possibly arrive by any other means than by reasoning from the phenomena of nature to their divine Author. Had his reasoning been in any part of the progress false, the conclusion could not have been true: but when we see him describe the divine attributes with an accuracy that never has been surpassed, and which commands assent, we must admit that his reasoning powers were very strong, and well directed to the most sublime of all objects.

Another Scotch metaphysician, Dr. Gregory, tells us, “that he knows very little of the Physics of Aristotle and *Mr. Hume*; or of the medical system of Galen. that he is not in the least sorry for his ignorance; for, judging of the whole from the part he understands, he presumes with confidence that were *it* all intelligible it would not be worth understanding; for this he is sure is the case with the part which he does understand—while from finding the directly contrary quality in the specimens of the works of Archimedes and Newton which he does understand, he unavoidably presumes the same with respect to the great bulk of them which he does not understand.”—*Introduction to Philosophical and Literary Essays*, p. 170.

Had the Doctor pointed out the passages in the Physics of Aristotle or medical writings of Galen, which he really understands, and are not worth understanding, we could better judge of the soundness of his reasoning: but as those who do understand the writings of the philosopher and the physician, speak of them in terms of the highest approbation, all we can gather from the Doctor's censure is, that he is no competent judge of the subject. Of this he affords us a very convincing proof, p. 73 and 4 of the same Introduction. “I regret that so much bad reasoning and imaginary knowledge, and so many pretended discoveries in this part of science (Metaphysics) have during many ages been successively obtruded on the world: for this has not only corrupted the science, and retarded its progress, but almost brought it into general contempt. The very name of it, which to say the truth is of itself almost ridiculous, and was given originally

by *mere accident* to certain lucubrations of Aristotle, is very commonly regarded and employed as a term of contempt and reproach.

"These lucubrations of Aristotle, which, in consequence of their having been composed or published after his books on Physics, got the title of METAPHYSICS, are of as little value as his Physics, and worse can scarcely be said of them. A great part of them, indeed, differs very little from the doctrines comprehended under the title of Physics in the works of Aristotle; so very little, indeed, that I am confident many persons, both good scholars and men of science, might read whole pages *selected promiscuously* from his Physics and Metaphysics, without knowing or thinking it worth their while to inquire which was which."

If Dr. Gregory, as he admits, knows very little of the Physics of Aristotle, how comes it that he can pronounce so decisively upon the great similarity existing between them and his Metaphysics? It may be very true that one page of Aristotle's writings may appear very similar to another to those who understand neither of them; but to say that *good scholars* and men of *science* cannot immediately distinguish between his Physics and his Metaphysics, is just as extravagantly absurd as it would be to affirm that neither are to be distinguished from his Analytics or Topics. Neither is it true that the title of *Metaphysics* was accidentally given to these lucubrations, as Dr. Gregory affirms, but because the subject is altogether different from that of Physics, and relates to beings which do not come under the cognizance of our senses. Aristotle calls his books which treat of the Science of Universals and the Causes of things—the first or most excellent philosophy, and his successors Alexander Aphrodisiensis and Philoponus gave them the title of Metaphysics for the express purpose of showing that they relate to subjects *beyond* the natural phænomena with which we are conversant. Simplicius, after informing us of the proper subjects of natural science, goes on to say that whatever is abstracted from matter—the pure energy of mind, &c.—this, says he, the Peripatetics call *Theology—the first philosophy and Metaphysics*, as being constructed so as to extend beyond corporeal things. Ὅσον δὲ περὶ τὰ χωρίστα πάντα τῆς ὕλης εἶδη, καὶ τὴν τοῦ νοῦ καθαρὰν ἐνέργειαν. . . . τοῦτο Θεολογικὸν—καὶ πρώτην φιλοσοφίαν, καὶ ΜΕΤΑ ΤΑ ΦΥΣΙΚΑ καλοῦσιν, ὡς ἐπέκεινα τῶν φυσικῶν τεταγμένην.—*Simplicius in Libros Phys. Auscultat.*

These Scotch metaphysicians, altogether ignorant of the philosophy they condemn, think it quite enough to quote the dicta of one another as unexceptionable authority. We have, however, one exception in the author of the Philosophy of the Human Mind, Mr. Dugald Stuart; for he quotes the words of Aristotle, and sometimes translates them very fairly. He however believes with Dr. Reid that the logic of the ancient Peripatetic is something worse than useless, and that Bacon was the greatest of philosophers. It is not a little whimsical that while all these Caledonian sages agree in representing many of the works of Aristotle as trifling and useless, they differ *toto cælo* with regard to

the merit of the books. "Philosophers (says Dr. Gregory) in every age have done justice to the logic of Aristotle, which indeed may fairly be regarded as one of the most profound and perfect investigations that the world has yet seen of any part of the philosophy of human thought. It shows in the clearest light the acuteness of his understanding, the force of his mind, and his capacity of close and patient thinking: for by such thinking alone, that almost perfect history and theory of some of the most profound and abstruse operations of the human mind must have been accomplished." In reading this passage we are almost tempted to believe that Dr. Gregory had read and really understood the *Organon*: but how shall we reconcile it with the quotations given above, or with the fact that the book in which it occurs was published in 1793, and dedicated to Dr. Reid, whose account of the merits of Aristotle's logic is exactly the reverse of what is here given?

In one respect Mr. Stuart's late publication deserves particular attention. Having learned that induction was quite familiar to Aristotle, he makes an attempt to prove that the *ἐπαγωγή* of the Greek was altogether different from the induction of Bacon. "The passages (says Mr. Stuart) in which Bacon has been at pains to guard against the possibility of such a mistake, (that is, the supposition that his induction is the same as that formerly in use) are so numerous that it is surprising how any person, who had ever turned over the pages of the *Novum Organum*, should have been so unlucky as not to have lighted upon some of them. The two following will suffice for my present purpose. 'In constituendo autem axiomaticæ, formæ inductionis alia quam adhuc in usu fuit excogitanda est. Inductio enim quæ procedit per enumerationem simplicem res puerilis est et precario concludit. At inductio quæ ad inventionem et demonstrationem scientiarum et artium erit utilis, naturam separare debet per rejectiones et exclusiones debitas; ac deinde post negativas tot quot sufficiunt, super affirmativas concludere; quod adhuc factum non est, nec tentatum certe nisi tantummodo a Platone, qui ad excutiendas definitiones et ideas, hac certe formæ inductionis aliquatenus utitur. Verum ad hujus inductionis sive demonstrationis instructionem bonam et legitimam, quamplurima adhibenda sunt, quæ adhuc nullius mortalium cogitationem subire: adeo ut in ea major sit consumenda opera, quam adhuc consumpta est in syllogismo. Atque in hac certe inductione spes maxima sita est.

' ——— Cogitavit et illud—*restare inductionem* tanquam ultimum et unicum rebus subsidium et perfugium. Verum et hujus nomen tantummodo notum esse: *vim et usum* homines hactenus latuisse."

That Bacon was neither acquainted with the Greek Philosophy, nor the language in which its precepts are conveyed, was stated, and the reasons for the statement given, in the second essay. There is reason to believe that he did not know of the existence of such a word as *Ἐπαγωγή* in the Greek language, and that his reference to Plato, who alone he says used to a certain degree his mode of induction,

had been occasioned by his finding the word *inductio* in the Latin translations. That induction never did and never can proceed upon a *simple enumeration* is self-evident; for such enumeration never can lead to any conclusion, whether precariously or with certainty: and he therefore calls that puerile which never had existence; and his idea of separating nature by proper rejections and exclusions, and after the negatives are cleared away to draw a conclusion from the affirmatives left, amounts merely to saying in other words, that in forming propositions we must be careful to reject the false, and draw our conclusion from such as are true. Had it been true, as he asserts, that correct induction was not in general use until his time, how comes it that we have such models of correct reasoning, when he would have us believe that mankind were so ignorant as not to know how to form correct propositions? When he speaks of *separating nature*, he perhaps alludes to some process in chemistry, which will produce various combinations and appearances *ad infinitum*, and might continue to amuse triflers for thousands of centuries, were our earth so long to endure; but when he seriously tells us that none, Plato excepted, had ever made the necessary *rejections*, and *exclusions*, in order to enable them to discover the truth or arrive at demonstration, he manifests a degree of ignorance and assurance unparalleled, and altogether disgusting.

According to this doctrine, truth remained necessarily unknown until the time when Bacon began to teach what he had never learned, and, like his admirers of our times, to censure what he did not and they do not understand. It has already been shown, that although he very boldly censured Aristotle, and condemned the syllogism, he appears to have been altogether ignorant of the fact, that correct induction is necessary to the formation of every true syllogism, and consequently that true induction must have been known and used *before* the formal syllogism. Indeed his assertion that induction was merely known by *name*, and that until his time its *power and use* had remained unknown,—in other words, that men had no power or means of acquiring knowledge until he told them how to set about the task,—is in itself so glaringly false and so monstrously absurd, that it is astonishing it could have been entertained patiently for a moment by men of but ordinary acquirements and common observation. But let his admirers say what meaning they attach to his expression, “*Inductio, quæ ad inventionem et demonstrationem scientiarum et artium erit utilis, naturam separare debet, &c.*” Is it not clear that by the word *natura* he here means sensible objects; and yet he tells us that no man has used this analytic process, unless Plato in his doctrine of definitions and ideas, the proper subjects of a science purely intellectual? Strange it must appear if we are to suppose that Plato only, of all men, used this really efficient mode of acquiring knowledge, that Aristotle, his most highly favored pupil for twenty years, and of whom his master speaks as the most highly cultivated genius he had ever known, a *pure intelligence*, *vous καθαρὸς*, should not have com-

prehended its excellence:—but the truth is that the assertion is hazarded without the smallest foundation; for every scholar knows that the reasoning of Aristotle is more strict, and his style more didactic than Plato's, and that, each having in view the discovery of truth, or real science, their manners are characteristically different. The whole passages upon which Mr. Stuart relies, as proving that the induction of Bacon was a process of reasoning entirely new—something which he thinks deserves the title of a superior species of logic, —amounts, as has just been observed, in plain language to this, that true conclusions can only be drawn from true propositions.

And now let us attend to the author's proof that the *ἐπαγωγή* of Aristotle is entirely and essentially different from the induction of Bacon. "That I may not (says he) be accused of resting my judgment entirely upon evidence derived from Bacon's writings, it may be proper to consider more particularly to what the induction of Aristotle really amounted, and in what respects it coincided with that to which Bacon has extended the same name.

"Our belief (says Aristotle in one passage) is in every instance founded either on syllogism or induction." To which observation he adds in the same chapter, "that induction is an inference drawn from all the particulars which it comprehends."<sup>1</sup> It is manifest that upon this occasion Aristotle speaks of that induction, which Bacon, in one of the extracts quoted above, describes as proceeding by *simple enumeration*; and which he therefore pronounced to be a puerile employment of the mind, and a mode of reasoning leading to uncertain conclusions."

The author proceeds to give from the works of Wallis an inference by induction thrown into the syllogistic form, which he says exposes the puerility and precariousness of such an argument. "The induction of Aristotle when considered in *this* light, is indeed a fit companion for his syllogism, inasmuch as neither can possibly advance us a single step in the acquisition of new knowledge. How different from both is the induction of Bacon, which, instead of carrying the mind round in the same circle of words, leads it from the *past* to the *future*, from the *known* to the *unknown*!" When we read such a passage as this, a question naturally arises, Did Aristotle in his reasonings arrive at the knowledge of the most sublime truths; and if he did, how came his pursuit to be successful, if his means were altogether unequal to the attainment of the object in view? The matter comes to this issue:—if the censures of the Scotch metaphysicians be just, Aristotle was a poor driveller, who from his gross ignorance could not possibly write any thing deserving perusal; if we admit that he was the most correct reasoner of ancient or modern times, and that his works contain more valuable information than is to be found in the writings of any other man, we must conclude that the censures of these gentlemen proceed from ignorance. Mr. Stuart's following

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<sup>1</sup> First Analytics, chap. xxiii. vol. i. p. 126. Edit. Du Val.

remarks, before, like a young Edinburgh lawyer, he arrives at the conclusion that "enough and more than enough has been said, to show the validity of his assertion, that the induction of Bacon was not known to Aristotle," render it necessary that to the import and true signification of the word Ἐπαγωγή we again recur.

It is to be regretted that Mr. Stuart did not give the original of the passage from the 23d book of the first Analytics, which he thinks manifestly shows, that by ἐπαγωγή Aristotle means an induction by *simple enumeration*, which Bacon pronounces to be puerile; because the chapters of Aristotle's Analytics have been differently numbered by editors. The English quotation given by Mr. Stuart certainly has no equivalent passage in the Greek or Latin of Duval, 1 Analyt. 23 chap. p. 126; but if it had, and the phrase ἐπαγωγή ἐκ καθόλου frequently occurs, how shall we from that expression infer that Aristotle's induction proceeded by simple enumeration? The expression simply implies, that in forming propositions *all* the circumstances connected with the propositions must be carefully considered, to see that nothing superfluous (a fortiori nothing false) be admitted and nothing essentially necessary be left out. That it may not be said that this is extending the sense of Aristotle beyond what his words will bear, I refer to the following passage from the 23d chap. 1 Analytics. A edit. Weckeli. Francofurti. 4to. 1577, in which he minutely describes what steps are necessary to enable us to form just propositions. Σκεπτόν οὖν εἴτε περιεργὸν εἰληπται, καὶ εἴτε τῶν ἀναγκαίων παραλέλειπται· καὶ τὸ μὲν θετόν τὸ δὲ ἀφαιρετόν, ἕως ἂν ἔλθῃ τις εἰς τὰς δύο προτάσεις· ἄνευ γὰρ τούτων, οὐκ ἔστιν ἀναγαγεῖν τοὺς ὄντως ἡρωτημένους λόγους.

"We must therefore see, in forming propositions, whether any thing superfluous has been assumed, or any of those things absolutely necessary has been omitted; and this last is to be assumed, and the other removed, until we arrive at the two propositions. For without these operations, it is impossible to arrive at a conclusion really just."

The passages that occur in the works of Aristotle, in which he lays it down as an incontrovertible axiom, that all our knowledge must in the first instance be derived from correct induction, are so numerous, that to quote the whole would be to copy over a very considerable part of his Analytics, and works comprehended under the title of *Organon*, as well as his Metaphysics. The passage already given directly proves that his idea of induction was correct, and has never been improved upon: but as in the present day it is denied that what of necessity has ever been the first step towards the acquisition of knowledge, was understood until the time of Bacon, it may not be improper to lay before the reader, a few extracts, which, according to the common acceptance of words, establish the fact beyond contradiction, that in this instance no room for discovery was left to the moderns.

Our senses, according to Aristotle, furnish our first elements of knowledge; and to form correct propositions is the first necessary step towards science. If, therefore, any sense be wanting, the science depending upon the information to be derived from that sense must

also be wanting, seeing we acquire knowledge by induction or demonstration. But demonstration relates to universals, and induction to the comparison of particulars; so that it is impossible to form any true theory of universals unless by induction. Such is the general sense of the following passage from the *Analytica Posteriora*, l. i. c. xix.

Φανερόν δὲ καὶ, ὅτι εἰ τις αἰσθησις ἐκλέλοιπεν, ἀνάγκη καὶ Ἐπιστήμην τινὰ ἐκλείπειναι, ἣν ἀδύνατον λαβεῖν· εἴπερ μανθάνομεν ἢ ἐπαγωγῇ, ἢ ἀποδείξει. Ἔστι δ' ἡ μὲν Ἀπόδειξις ἐκ τῶν καθόλου· ἡ δ' ἐπαγωγὴ ἐκ τῶν κατὰ μέρος· ἀδύνατον δὲ τὰ καθόλου θεωρῆσαι εἰ μὴ δι' Ἐπαγωγῆς· ἔπει καὶ τα ἐξ Ἀφαρέσεως λεγόμενα, ἔσται δι' Ἐπαγωγῆς γινώριμα, ἐάν τις βούληται γινώριμα ποιεῖν ὅτι ὑπάρχει ἐκύστω γένει ἓνια, καὶ εἰ μὴ χωριστὰ ἔστιν ἢ τοῖονδε ἔλαστον.—ἐπαχθῆναι δὲ μὴ ἔχοντας αἰσθησιν, ἀδύνατον. Τῶν γὰρ καὶ ἑκάστον ἢ Αἰσθησις· οὐ γὰρ ἐνδέχεται λαβεῖν αὐτῶν ἐπιστήμην· οὔτε γὰρ ἐκ τῶν καθόλου ἀνευ Ἐπαγωγῆς, οὔτε διὰ τῆς ἐπαγωγῆς ἀνευ Αἰσθήσεως.

These words leave no room for doubt whether the *ἐπαγωγὴ* of Aristotle was merely a *simple enumeration*, as the followers of Bacon assert; and we also learn from this passage the true import of the word *Theory*, which by our modern philosophers is altogether misunderstood. Theory is a connected chain of reasoning from established facts—and these facts ascertained by induction—so that Theory must apply to all human knowledge: but at the present day it is fashionable to consider theory and hypothetical opinions as convertible terms, having no necessary connexion with experience.

A consciousness of ignorance, or doubt according to Aristotle, is the first step towards knowledge—and Diaconus, in his prolegomena to the *Epitome* of his *Logic*, observes very concisely, that by frequently exercising our minds on subjects at first not understood, we arrive at science; for without doubt, there would be no inquiry or investigation; and without investigation, no discovery ἐκ τοῦ πολλάκις ἀπορεῖν εὐπορία γεννᾶται· εἰ μὴ γὰρ ἀπορήσει τις, οὔτ' ἂν γένοιτό ποτε Ζήτησις. εἰ δὲ μὴ Ζήτησις, οὐκ ἂν ποτε εὗροι.—Had the Peripatetic philosophy been liable to the imputation of rashly assuming as true, conclusions not established by satisfactory evidence, Διαπορῆσαι κάλως ἔχει would not have been one of the chief precepts of their schools. But when we find Aristotle defining art to be the general comprehension of like things from many repeated conclusions of experience, we cannot doubt that the rejections and exclusions of his induction were correct; and that the *Ἐπαγωγὴ* of the ancients was indeed a process of reasoning no less rigid in the formation of propositions than our modern induction. Γίνεται γὰρ Τεχνή, ὅταν ἐκ πολλῶν τῆς Ἐμπειρίας ἐννοημάτων, καθόλου γένηται περὶ τῶν ὁμοίων ὑπόληψις. *Metaphysics*, lib. i. c. 1.

The writer of these sketches censures freely, what he conceives to be highly reprehensible, the attempt to disparage ancient philosophy, made by men who admit their ignorance of the subject, and if they did not admit, would *betray* it in every sentence. Mr. Dugald Stuart tells us that Dr. Reid did not study the works of Aristotle he *analysed* for his friend Lord Kaimes, because he *despised them*, or words to that



effect; and with such an argument we scarcely know how to deal. It is in effect saying, I have looked over these works of antiquity, I find I do not understand them, I therefore hold them in contempt, and condemn them as useless. This is in fact the sum and substance of what the Scotch metaphysicians urge against the learning of ancient Greece. They will not take the pains necessary to understand it, and, like the fox in the fable, they call that unworthy of attainment, which, owing to their own want of capacity or exertion, is beyond their reach.

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## VARIÆ .LECTIONES

EX MSto. Nn. 2. 32. Bibl. Publ. Cantab.

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“SCHOLIA EX MANUSCRIPTIS Libris collecta in Æschyli TRAGÆDIAS tres. Prometheum. Septem apud Thebas. Persas. Accesserunt his Emendationes quamplurimæ in easdem Tragædias; quibus antiquissimus poëta munifice illustratur, cum antea depravatus circumferretur.

Typographus Lectori, S. D.

Franciscus Robortellus Utinensis, cujus doctrina singularis omnibus est perspecta, allectus nostrorum typorum elegantia ad nos transmisit Græcum commentarium in tres Æschyli tragædias, quem ipse ex plurimis manuscriptis libris collegerat: eum igitur illius nomine tibi largimur, amice lector, speramusque pro tua singulari humanitate, te et illi qui tam præclaras explicationes collegit, et nobis, qui pulcherrimis his typis excudimus, gratiam habiturum. Magnum enim ex hoc libello capies fructum, in quo ne longior sim explicando; illud unum summatim affirmo, cum antea et depravatus multis mendis, et obscurissimus esset hic poëta; facile hoc adjumento te omnia consecuturum. Emendationes partim ex ipso commentario, et libris manuscriptis ipse Robortellus excerpit: partim suppeditatæ nobis sunt a Ludovico Castelvitreo Mutinensi viro doctissimo ac nobilissimo, qui et ipsa cum antiquis exemplaribus contulerat Tragædias has tres; *οὐν τε δὲ ἐρχομένων* non temere dixit Homerus; animadvertes enim horum duorum insignium virorum, qui animis inter se conjunctissimi sunt, opera, ac labore Æschylum illustratum. In reliquis Tragædiis nihil se

adhuc nactos affirmarunt, quod in paucis exemplaribus vetustis descriptæ reperiantur; quod vitio majorum nostrorum, aut nimis acri potius judicio contigisse putamus: ii enim tres has magis admirati sunt, majoreque studio interpretati. Vale. Lutetiæ, MDXLIx."

[Sequuntur emendationum pagina 9, quarum singulæ duas columnas continent, et Stanleianas paginas magnitudine fere æquant. Fuerunt initio, pp. 13, ut ex numeratione liquet: sed avulsa sunt duo folia, emendationes a Theb. 517. ad Pers. 482, ed. Pors. continentia. AMICUS.]

*Emendationes ac Varietates Lectionum in Æschyli Tragœdiam quæ inscribitur Prometheus.*

Adverte, Lector, nos secutos numerum pagellarum Aldmarum.

Pagella 6. α.

V. C. μέλειν ἐπιστολάς.  
προσπαταλεύσω.  
βροτῶν μοσφῆν.

Pagella 6. β.

σταθευθός.  
ἀπηύρω.  
νέον κρατῇ  
πονεῖ μάτην  
αἰεὶ τοι  
ἔμελλε λαχεῖν ἄλλος.

Pagella 7. α.

τούτῳ περιβαλεῖν.  
ψάλια δέρκεσθαι.  
θεῖνε, καὶ πασσάλευε.  
κούμα τοῦτ' οὕργον τῷδε.

ἄρασσε μάλα

νωθέστερος διός.  
πλὴν τοῦτ' ἄν  
σὺ δ' αὖ κατοκνεῖς  
ὑποστενεῖς.  
βάλλε.

τμηδὲν ἐγκέλευε μοι  
κάτω δὲ σκέλη κρίκωσον  
οὐ μακρῷ χρόνῳ  
ἴμοια μορφῇ.

γηρύεται  
ὀργῆς τε θρασύτητα.

Pagella 7. β.

Φευδανύμωσ σε δαίμονες  
ἐκκυλισθήσῃ τέχνης (sic). τύχης.  
ex emend. ejusdem manus.  
παμμήτορ τε γῆ.  
πάσχω πρὸς θεῶν.  
οἴαις ἀνίαισι  
ἀεθλεύσω  
δεσμὸν ἀεικῇ  
φεῦ φεῦ τὸ παρὸν.  
ποῖ ποτε μόχθων  
τῶνδ' ἐπιτείλαι.  
ταῖσδ' ἐπέzeugμαι  
πεπρωσαλευομένος.

Pagella 8. β.

σὸν δέμας δακρύων debent delcui.  
πέτραις.  
κρατοῦσ' οἰκονόμοι  
αἰδου τοῦ νεκροδέγμονος.  
τοῖδ' ἐπιγεγήθη  
ἐξ ἀγρίων  
ποινας τέ μοι δοῦναι

Pagella 9. α.

τῇσδ' αἰτίας

χρή σε τέρμα κέλσαντ'  
ταύτη ρεχθῇ  
σιγαῖν πανταχῇ  
αἰμύλας δέ μου μηχανάς.  
ᾧοντ' ἀμοχθεῖ.

## Pagella 9. β.

ἢ μὴ δὲ μήτηρ.  
ὥς οὐ κατ' ἰσχύν,  
δόλω δὲ  
λόγοισιν ἐξισουμένον  
κράτιστον δέ μοι  
μελεμβαφής·  
φυτεῦσαι νέον.

## Pagella 10. α.

ἐρρύθμισμαι  
φλογωπόν.  
οὐδ' ἔνεστιν.  
ἄθλου δ' ἔκλυσιν.  
νουθετεῖν τε.  
ἐκὼν ἤμαρτον.  
ᾧομένην τοιαῖσι γε

## Pagella 10. β.

καὶ τοι τὰ μὲν παρόντα  
αἰθέρα θ' ἀγνόν.  
πρὸς σε προμηθεῦ.  
νέμοιμ' ἢ σοί  
σοι χαριτογλωσσέειν.  
ἕτερός ἐστι βεβαιότερος.

## Pagella 11. α.

μεθάρμοξε.  
μακρὰν ἀπωτέρω  
τ' ἀπίχειρα γίνηται.  
ζημία προστρίβηται.  
ἄγαν λαβροστόμει.  
ἐκτὸς ζημίας

## Pagella 11. β.

μηδέν σοι μελησάτω  
γαμψηλαῖσι συρίζων φόβον.

## Pagella 12. α.

παρῆγρον δέμας.  
ἐν τῷ προμηθεῖσθαι

## Pagella 12. β.

μοι τόνδ' ἐθνώξας λόγον  
λευρῶν γὰρ οἴμων.  
ψαυεῖ πτεροῖς.

## Xo. στένω σε τὰς

ὕσσαν ραδινῶν.  
ζεῦς δ' ἰδίοις νόμοις  
θεοῖς τοῖς πάρος.  
μεγαλοσχήμονά τε κ' ἀρχαιό-  
πρεπῇ  
στένουσι τῶν σῶν.  
μάχαν ἄτρεστοι  
οἱ γὰρ ἔσχατον ἀμφὶ μαιῶτιν  
τόπον πόρον debent deleri.  
ἄρειον ἄνθος  
ὑψίκρημονθ' οἱ (sic)  
ὀπόσοι τ' ἔποικοι  
ὀξυπόροισι. non ὀξυπρώροισι.  
δαμέντ' ἀκαμαντοδέτοις.  
μόνον δὲ πρόσθεν ἄλλο·  
εἰσιδόμεν θεόν.  
ἀτλανθ' ὅς ὑπείροχον αἰὲν

## Pagella 13. α.

νώτοις ὑποβαστάζει  
μήτοι χλιδῇ  
συνοία δὲ  
καὶ γὰρ οὐκ εἰδυίασιν (sic)  
τ' ἂν βροτοῖς  
φρενῶν ἐπηβόλους.  
λέξω δὲ μέμψιν  
εὐνοϊαν ἐξηγοῦμεν°.

## Pagella 13. β.

μνήμην θ' ἀπάντων  
ἐξεύρον τάλας.  
καὶ πόρους ἐμηςάμην  
οὐδεν, οὐδὲ φάρμακον  
οἰκείων ἀκесμάτων.  
οἷς τὰς ἀπάσας.  
ἐξαμύνονται

## Pagella 14. α.

σπλάγχχνων τελειότητα.  
χρυσὸν τέ τις  
καιροῦ πέρα.

τῶνδε σ' ἐκ δεσμῶν.  
 τελεσφόρος.  
 κρεῖναι πέπρωται  
 ἐκφύγοι γε τὴν πεπρωμένην.  
 μηδὲ λιπάρει.

Pagella 14. β. ᾤ  
 καὶ βίας ἐκφυγγάνω  
 καιρὸς γεγωνεῖν.  
 Ἡδύ τι θαρσαλέας  
 τίς δ' ἐφημερίων  
 ἄκιυν, ἰσούειρον ᾗ  
 τόδ' ἐκείνῳ γε  
 λουτρὰ  
 ὑμεναίου  
 ὅτε τὰν ὁμοπάτριον  
 ἔδνος ἤγαγες Ἡσιόαν

Pagella 15. α.  
 ποιναῖς ὀλέκη  
 ἐνέξευξας εὐρών.  
 πολὺπλακτοὶ πλάναι.  
 γεγυμνάσας  
 εὐγμάτων ἀναξ.  
 κλύεις φθέγγμα.

Pagella 15. β.  
 ἔτυμα προσηγορεῖς  
 φοιταλέοισι  
 τί με. ut μοι.  
 φράζε τε  
 λέξω τορῶς σοι.  
 βούλημα μέν.

Pagella 16. α.  
 τοῦδε τοῦ δωρήματος  
 λέγουσ' αἰσχύνομαι  
 ὄψεις ἐνυχοί  
 πολακτίσης.

Pagella 16. β.  
 χρησμούς ἀσήμευς, δυσκρίτους.  
 ἦλθε βᾶξις.  
 κεράστης δ' ὡς  
 ὄξυτόμα  
 πρὸς εὐποντον  
 κερνείας ῥέος

Pagella 17. α.  
 γῆν ἐκ γῆς  
 εἰπεῖν ἔτι  
 οὔποτ' οὔποτ' ἡὔχουν  
 ἰῶ ἰῶ μοῖρα.  
 καὶ φόβου τίς εἰ πλέα.  
 Ἡνύσαστ' ἐμοῦ.  
 τὸν ἄφ' ἑαυτῆς  
 ἁλίστονοις πόδας

Pagella 17. β.  
 Ἡξεῖς δ' ἄραξιν ποταμόν.  
 ναύτησι μητρυιὰ  
 ἐπῶν προοίμια.

Pagella 18. α.  
 πόνους φέροις  
 αὕτη γὰρ ἦν μοι  
 τέρμα τὸ προκείμενον  
 πάσχω κακά;  
 Ἡ τέξεται  
 αὐτὸν ἐκ γόνων.

Pagella 18. β.  
 δωρήσομαι  
 φράσαι σαφηνῶς.  
 φλογωπάς.  
 δρακοντόμαλλοι

Pagella 19. α.  
 γρύπας φύλαξον  
 μουνῶπα στρατόν.  
 ἵπποβάμον  
 μὴ πέλαξε  
 ἕως ἂν ἐξίκη  
 σεπτὸν νεῖλος  
 οὗτός σ' ὀδώσει  
 πλείων ἢ θέλω

Pagella 19. β.  
 κληθήσεται  
 κἄνωβος ἐσχάτη  
 καρπῶσαιτο  
 πλατύρρους  
 οἷδ' ἐπτοημένοι  
 ἄθρει δαμέντων.

Pagella 20. α.

αὕτη κατ' ἄργος  
γνώμαν δυοῖν.  
Βασιλικὸν τέξει γένος.

Pagella 20. β.

μήποτέ μ' ὦ μοῖραι  
λεχέων διός.  
εἰσοροῦσ' ἰοῦς.  
γάμῳ δαπτομένην.  
ἀλατείαισι πόνων  
ὄμμα προσδέρκη με.  
εἰς ἀπορα πόριμος.  
τοῖον ἐξαρτύεται  
πύρπνου.  
αὐτὸς ἐπ' αὐτῷ

Pagella 21. α.

τοῦ ποσειδῶνος  
ζηνός τινα  
ουσιωφότερους πόνους·  
ὦ θανεῖν.  
οἱ προσκυνοῦντες.  
τὸν ἐφημέροις.  
κομπεῖς λόγους.  
καινὸν ἀγγελῶν  
ἐκβληθῇ κράτους

Pagella 21. β.

ἀνιστορεῖς ἐμὲ.  
ἀλλάξαιμ' ἐγὼ.  
ἢ πρὶ φυῆναι  
τοὺς ἐμοὺς λέγω

Pagella 22. α.

τι πευσεῖσθαι πάρα.  
οὐκ ἔνεστ' αἰκισμ' οὐδὲ  
μαλθάσῃ κέαρ λιταῖς.  
ἀτὰρ σοφίῃ  
σκεῖψαι δ' ἐὰν μὴ τοῖς.  
πεισθῆς λόγοις  
αἰετὸς λάβρος.  
μέγα ράκας.  
ἐκθωινθήσεται.  
ἀμείνον' ἡγήσῃ.  
οὐκ ἂν καίρια.

εἰδότε τι μοι.

πρὸς ταῦτ' ἐπ' ἐμοὶ

Pagella 23. α.

ἐκ πυθμένων  
αὐταῖσι ρίζαις, πνεῦμα.

Ἑρμ. τοιάδε μέντοι

τὶ γὰρ ἐλλείπει.

Χο. εἰ τὰδ' εὐτυχῇ

Ἑρ. ἀλλ' οὖν

ἄλλο τι φώνει.

ἔγω ἐπείσεις, (sic), οὐ γὰρ δῆ.

κ' οὐκ ἔνεστι νόσος

πῆμα δὴτ' εἰσέβαλεν.

Pagella 23. β.

εἰδυῖαι γὰρ καὶ οὐκ,  
καὶ μὴν ἔργω τ' οὐκέτι  
σεσάλευται  
ἀντιδεικνύμενα.  
τεύχουσα φόβον  
μητρὸς θέμις.

*Emendationes ac Varietates Lec-  
tionum in Tragœdiam Æs-  
chyli, ἐπὶ τὰ ἐπὶ θήβαις:*

Pagella 25. β.

αἰτία θεοῦ  
σώματος πολὺν  
ἦδε τόνδε

Pagella 26. α.

πρὸς δ' ἄρμ' ἀδράστου

Pagella 26. β.

καὶ τῶνδε καιρὸν ὡς  
μή μου πόλιν  
καὶ δόμους ἐφροστίους.  
ἐλευθέραν δὲ γῆν  
πολὺς ὄδε λεγ' ἵς  
ἐγχαρίπτεται

Pagella 27. α.

εὐτρεπῆς  
τίς ἄρ' ἐπαρκέσει  
θεῶν ἢ θεαινῶν

βρετείων δ' ἔχεσθαι  
 ἴδετ'· παρθένων  
 πόλισμα κάδμου.  
 φόβον χαλινοί.  
 προσέμπονται στρατοῦ.  
 πύλαις ἐβδόμαις  
 λύκειος γενοῦ  
 ὦ φίλτατ' ἄπολλον  
 ἐκ διόθεν  
 μάκαιρ' ἄνασσ' ὄγκα.  
 ἐπιβρύου.

## Pagella 28. α.

τελειάς τε γας.  
 ὡς φιλοπόλιες  
 μήτ' ἐν κακοῖς  
 ἐν εὐεστῇ φίλῃ  
 διαδρόμους βοάς.

## Pagella 28. β.

ἤκουσας, οὐκ ἤκουσας  
 ὅτι τε σύριγγες  
 πυριγενετῶν  
 ἀλλ' ὄκκα θεοῦς  
 ἀστυδρομουμένην πόλιν  
 κ' ἀκχαλεπᾶς

## Pagella 29. α.

ἀποστέγει  
 τιθῆς  
 ἀρπαλίζετε  
 στένει πόλισμα  
 ὦ ξυγγένεια.  
 ὥσπερ ἄνδρα.

## Pagella 29. β.

λέγοις ἂν  
 δουρηπλήκῃ ἀγνοῖς.  
 κάγροις ποιφύγμασι  
 ἀμφιτειχῇ.  
 ὥσπερ τις τέκνων

## Pagella 30. α.

πανδημεῖ  
 πολισσοῦχοι  
 θεοὶ  
 ἐμβαλόντε ἄροισθε  
 περιρρήγνυμένων

βαρείας τοι τύχας  
 κλαυστὸν  
 ὠμοτρόπων

## Pagella 30. β.

ὑπὸ δορὶ  
 ἀρτιτρεφεῖς  
 δυσμενοῦς ὑπερτέρου  
 ἀλγύνει.  
 ἀκρυτόφυρτος.  
 κοινοπήμονες νέαι  
 τλήμονας  
 ὅτι ποι

## Pagella 31. α.

εἴληχε πάλον  
 θείνει δ' ὀνειδίζει  
 τοιαῦτ' ἀνυτῶν  
 οἰδίου τέκος  
 ὑπ' ἀσπίδος τόδε.  
 ὅστις βοῇν  
 χαλινῶν ὡς.

## Pagella 31. β.

ὑπέροκμον  
 μεσημβριναῖς θάλαπαις

## Pagella 32. α.

ἀνδράσι βουλευμάτων  
 γίνεται κατ' ἡγορος διδάσκαλος  
 πολυφόντου βία.  
 ὅλοιθ' ὅς

## Pagella 32. β.

ἐπεύχομαι τῷδε μὲν εὐτυχεῖν  
 τοῖσι δὲ δυστυχεῖν debet deleri.  
 ὑπεραυχαβαζουσ' ἐπὶ πόλιν.  
 ἵππομέδων σχῆμα.  
 μέγας κτύπος.  
 ἄλλω δὲ πολὺν  
 ἔφριξα

## Pagella 33. α

ἐνθεος δ' ἄρη.  
 φρυγνόνον  
 οἶδε ζῆνα  
 εἰκὸς δὲ πράξει

ἀεὶ ζεύς τε  
καρτερώτερος."

Folius duobus revulsis rursus incipit MS. a " Pagella 50. β.

βοιωτῶν χθονὶ  
σπερχεῖδός ἄρδει.  
πόλισμ'

μαγγητικὴν δὲ γαῖαν, ἥδὲ  
παγγειαιῶν τ' ὄρος.

'Ηδωνίῳ αἶαν  
νυκτὶ δ' ἐν ταύτῃ  
σεσωσμένος κυρεῖ.

Pagella 51. α.

πίπτον δ' ἐπ' ἀλλήλοισι  
ἐγκατέσκηψε θεός.  
ὦ δυσπρόνητε δαῖμον  
οἱ ἐγὼ τάλαινα.  
τοῖσδε τοῖς πεπραγμένοις.  
δεῦρ' ἐμοῦ πρόσθεν μόλη  
προπέμπεσθ' ἐς δόμους.  
ῶλεσας

Pagella 51. β.

πένθει δνοφερῷ  
ξέρξης μὲν γὰρ ἤγαγε.  
δαρείος μὲν οὐ  
τότ' ἀβλάβη  
πεζοὺς τε γὰρ  
ἄνακτ' αὐτόν.  
πρωτόμορφοι φεῦ.  
λειφθέντες πρὸς  
βαρὺ δ'

Pagella 52. α.

πρὸς αὐδάν ἡέ.  
οὐδέτι  
δασμοφοροῦσ'  
προσπίπτοντες.  
τὰ περσῶν σώματα.  
ὅστις ἔμπειρος  
δαῖμον οὐριεῖν τύχης.  
ἐν ὁμμασιν ἀνταῖα.

Pagella 52. β.

ἀνθεμουργοῦ  
ἐν φύλλοις θαλλούσης  
ἐπευφημεῖτε.  
γύναι πρόσβα.

δύσθροα βάσματα.

πέρσαις εἴποι

χθονίων ἡγεμόνες δαίμονες.

Pagella 53. α.

οἶον οὐπω

ἢ φίλος in fine secundi versus  
debet deleri.

βάσκε περῶν.

τᾶσ' ὤλετο.

'Ημ. βάσκε περῶν ἄκακε δαρεῖε.

διάγοιεν δαμάρτια.

ἐξέφθινθ' αἱ

δα. ὦ πολλὰ πιστῶ:

λεῦσων δ' ἄκοστιν.

πρευμενῆς ἐδεξάμην.

Pagella 53. β.

ταχέως καλεῖσθε  
ἐστὶ δ' οὐκ εὐέξοδος  
ἐντύχοι βροτοῖς  
βίोटος ἦν ταθῇ  
ὥς ἕως τ' ἔλευσας

ἀτ. ὦ βροτῶν

εὐτυχῇ πότμων.

ἐν βραχεῖ χρόνῳ

Pagella 54. α.

πᾶς τις ὄχλητο στρατός.

'Ην δυοῖν στρατεῖα μά.ων

τοσσόδε γῆν ἤνυσε περσῶν

ἔξευξεν ἑλλης

ὥδε παμπήδην λαὸς πᾶς

στρατὸς debet deleri.

κενανδρείαν στένειν.

ἄσμενοι μολεῖν

ἐγὼ δ' ἔμπας

δεσμώμασιν.

Pagella 54. β.

ὥετ' οὐκ εὐβουλίᾳ

πολὺς πλούτου πόνος

ἀνανδρείας ὕπο·

ἐξεκένωσε τὸν

πάσης ἀσιάδος μηλοτρόφου.

ἰθυντήριον.

Pagella 55. α.

ἄρταφέρνης

ἔκυρσα πάλοιο.

λόγων τελευτήν.  
 ἀλλ' εὐσταλῇ τοι  
 βλέποντα, συμβαίνει γάρ.

Pagella 55. β.  
 ἐλλάδ' οὐ θεῶν  
 τοιγὰρ κακὸν δράσαντες  
 κρηπὶς ἐστίν.  
 θῖνες νεκρῶν τε.  
 τρισπόρῳ γένει.  
 τ' ἀπιτίμια.

Pagella 56. α.  
 εὐφρόνοις σὺ προάουνον  
 πρέσβεις χαίρετ'.  
 μέλλοντ' ἐτι  
 ἐσθμημάτων κλύουσας  
 θαρσεῖος ἔσχε χώρας  
 ἀποφαινόμεθ' ἡδὲ νόμιμα.  
 ἀχελωίδες εἰσί.

Pagella 56. β.  
 πλατὺν αὐχόμεναι  
 νᾶξος ἡδὲ μυκῶν.  
 σφετέραις χερσὶν  
 ἀνδρῶν τευχιστήρων  
 παμμίκτων τ'  
 τὰ δ' αὖτ' ἀν φέρομεν  
 ἀνδρῶν τῶν οἰχομένων  
 κατὰ μοῖρα  
 οὓς νῦν δαίμων  
 γὰρ δ' αἰάζει  
 τᾶν ἐγγαίαν ἦβαν

Pagella 57. α.  
 ξέρξαι κταμέναν  
 ἀνδαβάται γάρ  
 μαρνανδινού θρηνητῆρος  
 δύσθροον αὐδάν.

Χορ. "Ἦσω τοι  
 λαοπαθῇ τε βίζων  
 γόον ἀρίδακρυ  
 Ἰῶν γάρ  
 Ἰευνῶν ναύφρακτος  
 πάντ' ἐκπεύθου.  
 σούσας, πελάγων  
 ἀγδαβάτας ψάκμης

Pagella 57. β.

ποῦ δὲ σεβάλκεις ἢ λελαίεται de-  
 bet deleri.

ἢ δυσαιχμας  
 τῶν περσῶν αὐτοῦ τὸν σὸν πιστὸν  
 ὅτ' ὀφθαλμόν.  
 οἴτυβάνορατ'  
 ὦ ὦ δαίμων. Χορ. πέρσαις ἀγαυοῖς  
 ἀγαθῶν ἐτέρων ὑπομιμνήσκεις  
 πρὸς κακὰ λέγων  
 τόλμαν αἰχμῆς  
 ἀλλ' ἀκόσμιος τροχηλάτοιςιν  
 βεβᾶσιν ἀνώνυμοι  
 ἀκρόται στρατοῦ.

Χορ. ἰὴ ἰή. ἰῶ. ἰῶ. Ita reliqua:  
 ὦ δαίμονες ἔθετ' ἄελπτον κακόν.  
 νεαι νεαι

Ξερ. πῶς δ' οὐ;

Pagella 58. α.  
 Χορ. τί δ' οὐκ ὄλωλε μεγάλα  
 Ξερ. ὁρᾷς τὸ λοιπόν.  
 Χαρ. ὁρῶ ὁρῶ. Ξερ. τάνδ' οἰστὺ-  
 δέγμονα

Χορ. τί τόδε λέγεις. Ξερ. σεσω-  
 σμένον θησαυρὸν βέλεσι. Χορ.  
 βαιά γε ὡς ἀπὸ πολλῶν  
 Ξερ. ἐξεσπανίσμεθα ἀρωγῶν  
 Ἰαόνων λαὸς οὐ φυγαίχμας,  
 ναῦφρακτον (sic), ἐρεῖς ὁμίλον;  
 Χορ. παπαὶ παπαί.

Ξερ. καὶ πλεόν, ἢ παπαὶ μὲν οὖν,  
 λυπρὰ χάσματα δ' ἐχθροῖς  
 καὶ σθένος γ' ἐκολούσθη,  
 ἄνια ἄνια κακά.

Ξερ. μέλαινα δ' αὖ μεμιζεταί μοι  
 στονόεσσα πλαγά. Χορ. καὶ  
 στέρνα

Ξερ. ἄνια.

Χορ. καὶ μοι γενεῖου ὑπερθε  
 λευκὴν τρίχα κόττε.

Ξερ. ἀπριγδα ἀπριγδα.

Χορ. αὐτεῖ δ' ὀξύ. Ξερ. καὶ  
 τὰδε ἔρξω.

Χορ. πέπλον.

Ξερ. ἄνια.

Χορ. καὶ ψάλλ'



Ξερ. ἄπριγδα μάλα γόεθνα  
διαίνου δ' ὅσσε.

Pagella 58. β.

βάρισιν ὀλλομέναισι

FINIS."

[Hanc collationem, quam mihi in notitiam pertulit Amicus, optimarum præsertim lectionum sobole longe antecellere animadversuros alios æque ac me facile videbam; et non paginas solum, sed versus etiam non semel prave notatos corrigere per se ipsos posse censebam. Meum enim solenne illud retinens, ut hoc monimentum ex omni parte integrum tuear, quæ mutatione aut additione indigebant, ea ne attingi quidem, aut de iisdem quenquam admonendum putavi. In hoc tamen rectene an secus sentiam, tu, lector benevole, causa cognita dijudicabis. T. K.]

## MISCELLANEA CLASSICA.

No. IV.—[Continued from No. XXXIII. p. 39.]

I. IN a note of Brunck's on Soph. Ant. 573, ἄγαν γε λυπεῖς, καὶ σὺ, καὶ τὸ σὺν λέχος, the following words occur: "τὸ σὺν λέχος non valet *nuptiæ tuæ*, sed *nuptiæ quas crepas*, τὸ ὑπὸ σοῦ ὀνομαζόμενον λέχος, ut bene Scholiastes exprimit. Sic El. 1110. οὐκ οἶδα τὴν σὴν κληδόν'. Philoct. 1251. τὸν σὺν οὐ ταρβῶ φόβον. Eurip. Heracl. 285. τὸ σὺν γὰρ Ἄργος οὐ δέδοικ' ἐγώ." Perhaps this may serve to illustrate an expression in the Second Epistle of St. Peter, iii. 14, τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ παραχθῆτε: "timorem, quem isti volūt incutere volunt." I know not whether an expression in a passage of Livy, to be cited hereafter for a different purpose, may be considered as parallel: "nihil ad vocem cujusquam terroremve motus, in Quirinalem collem pervenit."

II. "The women (of Thebes), whom Du Loir praises for their beauty, are secluded with greater care than those of any other Grecian city." Quarterly Review, No. XXXIII. p. 205, Art. Dr. Clarke's Travels. The reviewer adds, that this peculiarity is mentioned also by ancient authors. For the beauty of the women alluded to in the first part of the sentence, we have also ancient testimony. Αἱ δὲ γυναῖκες τῶν Θηβαίων τοῖς μεγέθεσι, πορείαις, ρυθμοῖς, εὐσχημονέσταιται τε καὶ εὐπρεπέσταται τῶν ἐν τῇ Ἑλλάδι γυναικῶν. Μαρτυρεῖ Σοφοκλῆς.

Θήβας λέγεις μοι ταῖς [τάς] πύλαις ἐπταπόρους,  
οὐ δὲ μόνον τίκτουσιν αἱ θνηταὶ θεοὺς.

Dicæarchus de Statu Græciæ. I owe the above citation to Brunck, Soph. Fragm. Incert. XCIX. '

III. Brunck, in his edition of Sophocles, has a long note on El. 1393, ἀρχαῖοπλοῦτα παρὸς εἰς ἐδώλια. He might have quoted a parallel ex-

pression in Thuc. VIII. 29, where the writer is speaking of Iasus, the seat of the rebel Amorges: *παλαιόπλουτον γὰρ ἦν τὸ χωρίον*.

IV. The following anecdote occurs in Sir John Carr's Travels in Spain: "A young man who was intended for holy orders, and who had distinguished himself in the defence of Gerona, made his way through the hostile force to Tarragona, for the purpose of being ordained by the archbishop. As soon as the ceremony was over, he returned back, passed unobserved by the enemy into the besieged city, and resumed his station in defending it to the last extremity." p. 292. In the British Review, to which I owe this citation, this act of courage is compared to that of the Roman Senate putting up to auction the ground on which Hannibal was encamped. It bears a closer resemblance to an exploit recorded in Livy, V. 46. performed during the siege of the Capitol by the Gauls. "*Sacrificium erat statum in Quirinali colle genti Fabiæ. Ad id faciendum C. Fabius Dorso, Gabino cinctu, sacra manibus gerens, quum de Capitolio descendisset, per medias hostium stationes egressus, nihil ad vocem cujusquam terrorumve motus, in Quirinalem collem pervenit: ibique omnibus solenniter peractis, eadem revertens, similiter constanti vultu graduque, satis sperans propitios esse deos, quorum cultum ne mortis quidem metu prohibitus deseruisset, in Capitolium ad suos rediit: seu attonitis Gallis miraculo audaciæ, seu religione etiam motis, cujus haudquaquam negligens est gens.*" Liv. ut supra.

V. To the instances of metrical lines adduced in former Numbers, may be added the following, for the last of which the writer is indebted to a friend:

οὐ μέμφομαι, φαίην ἄν. Ἀλλὰ τοῖς περὶ—	Plat. Crit. 12.
καρποὺς τρέφουσα τῷ κρατοῦντι λαμβάνειν.	Xen. CEC. v. 7.
δῆλον γάρ ἐστι τοῖς Ὀλυνθίοις, ὅτι—	Dem. Olynth. i.
ταπεινόν, οὐδὲ τῆς πύλεως ἀνάξιον.	Dem. Cor. 31. ad fin.

VI. The use of *ἔδρακον*, *ἔπραθον*, &c. among the early Greeks is similar to that of *cruds* for *cured*, *brust* for *burst*, (Dan. brast) among some of the provincials of our own country.

VII. Longinus (xliv. p. 165, Toup.) writes: Ὅπου δὲ ἡμῶν ἐκάστου τοὺς ἔλους ἤδη βιούς δεκάσμοι βραβεύουσι, καὶ ἀλλοτρίων θῆραι θανάτων, καὶ ἐνέδραι διαθηκῶν, κ. τ. λ. The latter part of this passage is perhaps a poetical quotation, standing originally thus:

ἀλλοτρίων θῆραι θανάτων, ἐνέδραι διαθηκῶν.

So in Xen. CEC. iv. δικαίως μοι δοκεῖς, ἔφη, ὦ Κύρε, εὐδαιμων εἶναι· ἀγαθὸς γὰρ ὢν ἀνὴρ εὐδαιμονεῖς· the conclusion easily resolves itself into the form of a tragic γνώμη:

εἶναι· ἄγαθός γὰρ ὢν ἀνὴρ εὐδαιμονεῖς.

VIII. The following passage of Homer, Il. γ.

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μη οἱ ὑπερθε  
 γαῖαν ἀναρρήξειε Ποσειδῶν ἐνοσίχθων,  
 οἴκια δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη  
 σμερδαλέ, ἐβρώντα

is thus translated by Cowper:

————— lest Neptune, o'er his head  
 Shatt'ring the vaulted earth, should wide disclose  
 To mortal and immortal eyes his realm  
 •Of horror, thirst, and woe. —————

I quote this on account of a curious error into which the translator has fallen: finding the word *ἐβρώντα* rendered, in the Latin version, by "senta situ," he has mistaken the latter word for "siti," and translated accordingly.

IX. Perhaps the idea of Cowper's fable of the Nightingale and the Glow-worm was suggested by a well-known Greek epigram on the Nightingale devouring the Grasshopper, of which a version may be seen among the translations at the end of his third volume.

X. The American grants of land to new citizens remind us of the complaint of the soldiers in Tacitus, Ann. i. 17, "trahi diversas in terras, ubi per nomen agrorum, uligines paludum, et inculta montium accipiant."

XI. There is a class of Greek feminine names of places ending in *ουσα* or *ουσσα*, which have been somewhat indiscriminately spelt with a single and a double *σ*. As they are mostly, if not all, derived from adjectives in *οεις* or *οὺς*, it would perhaps be as well to write them uniformly with a double *σ*, except where reason can be alleged to the contrary: thus, Ἀργινούσσαι (*ἀργινόνεσσα Κάμειρον*, Il. B. 56), Οἰνοῦσσαι, Σαοῦσσα, Τεχιοῦσσα, Δριμοῦσσα, &c. Μαρύθουσα, from its similarity to Μαραθῶν, might be allowed to retain its single *σ*. In editions and manuscripts, there is a similar variety of spelling where a proper name occurs containing *σ* in its terminating syllable. Thus Μύλασα and Μύλασσα, Πάρνασος and Πάρνασσος, Ἐρεσός and Ἐρεσσός, Τευμησός and Τευμησσός, Συρακούσαι and Συρακούσσαι, Ἰάλυσος and Ἰάλυσος, and even Πελοπόννησος, Πελοπόννησος, and Πελοπόννησος. So Μεσσήνιοι and Μεσσηνιοι. The island Lampedusa was, perhaps, Λαμπετώσα; unless Ariosto's orthography, Lipadusa, should incline us rather to fix upon Λεπαδοῦσσα (*sc. λεπάδων πλήρης*).

XII. A writer in the Quarterly Review (No. XXIX. p. 252, art. Malcolm's Persia) remarking on the propensity of "all rude nations, and the vulgar of every age and country," to ascribe their popular customs and monuments of antiquity to those heroes of history with whom they are best acquainted, observes, "To Solomon every unclaimed act of magnificence or wisdom is ascribed by the modern Arabs; and to Jemsheed, the Solomon of the Guebres, the establishment of *their* ancient customs would be attributed without any very scrupulous examination into the agreement of dates and circum-

stances." Thus "in the south of Scotland, any work of great labour and antiquity is ascribed either to the agency of *Auld Michael*," (Michael Scott the wizard), "of Sir William Wallace, or of the Devil," Notes to the Lay of the Last Minstrel, p. 253. Thus also, according to the Hon. Mr. Douglas on the Modern Greeks, the celebrated remains of Grecian architecture are uniformly ascribed by the vulgar to some imaginary Constantine.—He says, that a monk, who conducted himself and his friends around the scenery of Thermopylae, told them that it was celebrated for the death of a giant named Leonidas.

XIII. Hooke, in a note relating to the secular games of the Romans (Rom. Hist. Book iv. c. 12.) speaking of the difference of opinion maintained among critics, as to whether these games were celebrated every 100 or every 110 years, states, that neither of these periods was much attended to. Yet, by making a conjectural selection from the various periods of celebration given by him from ancient writers, we shall arrive at a tolerable degree of regularity. Thus:

The first were celebrated	U. C.	298
The second	- - - - -	408
The third	- - - - -	518
The fourth	- - - - -	608 or 628
The fifth	- - - - -	738
The sixth	- - - - -	800
The seventh	- - - - -	841
The eighth	- - - - -	957
The ninth	- - - - -	1000
The tenth	- - - - -	1157

Arranging together the periods distant by 110 or 200 years, we have 298, 408, 518, 628, 738; 408, 608; 800, 1000; 957, 1157. It is easy to conceive that the true period of the celebration might have been a matter of dispute; that different opinions might predominate at different times, and that this discrepancy might affect the celebration of the solemnity. Thus 298, 408, &c. would agree with the period of 110 years; 957 and 1157 with that of 100. The date 1000, which comes between the two last, may be accounted for on the supposition that the emperor Philip, under whom the games of that year were celebrated, was a partisan of the last-mentioned opinion, and that he reckoned, not from the year 298, but from the year 100, in which, according to this calculation, the first festivity ought to have taken place; or perhaps from 300; which would account also for the date 800. Or the circumstance of its being the *thousandth* year of Rome might induce Philip to disregard the common calculations. This again might be treated as an irregularity by Honorius, under whom the last secular games, those of 1157, were performed; the date of which was perhaps calculated according to the same period, but from a different epoch, viz. 957. Whether the games were celebrated in 608, or 628, or both, I am at a loss to decide. We are told, that they were sometimes renewed within a less

period than either 100 or 110 years by the emperors, for purposes of their own, under pretence of false calculations; but the nearness of the two dates above mentioned renders the supposition, as applied to this case, very improbable. There is little less than 200 years' difference between 608 and 800; little more than 100 between 738 and 841; little more than 110 between 841 and 957. These observations are merely thrown out as conjectural possibilities; I know not whether they are likely to afford any light to future investigators.

XIV. In the eulogy of Simon the son of Onias, Eccles. chap. i. vv. 6, 7, it is said, "He was as the morning star in the midst of a cloud, and as the moon at full was the sun shining upon the temple of the Most High." Perhaps the emphasis of the latter simile may be illustrated from the following passage of Josephus, descriptive of the exterior of the temple: Πλαξὶ χρυσοῦ στιβυροῖς κεκαλυμμένος παντόθεν, ὑπὸ τὰς πρῶτον ἀνατολὰς πυρῶδεστάτην ἀπέπαλλεν αὐγὴν, καὶ τῶν βιαζομένων ἰδεῖν τὰς ὕψεις ὥσπερ ἡλιακαῖς ἀκτίσιν ἀπέστρεφε. Jos. de Bell. Jud. v. 14. Josephus, it is true, is here speaking of Herod's temple; but it is possible, that even before his time the exterior of the temple might be overlaid with some material, though not of equal costliness, yet of sufficient splendor to justify the above allusion. We are told that the spies, whom Cortes sent to make observations on the city of Mexico, were so struck with the dazzling exterior of the walls, that they ran back exclaiming, "that the walls were made of silver."

XV. The following expressions, in Bailey's Hieroglyphics, struck the writer as of doubtful Latinity: Primum per te *sufficerent*, p. 12, 15: *docerentur*, p. 13, 3: *accommodatius*, p. 13, penult.: *percipimus* joined with *contemplemur*, p. 14, paragr. 1, l. ult.: *uit*, p. 15, 3—16, 13—19, 7—26, 13—28, 8—49, antepenult.—61, ult.: *videbit*, p. 15, 7: *posse*, p. 18, not. l. penult.: *dum*, p. 20, antepenult.: *coluerunt*, p. 25, 1: *fieret*, p. 25, 11: *videret*, p. 26, 6: the order of the words, p. 28, 2: *an*, &c. p. 35, 7, seqq.: *contineri*, p. 38, penult.: *probabile*, p. 39, 10: *solere*, p. 39, 13: *potuit*, p. 45, 4: *quando*, p. 58, not. 4, l. 1: *est*, p. 64, 2: *communem*, p. 33, not. l. 15: *subjiciam*, p. 71, not. l. 8. The diction of this essay appears to be in a great measure an imitation of that of Cicero, with an intermixture of Terentian phrases and *commentatorial* Latin. The prefatory epistle is particularly Ciceronian.

XVI. Mr. Franks, in his prize Essay on the Magi and the Star in the East, among other ancient traditions relative to the disappearance of the star, mentions the following: "The account given by Gregory of Tours surpasses every other in boldness and improbability; according to him it was precipitated into a pit, being there invisible to all, except the pure in heart. Yet this strange tradition was prevalent in the time of Maundrell, to whom the identical pit was shewn." And he refers to Calmet in *Matt. ii.* and *Spanheim, Dqb. xxvii. 9*, and to Maundrell's *Journey from Aleppo to Jerusalem*, p. 87. ed. 1707, Moore, in his *Lalla Rookh*, relates a stratagem of the impostor of

Khorassan, the hero of one of his stories, which may be recounted in the words of d'Herbelot, as quoted by him in a note: "Il amusa pendant deux mois le peuple de la ville de Nekhscheb en faisant sortir toutes les nuits du fonds d'un puits un corps lumineux semblable à la Lune, qui portoit sa lumière jusqu'à la distance de plusieurs milles." And in another note, "According to Richardson, the miracle is perpetuated in Nekscheb. 'Nakshab, the name of a city in Transoxiana, where they say there is a well, in which the appearance of the moon is to be seen night and day.'" These appearances may be accounted for, as I have somewhere seen one of the kind accounted for, from physical causes.

XVII. Mr. Hughes, in the notes to his prize poem of Belshazzar's Feast, speaks of the walls of Babylon having served as an enclosure for game to the kings of Parthia about the end of the 4th century (p. 48); and again, of the palace of the Parthian monarchs having been built by Chosroes in the beginning of the 6th century. For Parthian quere *Persian*.

XVIII. In Æsch. Pers. Xerxes is called χρυσονόμου γεγεῆς ἰσόθεος φῶς. I know not whether the meaning of the epithet χρυσονόμου is to be illustrated by a passage quoted by Southey in the notes to the Curse of Kehama (vol. i. p. 153.) from Symes's Ava: "Every thing belonging to the sovereign of Ava has the addition of *shoe*, or golden, annexed to it, even his majesty's person is never mentioned but in conjunction with this precious metal. When a subject means to affirm that the king has heard any thing, he says, 'it has reached the golden ears;' he who has obtained admission to the royal presence has been 'at the golden feet.' The perfume of otto of roses, a nobleman observed one day, "was an odour grateful to the golden nose."

XIX. There is a characteristic feature in Virgil's Georgics, which I have not seen noticed elsewhere. It is the recurrence of a particular ornament, which we may call *accumulation*; a succession of brilliant particulars, poured forth one after another without intermission, and producing the effect usually caused by a number of small beauties rapidly following one another. Such are the descriptions of the invention of arts and sciences, of the storm, of the symptoms of a storm, and of the prodigies which accompanied the death of Cæsar, in the first book; of spring, of the creation of the world, and of the pleasures of a country life, in the second; of a horse-race, of the life of the Scythians, and of the pestilence, in the third; and many other passages. I have heard the same species of beauty noticed in Homer, and the conclusion of the 12th Iliad adduced as an instance of it; the description of the Messiah ascending his chariot in the 6th book of Paradise Lost, was also cited as a passage of the same kind.

XX. In a former number, a passage from Josephus (Bell. Jud. vi. 1. 5.) was quoted as parallel to the following, in Dryden's Ahasuerus and Achishophel:

A fiery soul, that, working out its way,  
Fretted the pigmy body to decay,  
And o'erinform'd the tenement of clay.

A writer in the *European Magazine* (Aug. 1808), has quoted the following passage of Shakspeare, as containing a similar idea to Dryden's:

Th' incessant care and labor of his mind  
Hath wrought the mure that should confine it in  
So thin, that life breaks through, and will break out.

Shakspeare, 2d Part of Henry IV. act iv. scene 4.

The exclamation of Ajax in Sophocles (ὦ θάνατε, θάνατε, κ. τ. λ.) was quoted in apposition with the lines of Milton, "And over them triumphant Death his dart," &c. In Rev. ix. 19, we read—"And in those days shall men seek death, and shall not find it; and shall wish to die, and sleep shall flee from them."

XXI. I crave the reader's indulgence for the following attempts in Greek verse.

1. John Gilpin was a citizen  
Of credit and renown;  
A trainband captain eke was he  
Of famous London town.

Πάλαί πρό' ἦν τις Ἀθηδίνης κλείνη πόλει  
ναίων ἀνὴρ, ὑπαρχος ἀσείου στρατοῦ,  
Γιλπίνος, ἐμπόροιςιν ἐνδοξος μέγα.

2. Ilias Minor; sive, Pugna Critico-Poetica.

Horrida Romuleum certamina pango duellum.

Γαίωσις.

Μῆνιν αἶδε θεὰ καὶ ὄνειδεα κριτικοῦ ἀνδρός,<sup>1</sup>  
Μῶρου θ', ὅς φρεσὶν ἦσιν ἐπίστατο καλὸν αἰδεῖν·  
οἱ πολέμῳ ἐννέβησαν ἀεικέλης περὶ λώβης.

Εἰκ' ἄγε, Μοῦσά, τι συγγραφέας ἐννέηκε μάχεσθαι;  
βιβλίον ἀκριτόμυθον, δ' δὴ φρένα Μῶρου ἐρεχθε,  
βάλλον μιν πυκινοῖσιν ὄνειδεσιν, ὥστε λείαντα,  
ὃν ποτε δὴ λάων μεγάλη ἵς, ἦε βελεμνῶν,  
πληξ', ἀδινὸν δ' ἤλγησε κυλινδόμενος περὶ χαλκῷ·  
ὥς τόγε Μῶρον θυμὸν ἐνὶ στήθεσσι κ' ἔρυσεν·  
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμὸν·

ὦ μαι ἄγων, ὅτι με Σκοτίας ἐξ ἠνεμοέσεως  
ῥέζε κακόν, πάτρη μάλ' εὐκίως ἠεροειδέϊ,  
οὐτιδανός· μέλλει δέ τ' ἐλεύθερον οὗτος Ἐρωτα  
οἷς ἔρξει δεσμοῖσιν· ἐγὼ δ' ἐκ Μιλητοῖο  
εἶμι παλαιῆς σπέρμ', ἀνδρῶν ἐξ αἰχμητῶν  
τῷ οὗτις μοι ἐκῆλος ἐπεύχεται· αὐτὰρ ὁ πάντας  
σίνει ἀτασθαλῆσι· μένει δ' εἰ δὴ μιν ἐάσω.

<sup>1</sup> κριτικοῦ ἀνδρός. Ignoscent, opinor, Critici, si nomen eorum gentile, pro meo convenientiā, producam.

μαίνεσθαι, τάχα κεν ἀπολέσσεται ἔργον αἰοιδῆς.  
τῷ κοῦραί μοι πᾶσαι ὀλοίατο, ἥδ' ἐγναῖκες,  
εἰ μή μιν λώβης ἀπαπαύσομαι· οὐδὲ κακὸν οἷ  
σχίσει, ὅτ' ἐκ λόχου αἰὲν ἀκοντίζειν μενεαίνει,  
εἰδυμένος νεφελῇ· ἐν γὰρ φάει αὐτὸν ὀλίσσω.<sup>1</sup>

Ἡ ῥα, καὶ ἐς πόλεμον προκαλέσσατο κριτικὸν αἶθ'·  
αὐδ' ἄρα κριτικὸς αἶνος ἀνήγατο· τοῖσι δ' ἄρεσκε  
χώρῳ ἐνὶ ῥήτῳ ξυμβλημέναι ἀλληλοῖν.

Τὼ μὲν ἔπειτα μολίβδῳ ἀρηρότες αἱματόεντι  
βήτην ἐς πέδιον, ἔταρος δ' ἔπετ' ἀμφοτεροῖν  
διογενῆς· Ἐρατῷ δὲ νοήσατο διὰ θεῶν,  
αἰψά δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα·

Ἡ μὲν δὴ μοι παῖδ' ἔφιλον, θεὰ ὀβριμοπάτρη,  
ὀρμῶντ' ἐς πόλεμον προτιύσσομαι· αὐτὰρ ἐμοὶ κῆρ  
ἄχνηται ἐν στήθεσσι· θεοῖσι γὰρ εἰκελὸς αὐδὴν  
ἔστι, θεοῖσι δὲ κῆρα, καὶ ἡμερόεσσαν αἰοιδὴν·  
οὐδ' ἄλλον τέως τόσσον ὀδυρομένην· κέλεται δὲ  
ῥῦσαι μιν θυμός· σὺ μὲν ἐκ πόνου ἀργαλεοῖο  
νῆον Λαερτέω ταλαπείριον ἐξεσάσας·  
τις νῦ μοι ἀμφιποῦση ἀγάσσεται ἀνὲρ· αἰοιδύν;

Τὴν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·  
Ἡ μάλα δὴ καὶ ἐμὰ γόος εἴη, πότνια Μοῦσα,  
ἀνδρὸς ἀποφθιμένου πολυτρήγμονος, ὃς περὶ πάντων  
ἔστι τε, καὶ πάντεσσιν ἀνάσσεται, οἳ μιν ὀπηδοὶ  
πολλοὶ ναίουσι Σκοτίην· καὶ παλαοέσση·  
οἳ πᾶσιν φυλακὴν ἐπὶ συγγραφέεσσιν ἔχουσιν,  
ἄλλοις δὲ κακοῖσιν ἐπενυχόμενοι γανώννται.  
Ἄλλ' εἰ σοὶ τι μέλει, ἵομεν· καιρὸς γὰρ ἔπειγαι.

Τὼ μὲν ἀρ' ὥς εἰποῦσαι ἀπ' οὐρανόθεν καταβήτην.  
Μῆυρος δὲ πρῶτος προσεφώνεε κριτικὸν ἀνδρά·

Ἐγγυὲς ἀνὴρ, ὃς ἐμὲ βλάβην, πολλοὺς δὲ καὶ ἄλλους,  
Εὐρόνα τ' ἀντίθεον, καὶ ἀμύμονα Μογγομεραῖον·  
τῶν οἷος πρόστησα· σὺ δ' ἄθροα πάντ' ἀποτίσεις.

Τὸν δὲ Καληδόνιος φρονιμώτερος ἄντιον ἠῖδα·  
Ἥρωι, οὐκ ἔθος ἐστίν, οἳ ἐν Σκοτίῃ γεγάασιν,  
ἀντιβίους ἐπέεσσιν ἐτίσσεμεν, ἀλλὰ μάχεσθαι.

Ὡς φάτο· τὸν δὲ βαλεῖν Μῆυρος μολίβῳ πτερόεντι  
ῥνυτο· καὶ κεν ἔπαυσε γραφῆς, εἰ μή μιν Ἀθήνη  
φθῆσε παρισταμένη, μολίβδῳ δ' ἔκλεψ' ἀπὸ κηλοῦ.  
αὐτὰρ Ἀθηναίη προσηύθη Ἐρατῷ ἑλακῶπις·

Τοῖα πάντα δοίην, ὅτε μαχεσάιαι, αἰοδοί.  
Ὡς φάτο· μειδῶν δὲ θεὰ γλαυκῶπις Ἀθήνη.  
Μῆυρον δ' αὖ βολέειν ὤρμησάτο κριτικὸς ἀνὴρ·  
καὶ νιν ἔπεφ' (οὐ γάρ χ' ἄλιον πρόημα βέλεμενον),

<sup>1</sup> ὅτ' ἐκ λόχου αἰὲν ἀκοντίζειν μενεαίνει. Εἰδυμένος νεφελῇ. Scilicet quod anonymo scribebat.



ἀλλ' Ἐρατὼ περιβη, μόλιβον δ' ἔκλεψ' ἀπὸ κηλοῦ.  
 Μῶρος δ' ἐβρίγησεν· ὁ δ', εἰ ἐτεῶν τόγ' ἰδοίτο,  
 σκέπτετο· πάντα γὰρ ἐν Σκοτίῃ βρότοι ἀμφιβολοῦσιν·  
 ἀλλὰ ἔφη ληθῇ μόλιβου βάρους οὐκ ἐπιθύναι.

Καὶ νῦν κεν ἡ ξιφέεσσι συνέδραμον, ἡ δὲ μόλιβδῳ  
 αἴθι νέον· τόσση γὰρ ἐπὶν ἔρις ἀμφοτέρωθεν·  
 εἰ μὴ Ἀθήνη, παιδί περιδδέσας, Ἐρατὼ γε,  
 παρστήτην, φυλάκεσσιν εὐκυῖαι πολήταις,<sup>1</sup>  
 κάδδ' ἄγον ἐκ πεδίου· τετέλεστο δὲ ἔργον· Ἀρης.\*

XXII. The following are a continuation of the parallel passages

- 1 Crimine quo merui juvenis, placidissime Divum,  
 Quove errore miser, dotis ut solus egerem,  
 Somne, tuis? Tacet omne pecus, volucresque, feræque,  
 Et simulant fessos curvata cacumina somnos,  
 Nec trucibus fluvii idem sonus; occidit horror  
 Æquoris, et terris maria acclinata quiescunt. Stat. Syl

thrice did the Sun  
 Cheer all the world but me, thrice did the Moon  
 With silent and bewitching darkness give  
 A pause of rest to every thing but Aphron.  
 The fish, the beasts, the birds, the smallest creature,  
 And the most despicable, snor'd securely.  
 The aguish head of every tree by Æolus  
 Was rock'd asleep, and shook as if it nodded.  
 The crooked mountains seem'd to bow and slumber,  
 The very rivers ceas'd their daily murmurs;  
 Nothing did wake, but the pale Moon, and I,  
 Paler than she. Cowley's Love's Riddle, act<sup>iv</sup>. sc. 7

2. Ferro atque audaciâ via est, quamvis per confertos hostes.  
 Liv. xxii. 50.

— Ferro rumpenda per hostes  
 Est via, quâ globus ille virum densissimus urget:  
 Hæc vos et Pallanta ducem patria alta reposit.

Virg. Æn. x. 372.

3. Εἰρωτῆς μ' ἐλθόντα, θεὰ, θεόν;  
 Extemplo Turni sic est affata sororem  
 Diya Deam. Virg. Æn. xii. 138.

4. A ship is termed "horse of the floods." Lord Kames, Sketches,  
 p. 156, speaking of the figures of Icelandic poetry.

<sup>1</sup> φυλάκεσσι—πολήταις. Angl. Bow-street officers.

<sup>2</sup> The laws of the digamma have not been accurately observed in this composition: those who are dissatisfied with the omission, will, we hope, by proper corrections, restore the true reading in the requisite places. The circumstances of the story also, we believe, are not narrated with perfect historical accuracy: how far the licence of poetry justifies the deviation, we leave the reader to determine.

- οὐδὲ τί μιν χροῖν  
νηῶν ὠκυπόρων ἐπιβαίνεμεν, αἶθ' ἄλός ἱπποὶ  
ἄνδρασι γίγνονται ————— Hom. Od. Δ.
5. Οὐδ' εἴ μοι τόσα δοίῃ, ὅσα ψάμαθός τε κάνις τε,  
οὐδὲ καὶ ὡς ἔτι θυμὸν ἐμὸν πείσει' Ἀγαμέμνων,  
πρὶν γ' ἀπὸ πᾶσαν ἐμοὶ δόμεναι θυμαλγέα λῶβην. Hom. Il. I.
- καὶ μ' οὔτι μελιγλώσσοις πειθοῦς  
ἐπασιδαῖσιν θέλξει, στερεάς τ'  
οὔ ποτ' ἀπειλὰς πτήξας, τόδ', ἐγὼ  
καταμηνύσω, πρὶν ἂν ἐξ ἀγρίων  
δέσμων χαλάσῃ, ποινὰς τε τίνειν  
τῇσδ' αἰκίας ἰθελήσῃ. Æsch. Prom. 179, ed. Blomf
- (1) Abde caput, Benace, tuo ἔτ te conde sub amne,  
Victrices nec jam deus interlabere lauros.  
Fracastorius, Syph i.  
————— Nec qui late, Benace, ad odora  
Porrigeris nemora, et densam interlabere laurum.  
Parkes, Trip. ap. Mus. Crit. tom. 1
7. γυναικὸς ὦν δούλευμα, μὴ κώτιλλέ με. Soph. Ant. 756.  
Degen'rate man!  
Thou woman's property! what mak'st thou here?  
Dryd. Æn. v.  
————— cuperem ipse parens spectator adesset.  
Virg. Æn. x. 443.  
Sic videor duro posse placere patri.  
Ipse necis cuperem nostræ spectator adesset.  
Ov. Ep. Can. Mac.
9. Falsus erit testis, vendet perjuriam summā  
Exigua ————— Juv. Sat. xiv. 218.  
When perjury, that heaven-defying vice,  
Sells oaths by tale, and at the lowest price.  
Cowper, Table Talk.
10. ————— Alea turpis,  
Turpe et adulterium mediocribus; hæc eadem illi  
Omnia cum faciant, hilares nitidique vocantur. Juv. Sat. xi.  
————— that confident address,  
Those habits of profuse and lewd expense,  
That scorn of all delights but those of sense,  
Which, though in plain plebeians we condemn,  
With so much reason all expect of them.  
Cowper's Tirocinium.
11. ————— tum cardine tellus  
Subsedit, veteremque jugis nutantibus Alpes  
Discussera nivem. ————— Lucan. i. 552.

Dire earthquakes rent the solid Alps below,  
And from their summits shook th' eternal snow.

Dryd. Georg. i.

The original is simply "insolitis tremuerunt motibus Alpes."

So Statius :

————— trepidavit humus, motusque Cithæron

Antiquas dedit ire nives. ————— Stat. Theb. iii. 37

As I have noticed an unauthorised addition of Dryden's to the text of Virgil, I may observe, that the line in the 6th Ecl.

And through the matted grass the liquid gold shall creep,  
is not in the original. There is a more ludicrous interpolation in the 8th Æneid. Virgil says,

————— passimque armenta videbant.

Romanoque foro et lautis mugire Carinis. 361.

Which Dryden thus improves :

Once oxen low'd, where now the lawyers bawl.

12. Vilis Europe, pater urget absens,  
Quid mori cessas? potes hâc ab orno  
Pendulum zonâ bene te secuta e-  
lidere collum.

Hor. Lib. iii. Od. 27, l. 57

Mammon, in Cumberland's Calvary, tempting Judas Iscariot to destroy himself, says:

————— Behold

This cord, a relic of thy Master's bonds ;

A legacy *most opportunely left*

To heal thy cares, and recompense thy love :

It tied his limbs : let it encase thy throat. Calvary, B. vi.

13. Claudian thus describes the deity of the Po rising from his stream, on the news of the defeat of Alaric :

Dixerat: ille caput madidis sublime fluentis

Extulit, et totis lucem spargentia ripis

Aurea roranti micuerunt cornua vultu., - - -

Faltaque sub gremio cœlatis nobilis astris - -

Ethereum probat urna decus. - - - - -

Sic fatus, Ligures Venetosque erectior amnes

Magna voce ciet. Frondentibus humida ripis

Colla levans, pulcher Ticinus, et Addua visu

Cœculus, et velox Athesis, tardusque moentu

Mincius, atque novem consurgens ora Timavus.

Claud. vi. Cons. Hon. 160.

So Pope in Windsor Forest, commemorating the general pacification of Europe:

In that blest moment from his oozy bed

Old father Thames advanc'd his rev'rend head:

His tresses dropt with dew, and o'er the stream  
His shining horns diffus'd a golden gleam :  
Grav'd on his urn appears the moon, that guides  
His swelling waters, and alternate tides : - - -  
Around his throne the sea-born brothers stood,  
Who swell with tributary urns his flood :  
First, the fam'd authors of his ancient name,  
The winding Isis, and the fruitful Thame :  
The Kennet swift, for silver eels renown'd ;  
The Loddon slow, with verdant alders crown'd ;  
Cole, whose dark streams his flow'ry islands lave ;  
And chalky Wey, that rolls a milky wave :  
The blue transparent Vandalis appears, &c.

Pope's Windsor Forest.

For the similarity (or rather imitation) in the first lines of these two passages, I am indebted to a friend ; as also for the words of a passage from Tasso, which will hereafter be quoted.

14. — et Nar vitiatus odoro  
Sulphure

Claud. Cons. Prob. et Olyb. 256.

And hoary Albula's infected tide  
O'er the warm bed of smoking sulphur glide.

Addison, Letter from Italy.

15. Sic fatus, croceis rorantes ignibus hortos  
Ingreditur, vallemque suam, quam flammeus ambit  
Rivus, et irriguis largum jubar ingerit herbis.

Claud. de Laud. Stilich. i. 467.

A similar fiction occurs in Southey's Thalaba.

A Fount of Fire, that in the centre play'd,  
Spread all around its wond'rous rivulets,  
And warm'd the garden with the heat of life.

Thalaba, Book x.

16. ἃ (vitia scilicet) οὕτω χαλεπῶς ἀρχει τῶν ἀνθρώπων, ὃν ἂν ἐπι-  
κρατήσωσιν, ὡσθ', ἕως μὲν ἂν ὀρώσιν ἡβῶντας αὐτοὺς καὶ δυναμένους ἐργά-  
ζεσθαι, ἀναγκάζουσι φέρειν, ἃ ἂν αὐτοὶ ἐργάσωνται· ἐπειδὴν δὲ αὐτοὺς  
ἀδυνάτους αἰσθῶνται ὅτις ἐργάζεσθαι ἐὰν τὸ γῆρας, ἀπολείπουσι τοῦτους  
κακῶς γηράσκειν, ἄλλοις δ' αὖ πειρῶνται δούλοις χρῆσθαι. Xen. Œcon.  
i. 22.

This has some resemblance to the thought of Gray:

Light they disperse, and with them go  
The summer friend, the flatter'ing foe ;  
By vain Prosperity receiv'd,

To her they pay their vows, and are again believ'd.

Gray's Hymn to Adversity.

17. Statius, in his Achilleid, thus describes the effect produced on

Achilles by the sight of the armour which Ulysses exhibited before him:

At ferus Æacides radiantem ut cominus orbem  
Cælatum pugnis sævis et forte rubentem  
Bellorum maculis, acclinem et conspiciet hastam,  
Infremuit

Ut leo, materno cum raptus ab ubere mores  
Accepit, pectique júbas, hominemque vereri  
Edidicit, nullasque ruit nisi jussus in iras,  
Si semel adverso radiavit lumine ferrum,  
It jurata fides, domitorque inimicus; in illum  
Prima fames, timidoque pudet servire magistro.  
Ut vero accessit propius, luxque æmula vultum  
Reddidit, et similem tandem se vidit in auro,  
Horruit, erubuitque simul.

Stat. Achill. ii.

So Tasso, describing Rinaldo's emotions at the sight of armour, displayed before him by Ubaldo, compares him to a war-horse roused from habitual indolence by the sound of a trumpet; and then proceeds:

Intanto Ubaldo oltra ne viene, e 'l terso  
Adamantino scudo ha in lui converso.

Egli al lucido scudo il guardo gira;  
Orde si specchia in lui qual siasi, e quanto  
Con delicato culto adorno, spira  
Tutto odore e lascivie il crine e 'l manto;  
E 'l ferro (il ferro aver non ch' altro mira  
Dal troppo lusto effeminato acanto)  
Guernito è sì, ch' inutile ornamento  
Sombra, non militar ferro ornamento.

Gjerus, L. Canto xvi. st. 29.

18. OI. ἡ δ' ὀφέλῃσις τις θύραισι κειμένον;  
ΙΣ. κείνους ὁ τύμβος δυστυχῶν ὁ σὺς βαρύς.  
OI. κἄνεν θεοῦ τις τοῦτό γ' ἂν γνώμῃ μάθοι.

Soph. Œd. Col. 401.

*Hamlet.* There's ne'er a villain, dwelling in all Denmark,  
But he's an arrant knave.

*Horatio.* There needs no ghost, my lord, come from the grave  
To tell us this. *Shakspeare, Hamlet.*

19. ————— *quæis modo liberi*  
*Festo choreas agmine plausimus,*  
*Delphines insulant plateia,*  
*Et acuas spatiosa cete*  
*Ludunt per aulas, ac thalamos pigræ*  
*Pressere phocæ,*

Casim.

- \_\_\_\_\_ and in their palaces,  
Where luxury late reign'd, sea-monsters whelp'd  
And stabled. \_\_\_\_\_ Milton, Par. L. Book xi.
20.      *Alterno redeunt choro*  
         *Risus et Gemitus, et madidis prope*  
         *Sicci cum Lacrymis Joci.*  
         *Nascuntur mediis Gaudia Luctibus.*      Casim.  
Still, where rosy Pleasure leads,  
See a kindred Grief pursue;  
Behind the steps that Mis'ry treads,  
Approaching Comfort view.      Gray.
- \*21.      *Attonitæ novus hospes auræ.*      Casim.  
         *Cæruleæ novus hospes auræ.*      Lawson. Od. ad Cometam.
22.      *Frustra: nam in urna surdus et immemor*  
         *Jacebo pulvis.* \_\_\_\_\_      Casim.  
         *Hæu nos in urna surdus et immemor*  
         *Pulvis, fugato Sole, jacebimus.*      Lawson. ibid.
23.      And the long grass o'ertops the mouldering wall.  
              Goldsmith's Deserted Village.  
And seas of sand o'ertop thy mould'ring wall.  
              Heber's Palestine.

*CÆCILIUS METELLUS.*

## STANLEII NOTÆ QUÆDAM IN CALLIMACHUM.

No. II.—[Continued from No. XXXIII. p. 197.]

*Eis Ἀρτεμιν.*

2. λαγωβολίαι] Per λαγωβολίαν quamlibet ferarum venationem κατ' ἐξοχὴν intelligit, ut annotat Interpres: lepus enim inter feras, quæ in venationem cadunt, excellit; quo sensu (ut Ritterhusio placet) Oppianus, λέπρες, θήρης ἐλπίδων ἐσώρην dieit ad fin. lib. iii.

3. ἐψιάσθαι.] In alio (inquit Robertellus)\* scribitur ὑψιάσθαι, prior verò lectio multo melior: loquitur enim de Dianâ Callimachus, cui curæ est:

*Καὶ χορὸς ἀμφιλαφὴς καὶ ἐν οὖρεσιν ἐψιάσθαι.*

i. e. *Junctarum inter se manuum chorus, et ludere in montibus*; est enim ἐψιάσθαι *ludere*, ut est in ρ *Odyss.* in extremo feriè:

Οὔτοι δ' ἤν' ὀύρησι καθήμενοι ἐψιάσθων. B.

7. Καὶ πολυνυμλῆν.] *Homīnum multitudo exoptatissima numinibus gloria.* Onomacriti (vel, ut alii, Orphei) hymnos mitto, qui luculentissimum hujusce rei specimen præbent; et de Astrochitonis nominibus quadraginta plus minus carmina, ubi Bacchus μύστιδι (ut ait Nonnus) φωνῇ precatur, moneo. Habentur in *Dionysiac.* 40. Ab hoc ritu Isis μυριώνυμος dicta est. S.

14. ἀμύτρους.] Schol. ἀζώστους, μὴ διαπαρθενευομένας. μίτρας γὰρ ἐζώννυντο, ἃς ἔλκον ὅταν ἄμελλον διαπαρθενεύεσθαι optimè (nec enim est quod Barthio displiceat). *Homer* II. λ. Λῦσε δὲ παρθενὴν ζώνην, Gloss. ἀντὶ τοῦ διαπαρθένευσεν, zonam, quā præcincta nova nupta, solvebat maritus. *Festus Pomp.* Cingulo nova nupta præcingebatur, quod vir in lecto solvebat; factum ex lanâ ovis, &c. *Varro* γεροντιδιδασκάλῳ.

Novus maritus tacitus taxim uxoris solvebat cingulum.

Idem apud *August.* :

Virgini uxori zona solvitur.

Quæ zonam solvit diu ligatam—

*Plut.* ἔλυε τὴν ζώνην ὁ νυμφίος, quod *Theocr.* Id. 10. λῦσε μίτρην. Hinc apud Græcos Ἀρταμὶς Λυσιζώνη, quæ Latinis *Juno Cinxia*. *Festus.* Cinxia Junonis nomen sanctum habebatur in nuptiis, quodd' initio conjugii solutio erat cinguli quo nova nupta erat cincta. *Arnob.* lib. iv. Unzionibus superest Unxia; Cingulorum replicationi Cinxia. *Gratiarum* zonæ solutæ cur? Vid. *Lamb.* in *Horat.* *Carm.* i. 30.

. E contrario λυσιζώνους Græci puellas Venerem expertas vocant (*Muret.* in *Catull.*) *Suid.* λυσιζωνος γυνή· ἡ ἀνδρὶ πηλοσάσασα· αἱ γὰρ παρθένοι μέλλουσαι πρὸς μίξιν ἔρχεσθαι ἀντίθεσαν τὰς παρθενικὰς αὐτῶν ζώνας τῇ Ἀρτέμιδι.

16. ἑνδρομίδας.] Quæ sunt ὑποδήματα θηρευτικά εἰς τὸν δρόμον ἐπιτήδεια. Ea *Pollux* ita describit: Κοῖλα, εἰς μέσσην πνήμην ἀνήκοντα, δεσμῷ ἀκριβεῖ περισταλμένα. Latine æmiploῖa dici annotat *Pet. Crinitus* de *Poetis Latinis*.

20. πόλεσιν δ' ἐπιμύξαμαι.] *Ovidius* eodem genere dicendi utitur, *Fast.* 1.

—— *patiens cum terra deorum*

*Esset, et humanis numina mixta locis.*

21. ὀξείησιν ὑπ' αἰδίνουσι.] Περὶ τῆς Εἰλειθυίας vide Callimachi discipulum Apollonium lib. 1. Argon. et Scholiasten ejus.

Oppianus Hal. iv.—μέγα δὲ τι περιτρομέοντι δοικῶς

᾽Ωδίνων—comparatio frequentissima. Vehementes dolores doloribus parturientium comparari solent, ut passim in Scripturâ. Ps. xli. 7. Eccl. xlviii. 21. Isai. xlii. 8. Mith. iv. 9. 1 Thess. v. 3. et Hom. II. A. B.

28. πατήρ δ' ἐπένευσε γελάσας.] *Olli subrideus hominum pater,* Virg.

34. ἀέξειν.] Vid. Nonnus in Joann. cap. viii.—Θεὸς ποιητὸς ἀεζήτης Σαμαρείταις et ἀτιτάλλειν eodem sensu Theocr. Idyll. 15.

Ἄρσινοῦ πάντεσσι καλῶς ἀτιτάλλει Ἄδωνιν.

Latini eodem sensu *Mactare*. Nonius Marcellus interpretatur *Mactare, honorare*; item *magis augere*. Cic. de Rep. *Ferunt laudibus, mactant honoribus*. Lactantius Firmianus, lib. v. de Justitiâ, v. cap. 9. *Eos laudant et honoribus mactant, ut eorum exemplo ceteros eliciant*. B.

41. Λευκὸν ἐπὶ κ. τ. λ.] Catullus, studiosus Callimachi imitator, in Phaselo:

*Comata sylva: nam Cytherio in jugo*

*Boquente sæpe sibilum edidit coma.*

47. Νήσω ἐν Διπάρῃ κ. τ. λ.] Diod. Sic. lib. v. de Lipareis insulis, εἰσι τὸν ἀριθμὸν κ. τ. λ. Straßo, lib. vi. Ἐκαλεῖτο δὲ πρότερον Μελιγούνης.

57. Αὔς δὲ Τρινακρίῃ.] Sicilia, a tribus ἄκροις, seu promontoriis, sic dicta, Lilybæo, Pachyno, et Peloro. Schol. Apoll. iv. Argon., Justin. Epit. jv. Hist. Verba hæc sunt: *Siciliæ postea Trinacriæ nomen fuit. Postea Sicania cognominata est, &c.* Inde ab Oppiano τρινακρὶς νῆσος vocatur. Claud. De Consul. Mañl., *trifsdam Sicaniam* dicit. Latini similiter Triquetram appellârunt, teste Servio. Ovid. Fast. iv.

*Terra tribus scopulis vastum procurrit in æquor,*

*Trinacria a positu nomen adepta loci.*

60. σίδηρον Ἀμβολαδὶς τεύοντες.] Virg. Georg. iv.

*Illi inter sese magnâ vi brachia tollunt*

*In numerum* —— quod Schol. ἐκ διαδοχῆς.



95. καὶ οὐ μύοντα λαγών.] Quem Nicander δερκευνῇ, Suidas exponit παρὰ τὸ δερκεῖν εὐνάζοντα, quodd dormiens nihilominus videat. Aliàs ἀσκαρδαμυκτὸν, i. e. inconuenientem dicimus. Oppian.

οὐ πετε γὰρ δὴ  
"Ἦνον ἐπὶ βλεφάρουσιν ἐποβρίζαντες ἔλοντο.

Somnus Leporinus in proverbium quoque abiit, ut dicatur λαγὼς καθεύδων, ἐπὶ τοῖς καθεύδειν προσποιουμένων, ut ait Suidas.

96. Τστριχος.] Optimè Scholiasten emendavit Ritterhusius, dum pro ταχύτατον reposuit τραχύτατον vel τρηχύτατον: neque enim celerrimum animal est Hystrix, sed asperissimum facili; τριχὰς ἔχον ὅς, ὃς ἐν τῷ διώκειν ἐξακοντίζει κατὰ τῶν διωκόντων (Suid.) quod idem et Aristot. ix. Hist. Anim., et Athenæus v., et Plin. c. xxxv. et Solinus, Oppianusque Cyneg. iii. et Id. xii. 2. de illis referunt. B.

101. μελαμψηφίδος Ἀναύρου.] Schol. ποταμὸς Θεσσαλίας: sic et Apollonii Prolegomena, γενόμενος δὲ ἐν τῷ Ἀναύρῳ ποταμῷ ἔστι δὲ οὗτος Θεσσαλίας. Nicholans Lorensis verò probare conatur per Anaurum nihil aliud intelligi quàm magnum torrentem, quorum in Thessaliâ undique montibus cinctâ magnam esse copiam verisimile est. Miscell. Epiphill. v. 21. quem sis adeas. B.

102. κερῶν δὲ κ. τ. λ.] Ubi Scholiastes hoc tanquam novum notat. Multi tamen auctores etiam fœminis cornua attribuerunt, ut Pind. Olymp. 3. χρυσωκέρων ἔλαρον θηλείαν. Quanquam Pollux τῶν ἐλάφων ἀκέρως ἢ θηλεία, et Aristoteles De Part. Anim. iii. 1. ubi causam reddit cur cervi tantum cornua habeant, cervæ non item. B.

E Suidâ, Ἀσκητὸν χρυσῷ καμφανόοντι κίρας.

126. κείρονται.] Trischleii versio habet, Trucidantur item senes super filiis, suâ metricâ, Orbanturque senes matresque—

Nec significationem verbi κείρομαι nec sensum percepit poetæ: κείρομαι enim vult tondere, ut sæpius apud Homerum κείρασθαι κόμην, et in Epigr.

Ἡμῶν τε καὶ βουλαῖς Σπάρτη μὲν ἐκαίρατο δόξαν,

Interprete Cicerone,

Consiliis nostris laus est attonsa Lacum.

Fugit eum mos veterum, qui amicos comâ tonsâ lugebant. S.

Sic apud Theophrastum Cupidinis necem Adonidis lugent, κείραμενοι χαίτας; Achilles apud Homerum ἀμκείρατο χαίτην, Iliad v. Quod comâ tonsâ typus honorarunt veteres, nimis actum.

136. ὅστις ἀληθής.] Sic Plaut. Mostellar. *Ego verum amo: verum volo dici mihi: Mendacem odi.*

156. ἔργα.] Vulcanius ἔργον deductum existimat ἀπὸ τῆς ἔρας, i. e. a tellure, et propriè ἔργα significare τὰ κατὰ τὴν γεωργίαν, ut in hoc loco. Ritterhusius verò ad illud Oppiani, Hal. i.

————— ἔργα τ' ὀνισκῶν  
ἀπὸ τοῦ ῥέζειν τὸ ἔργον derivat; quia (inquit) ἐπὶ τὸν ὄνισκον ἔργον, uti et verbum ἐργάζεσθαι absolutum sæpe rem divinam significat, ut Latinis quoque *operari* et *facere*.

160. ἀδύφραγος.] Voracitas, quæ et Oppian. (Hal. i.) ἀδύφραγον οἰστρον.

182. τὰ δὲ φάεα.] Φάεα pro *diebus*, et Hymn. in Cerer. 82.

ὁ δ' ἐννέα φάεα καίταν

Loquendi modus a Latinis etiam usurpatus. Catull. lxvii.

*Placabis festis luminibus Venerem;*

Et Ennius, *Si te secundo lumine hic offendero.* S. . ●

211. ἴσον φάεσσι φιλήσας.] Amor oculorum velut proverbium quoddam celebratur Oppian. Hal. i.

————— καὶ φάεος γλυκερώτερα καὶ βίοτοιο. S.

Huc facit quod Hebræi de re quam quis diligenter et cum curâ custodit dicunt, διαφυλάττειν ὡς κόρην ὀφθαλμοῦ. Deut. xxxii. Sirac. xvii. Prov. vii. Psalm. xvi. Vid. Muret. Var. Lect. ix. 1., et Jo. Drusii iii. Observ. c. 17.

215. Ἀταλάντην.] Atalantæ duæ fuerunt; altera Schœnei filia, Iasii altera, quam et Callimachus in Dianæ comitatu recenset; ejusdemque meminisse Apollónii Scholiastes, et prolixè Ælianus, Var. Hist. xiii. init.

253. ψαμδάβ ἴσον.] Rom. ix. 17. ὡς ἡ ἄμμος τῆς θαλάσσης, et Gen. xxxii. 12. Greg. Nazianz. Orat. De Spiritu Sancto: *Næ illa quidem scire possumus quæ ante pedes sunt; nec arenas marium, gattas pluvias, aut dies ævi numerare.* Frequenter τὸ ἡμαθῶδες ut Anacr. Epigr. xxxii, et τὰ ψαμμακόσια pro infinito accipiunt. Alexis Comicus in Hippisco apud Athenæum vi. 5. et Eupol. in fabulâ quæ Χρυσῶν Γένος inscripta fuit, apud Schol. Aristophanis, in Acharnensibus v. 3. ad vocem ψαμμακοσιολόγησα, de quo Macrob. Sat. v. 20., Desiderius in Chiliad. arithmetica terminatione *Arenaginta* ex Athenæo. B.

265. Ὀαρίων.] Catullus de Comâ Berenices, *Oarion*; Nicand. Theriac. Pind. et alii. Vid. Politian. Observ. Syll. i. 59.

## COMMENTATIO

AD INSCRIPTIONEM ACTIACAM,

AUCTORE CLARISS.

J. F. BOISSONADE.

AD INSCRIPTIONEM ACTIACAM

## COMMENTATIO

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D

V. REV. P. P. DOBRAEO

REI EPIGRAPHICAE

PERITISSIMO

ALMAE CANTABRIGIENSIS

ORNAMENTO.

VIR doctissimus, Facultatis Literarum Parisinae Decanus, et Aca-  
demiae quae ab Inscriptionibus Humanioribusque Literis nomen habet  
socius, Barbizæus de Bocagio, singulari, quae ipsi ingenita est, huma-  
nitate, inscriptionem Graecam, a V. Cl. Pouquevillio, Gallico Con-  
sule, an. c1816cccxiii Actii inventam, mecum communicavit, quam,  
si vellem, explicarem et commentario illustrarem. Occasionem ex-  
colendi studii epigraphici, quae fui semper mirifice delectatus, oblatam

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\* Cum Valpius, vir amiciss., mihi significasset in eo esse se ut *Ephemerid. Classicae* meam de Inscriptione Actiaca Commentationem inse-  
reret, quam Holstenianis Epistolis a me nuper editis comitem feci, pete-  
retque correctiones et supplementa quae mitterem, si quid forte id genus  
haberem ad manum; viro optimo et mihi faventi hic parui, ut nihil in ipso  
textu immutarem; nisi ~~quidam~~ <sup>paucula</sup> typographica, notulasque tantum  
nonnullas ad vultum adhiberem. Paris. Jan. 1860cxviii.

omittere nolui, et intra octiduum in consessu Academiae hoc qualecumque demum est dissertationis vernaculo sermone recitavi, quam nunc edo Latine, nonnullis subinde auctam observatiunculis. Sed, inquis, quorsum hæc temporis mentio in opere non coacto? Ut, re non feliciter gesta, excusatio ideo videar, cum paucos saltem male perdidit dies. En ipsa inscriptionis verba, ex Pouquevilliano autographo descripta fideliter.

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|------------------------------------|---|
| 1. ΕΠΙ ΙΕΡΑΠΟΛΟΥ ΤΟΙ ΑΠΟΛΛΩΝΙ ΤΩ   | 1. Hierapolo Apollinis                    |
| ΟΣ                                 | Imone, Promnemone                         |
| ΑΚΤΙΩΙ ΦΙΑΗΜΟΝΟΣ ΓΡΟΜΝΑΜ           |   |
| 2. ΔΕ ΑΓΗΤΑΡΟΧΟΥ ΝΙΚΙΑ ΑΛΥΣΙΟΥ     | 2. autem Agetarcho Nicia F. Alysio,       |
| ΣΥΜΠΡΟΜΝΑΜΟΝΩΝ ΔΕ ΝΑΥ              | Sympromnemoneibus autem Nau-              |
| 3. ΣΙΜΑΧΟΥ ΤΟΥ ΑΡΙΣΤΟΚΛΕΟΥΣ ΑΣ     | 3. Simacho Aristoclis F. Astacio, Phi-    |
| ΤΑΚΟΥ ΦΙΛΟΞΕΝΟΥ ΤΟΥ ΗΡΑΚΛΕΙ        | loxoeno Heraccli-                         |
| 4. ΤΟΥ ΦΟΙΤΙΑΝΟΣ ΓΡΑΜΜΑΤΕΟΥΣ ΔΕ    | 4. ti F. Phoetiane; Ab actis autem Se-    |
| ΤΑΙ ΒΟΥΛΑΙ ΓΡΟΙΤΟΥ ΤΟΥ ΔΙΟ         | natui Preto Dio.                          |
| 5. ΠΕΙΘΕΟΥ ΜΑΤΡΟΠΟΛΙΤΑ ΚΟΥΡΟ-      | 5. pithis F. Matropolitae; Curopi...      |
| ΠΟΥ Ω ΕΔΟΞΕ ΤΑΙ ΒΟΥΛΑΙ ΚΑΙ         | Placuit Senatui et                        |
| 6. ΤΩΙ ΚΟΙΝΩ ΤΩΝ ΑΚΑΡΝΑΝΩΝ ΓΡΟ-    | 6. Communi Acarnanensium Hospites         |
| ΒΕΝΟΥΣ ΕΙΜΕΝ ΚΑΙ                   | esse et.                                  |
| 7. ΕΥΕΡΓΕΤΑΣ ΤΟΥ ΚΟΙΝΟΥ ΤΩΝ Α-     | 7. Benefactores Communis Acarnanen-       |
| ΚΑΡΝΑΝΩΝ ΚΑΤΑ                      | sium, secundum                            |
| 8. ΤΟΝ ΝΟΜΟΝ ΑΓΑΣΙΑΝ ΟΛΥΜΠΙΩ-      | 8. legem, Agasiam, Olympionis F. Pa-      |
| ΝΟΥ ΠΑΤΡΗ Ρ                        | trensem, P-                               |
| 9. ΟΥΛΙΩΝ ΔΕΥΚΙΩΝ ΤΟΥΣ ΡΩΜΑΙΟΥΣ    | 9. ablinin, Lucidum, Publii FF. Acilio,   |
| ΑΚΙΛΙΟΥΣ ΡΩΜΑΙΟΥΣ                  | Romanos,                                  |
| 10. ΚΑΙ ΕΙΜΕΝ ΑΥΤΟΙΣ ΚΑΙ ΕΠΓΟΝΟΙΣ  | 10. et esse ipsis posterisque in Acarna-  |
| ΕΝ ΑΚΑΡΝΑΝΙΑ ΑΣΦΑΛΕ                | nia securita-                             |
| 11. ΙΑΝ ΚΑΙ ΑΥΤΟΙΣ ΕΑΙ ΧΡΗΜΑΤΙ ΚΑΙ | 11. tam et ipsis et rebus ipsorum, terra  |
| ΚΑΤΑ ΓΑΝ ΚΑΙ ΚΑΤΑ                  | atque                                     |
| 12. ΘΑΛΑΣΣΑΝ ΚΑΙ ΠΟΛΕΜΟΥ ΚΑΙ       | 12. mari, et in bello et in pace, et soli |
| ΕΙΡΑΝΑΣ ΚΑΙ ΓΑΣ ΚΑΙ                | et  |
| 13. ΟΙΚΙΑΣ ΕΙΚΤΙΣΙΝ ΚΑΙ ΤΑ ΑΛΛΑ    | 13. domicilii possessionem, et cetera     |
| ΤΙΜΙΑ ΚΑΙ ΦΙΛΑΝΘΡΩΠΑ               | honorifica atque commoda                  |
| 14. ΠΑΝΤΑ ΟΣΑ ΚΑΙ ΤΟΙΣ ΑΛΛΟΙΣ      | 14. omnia quaecumque et aliis Hospiti-    |
| ΓΡΟΒΕΝΟΙΣ ΚΑΙ                      | bus et                                    |
| 15. ΕΥΕΡΓΕΤΑΙΣ ΤΟΥ ΚΟΙΝΟΥ ΤΩΝ      | 15. Benefactoribus Communis Acar-         |
| ΑΚΑΡΝΑΝΩΝ                          | nanensium                                 |
| 16. ΥΠΑΡΧΕΙ.                       | 16. contingunt.                           |

ACARNANENSIIUM hoc decretum, ni fallor; usque dum unicum est. Ex Thucyride novimus quidem ipsis cum Atheniensibus atque Ambraciotis foedera fuisse pacta, sed ipsa foederum acta perierunt. Non diffiteor rem ipsam, de qua decretum, *πολεμικὴν* nempe et *εὐεργετικὴν*,

vulgarem esse et jam aliarum notam inscriptionum formulis; sed si nihil via obtulerit quod sit notabile, per diverticula forte oberravisse proderit.

*Vers. 1.* ΕΠΙ ΙΕΡΑΠΟΛΟΥ. Etsi *ιεράπολος* ipsa formationis vi possit esse omnino *sacerdos* et *sacrificulus*, crediderim tamen hic esse proprium κατ' ἐξοχὴν sacerdotis Apollinis Actiaci nomen. Idem nomen titulusve reperitur in pulchro Geloorum decreto <sup>1</sup> ejus adponam prima verba:

ΕΠΙ ΙΕΡΑΠΟΛΟΥ ΑΡΙΣΤΙΩΝΟΣ  
ΤΟΥ ΙΣΤΙΕΟΥ

Agnoscitur et in hac Sicula inscriptione: <sup>2</sup>

ΕΠΙ ΙΕΡΑΠΟ . . .  
ΤΟΥ ΦΙΛΟΔΑ . . .

Sic *Ἱεροθύρης* pro titulo est, in duobus decretis, altero Agrigentino-  
rum, <sup>3</sup>

ΕΠΙ ΙΕΡΟΘΥΤΑ  
ΝΥΜΦΟΔΩΡΟΥ ΤΟΥ ΦΙΛΩΝΟΣ,

altero Melitensium: <sup>4</sup>

ΕΠΙ ΙΕΡΟΘΥΤΟΥ ΙΚΕΤΑ ΙΚΕΤΟΥ.

Et cum Philemon Hierapolis in ipsa decreti fronte primus nominetur, statuendum est apud Acarnanenses Hierapolam fuisse eponymum, quemadmodum Athenis Ascheum primus fuit eponymus; <sup>5</sup> Spartæ primus Ephorum; <sup>6</sup> Agrigenti et Melitæ Hierothytes, Gelæ Hierapolis, ut patet ex modo adlatis inscriptionibus; Byzantii Hieromnemnon, quod notissimum est ex Decreto illo insigni apud Demosthenem, <sup>7</sup> ἐπὶ ἱερομνήμῳ Βοσπορίῳ. Van Dalus, <sup>8</sup> Falconerius, <sup>9</sup> Patinus, <sup>10</sup> alia exhibent horum Eponymorum exempla.

*Vers. 1.* ΙΕΡΑΠΟΛΟΥ ΤΟΙ ΑΠΟΛΛΩΝΙ. Nullus dubito quin pro ΤΟΙ reponendum sit ΤΩΙ. ΤΟΙ errore legitur vel lapicidæ vel descriptoris. Τὰ Ω per omnes versus conspicitur: ΤΟΙ forma est scribendi longe antiquior nec hujus loci. Notanda syntaxis, *ιεράπολου τῷ Ἀπόλλωνι τῷ Ἀκτίῳ*, pro *ἱερ. τοῦ Ἀπόλλωνος τοῦ Ἀκτίου*: quo etiam

<sup>1</sup> Ap. Castell. Inscr. Sic. p. 78; Taylor. ad Demosth. Coron. p. 189, Harl., etc. <sup>2</sup> Ap. Castell. p. 81, etc. <sup>3</sup> Grut. p. 401; Castell. p. 73, etc. <sup>4</sup> Grut. p. 400; Castell. p. 76, etc. <sup>5</sup> Cf. Wessel. Observ. II, c. 28; Villafra, *Mém. de l'Acad. des B. L.*, t. XLVII, p. 205. <sup>6</sup> Cf. Van Dal. l. c. p. 757. VIDE APPEND. <sup>7</sup> De Demosth. 4. 37. <sup>8</sup> Dal. l. c. p. 236; Cf. Castell. l. c. p. lxi. <sup>9</sup> Inscr. Athlet. t. III, Thes. Gron. p. 2216 D. <sup>10</sup> In Suppl. Poloni. t. II, p. 1007.

modo inferius legitur versu, γραμματέως τῇ βουλῇ, pro γρ. τᾷς βουλᾷς. Ille dativi usus loco genitivi et in optimis invenitur scriptoribus. Vir Græce doctissimus hanc syntaxim apud Thucydidem non semel animadvertit, quam et alicubi elegantiam vocat. Recentiores sæpicule elegantias dicendi quasdam in veterum scriptis sibi fingunt, quæ nullæ sunt: equidem in hoc dativo varietatem syntaxeos, non elegantiam esse dixerim. Quidquid id est, Plato nonnunquam tertio casu sic utitur, et Heindorfius, optimus Philosophi editor, ex ejus scriptis exempla collegit;<sup>2</sup> utuntur et Demosthenes,<sup>3</sup> Plutarchus,<sup>4</sup> Dionysius Halicarnassensis,<sup>5</sup> Pindarus frequenter,<sup>6</sup> Euripides, Aristophanes,<sup>7</sup> alii. In Argumento Pluti, Chremylus dicitur, ad Apollinias venisse μετὰ τινος αὐτῷ θεράποντος, ubi Hemsterhusius, asserto dativo, addit: "eruditos viros nonnunquam fefellit hæc loquendi ratio." Et re vera Taylorum fefellit, qui, cum in Leocratea Lyeurgi<sup>8</sup> τῶν συνηγόρων αὐτῷ τις legisset, et ad dativum offendiſſet, genitivum αὐτοῦ reponere voluit. Augerius, qui quos edidit scriptores egregie corruptit, a sanissimis his verbis manum non continuit emendaturientem, et textui pessimam suamque lectionem, τῶν συνηγορούντων αὐτῷ intulit. At alibi Lycurgus<sup>9</sup> dixit, τὸν πατέρα αὐτῷ, quod Augerius intactum reliquit. Marklandus, Tayloro Græce doctior criticusque felicior et prudentior, ad eandem formulam impegit. Nam, apud Lysiam,<sup>10</sup> πρὸς τοὺς πατέρας ἡμῶν legendum esse conjecit pro vulgato ἡμῖν. Saltem loci sententiam probe intellexit, a qua erravit Latinus interpres. Dositheus in fabula Cervi<sup>11</sup> scripsit, ἐμπλακέντων αὐτῷ τῶν κεράτων ἐάλω, ubi Valckenaerii editio αὐτοῦ exhibet, non satis diligenter. Ceterum hic locus parum facit ad rem; nam αὐτῷ aptius struetur cum ἐμπλακέντων quam cum κεράτων. Inscriptionis Corcyrææ, quam Montefalconius<sup>12</sup> edidit primus, hoc est initium: Ἀριστομένης Ἀριστολαϊδαλεὺς δίδωσι τῇ πόλει τῶν Κορκυραίων εἰς τὰν τῶν τεχνιτῶν μίσθωσιν τῷ Διονύσῳ ἀργυρίου Κορινθίου μνᾶς ἑξήκοντα. Editor vertit: "Aristomenes Aristolaidaleus dat urbi Corcyræorum et Baccho in mercedem operariorum argenti Corinthii minas LX." Addidit et ante Baccho, quod dativi τῷ Διονύσῳ rationem non caperet. Aristomenes ille minas LX. non urbi dedit et

<sup>1</sup> Vide Appenda. <sup>2</sup> Ad Theat. §. 5. Cf. et ad Sophist. §. 2. <sup>3</sup> Leptim. §. 39, ubi Wolf. p. 274. <sup>4</sup> de And. Post. c. 3. ubi Krebs. p. 180. <sup>5</sup> De Compos. 19. ubi Schæf. p. 268. <sup>6</sup> Ol. 9, 94. P. 9, 192, 213. Cf. Boeckh. ad N. 3, 10. <sup>7</sup> Cf. Brunck. ad Thesm. 1054. <sup>8</sup> §. 16. <sup>9</sup> §. 35. <sup>10</sup> contra Valck. λειπὸν. init. <sup>11</sup> ap. Valck. Opusc. t. I, p. 249. <sup>12</sup> Diar. Ital. p. 412.

*Baccho*, sed urbi tantum, in mercedem τῶν τεχνιτῶν τῷ Διονύσῳ, *oprariorum Baccho* vel *Bacchi*.<sup>1</sup> Jam norunt omnes, qui fuerint homines illi veteribus οἱ Διονυσιακοὶ τεχνῖται dicti, et οἱ περὶ Διόνυσον τεχνῖται, οἱ τεχνῖται τῷ Διονύσῳ (vel ut hic τῷ Διονύσῳ), οἱ Διονυσολάκες; et si quis non statim meminerit, adeat Morisanum,<sup>2</sup> Chishullium,<sup>3</sup> Maffeiū,<sup>4</sup> Comayū,<sup>5</sup> et Wyttēbachium<sup>6</sup> in primis. Muratorius<sup>7</sup> quidem pro τῷ Διονύσῳ edidit Τῷ ΔΙΟΝΥΣῳ, Dorica secundi casus forma, et Mustoxydius, vir doctissimus, hanc lectionem nuper est secutus.<sup>8</sup> Sed non satis cautus uterque fuit. Nam in reliqua inscriptione, quamvis Dorica, genitivi comparent Ἑλληνικοὶ, τοῦ τόκου, Θεωδῶρου, Μερτίλου, Ἀλκίμαν, ἐκάστου, ἐνιαυτοῦ, etc. Scripsisset auctor τοῦ Διονύσου, non τῷ Διονύσῳ, si voluisset uti genitivo: servanda ergo primæ editionis optima lectio τῷ Διονύσῳ. Observandum insuper Corcyreæ inscriptiones, quas usque dum habemus, omnes formam genitivi communem ubique exhibere, Doricam nuspiam. Etenim qui Dorice loquebantur populi, non omnibus omnes Doricis formis utebantur; sua sibi quisque habebant propria. Actiaca nostra inscriptio in genitivo diphthongum ου præfert constanter; et Pindarus quoque genitivum Δωριώτερον in υ desinentem fugisse videtur.<sup>9</sup> Manuscripti codices nonnunquam in utraque scriptura variant, et plerumque tertius casus, utpote rarior,<sup>10</sup> eligendus est. In Leptinea<sup>11</sup> libri nonnulli pro τὴν πόλιν ὑμῖν exhibent: ἣν πόλιν ὑμῶν, ubi criticus summus ὑμῖν retinuit. Achillis Tatii vulgatus textus<sup>12</sup> exhibet, τῶν Θεοράνδρου χωρίων: malim codicum lectionem Θεοράνδρῳ.<sup>13</sup> Et alibi idem auctor scripsit<sup>14</sup> δούλη τῇ θεῷ, quod prætulērunt editores varietati codicum τῆς θεοῦ, quam ipse reperi in codice Veneto CDIX. Colophonenses hac syntaxi maxime delectatos fuisse et sibi quasi peculiarem habuisse e Lesbionote<sup>14</sup> conjicere possumus, cui σχῆμα Κολοφώνιον dicitur; et hæc adfert exemplar: χάλκον τῷ ἱππῳ, ἀντὶ τοῦ ἱππου ἢ κεφαλῇ τῷ ἀνθρώπῳ, ἀντὶ τοῦ ἀνθρώπου. Forte pronomen mihi hoc est σχῆμα intelligendum Militis Plautinæ initio?

“ Nam ego hanc macharam mihi consolari volo.”

<sup>1</sup> Vide Appendix. <sup>2</sup> Ad Marm. Pap. p. 62, sqq. <sup>3</sup> Antiq. Asiat. p. 107. <sup>4</sup> Tradit. Ital. p. 123. <sup>5</sup> ad Plut. Alex. 72. <sup>6</sup> Anim. ad Plut. de Util. cap. p. 87. P. <sup>7</sup> Thes. Inscr. p. 688, 8. <sup>8</sup> ~~Antiq. Asiat. p. 107.~~ <sup>9</sup> Cf. Herm. de Dial. Pindari p. xi; Bæckh. ad Nem. 3, 10. <sup>10</sup> Cf. Schæf. ad Dionys. Hal. de Comp. p. 268. Vide Appendix. <sup>11</sup> J. 30. Wolf. <sup>12</sup> VII, 7. <sup>13</sup> VII, 13. <sup>14</sup> Peri Σχημ. p. 181. Cf. Brunck. ad Thesm. 1054.

Quidni? cum eadem sit in eadem fabula<sup>1</sup> constructio:

"Nani illic est *Philocomasio* custos meus conservus."

Et rursus:<sup>2</sup>

"Quis erat igitur?—*Philocomasio* amator."

Martianus Capella sic legitur in Goziana:<sup>3</sup> "Non dispar illum (*Mercurium*) formæ desiderabilis gratiaque luculentas in Mantice quoque succenderat. Nam et nobilitas generis illam, quippe *Pronæ* major est filiarum, et prævidum perspicacioris prudentiæ commendabat ingenium:" quæ ultima vox male fuit ab editore ommissa. Si Martianus Græca voluisset Latinis litteris representare, *Pronæ* esset pro *Προνοία*; sed res non ita se habet. Varietas *Pronæ* quam Walthardi textus exhibet, ad veram lectionem *Pronæ* ducere debuit editores. Mantice, *Μαντική*, Pronæ, *Προνοία*, filia natu major Martino dicitur, ingeniose satis.—Sed antequam alio pergam, adponam ineditam, ni fallor, inscriptionem Artæ anno MDCCCXIV repertam in templo τῆς Παρηγορίας a V. Cl. Hugone Pouquevillio, Pouquevillii supra laudati fratre, cujusque apographum a Barb læo de Bocagio, viro benignissimo, habui:

ΤΟ ΚΟΙΝΟΝ ΤΩΝ ΔΙΑΚΟΝΩΝ ΣΑΡΑΓΓΕΙ ΙΣΕΙ  
ΑΝΟΥΒΕΙ ΑΓΟΧΡΑΤΕΙ ΚΑΝΩΓΟΣ ΙΕΡΕΥΣ  
ΣΩΤΩΝ ΚΑΛΛΙΣΤΡΑΤΟΥ ΔΙΟΔΩΡΟΣ  
ΜΕΝΑΝΔΡΟΥ ΑΝΤΙΠΑΤΡΟΣ  
ΓΑΣΙΩΝΟΣ ΕΥΝΟΥΣ ΑΓΟΛΛΟΦΑΝΕΟΣ  
ΚΡΑΤΗΣ ΗΡΑΚΛΕΙΤΟΥ ΗΡΑΚΛΕΙΤΟΣ  
ΚΡΑΤΗΤΟΣ ΑΓΑΘΙΑΣ ΚΑΛΑΙΚΡΑΤ  
ΕΟΣ ΤΙΜΟΔΑΜΟΣ ΣΩΣΤΡΑΤΟΥ  
ΔΙΟΙΣΙΟΥ.....

Illa, de qua agimus, syntaxis tertiæ casus pro secundo conspicitur in verbis ΔΙΑΚΟΝΩΝ ΣΑΡΑΓΓΕΙ τῇ. <sup>4</sup> Legendum ΑΠΟΙΚΡΑΤΕΙ, quod nomen non semel in inscriptionibus corruptum est; <sup>5</sup> et forte ΣΩΤΩΝ pro ΣΩΤΩΝ; delendumque in ΣΩΣΤΡΑΤΟΥ prius ἀλλὰ. In vitiosa voce ΔΙΟΙΣΙΟΥ latet forsam vel ΔΙΟΝΥΣΙΟΣ, vel potius ΔΑΙΣΙΟΥ mensis nomen.

Vers. 1. Τῇ ΑΠΟΛΛΩΝΙ Τῇ ΑΚΤΙΝΙ. De Apollinē Actiaco nihil habeo quod afferam novi; videndi sunt igitur Suetonii interpre-

<sup>1</sup> v. 371. <sup>2</sup> v. 1415. <sup>3</sup> P. 15: Coll. Walth. p. 6. <sup>4</sup> Vide ADDENDA.

<sup>5</sup> Cf. Gruter. p. 84, 4; Spon. Miscell. I, art. 5, p. 685, Polet. ; Cuper. Hætopocr. p. 505, 506. Polet.



tes,<sup>1</sup> Fabricius ad Dionem Cassium,<sup>2</sup> Tristanus ad Augusti nummos, ceteri.

## ΟΣ

*Vers. 1.* ΠΟΜΝΑΜ, compendio facile obvio pro Προμύμονος.

## Ο

Sic ΑΓΟΡΑΝ pro ἀγοράζον legitur in inscriptione quadam Furmontiana.<sup>3</sup> Philemonis τοῦ Προμύμονος, et collegarum Nauvimachi et Philoxeni, τῶν Συμπρομύμων (quas voces nondum innotuisse puto), munus cujus fuerit generis dicere non valeo. Nuperrime Letronnius, vir egregie doctus, cum sibi Hieromnemonis officium denuo tractandum summisset, obscurum argumentum multa luce perfudit, simulque nostros illos Προμύμονος attigit.

*Vers. 2.* ΑΓΗΤΑΡΟΧΟΥ ΝΙΚΙΑ: forte, Ἀγηταλόχον? In hac elliptica formula auctor inscriptionis non sibi constat, articulo modo addito, modo omisso. Sic in inscriptione Messanensi<sup>4</sup> ante patris nomen articulus modo legitur, modo non. H. Stephanus<sup>5</sup> articuli omissionem apud poetas licentiae, apud prosaicos scriptores librarium oscitantiae fere semper tribuendam esse credebat; quod vix admiserim: tot enim sunt exempla, ut neglectum articuli auctoribus ipsis plerumque imputari velim. Deest et articulus in hac inscriptione Thermitana:<sup>6</sup>

ΔΗΜΟΣΘΕΝΗ  
ΑΡΧΕΒΟΥΛΑΙ  
ΧΑΙΡΕ

Latinus interpres absurde vertit: "Demosthenes princeps senatus salve." Demosthenis hujus mater Archebula vocabatur. Nec comparet articulus in illo Smyrnensi lapide forte non genuino:

ΒΟΥΛΟΣ ΕΓΟΙΜΕΙ  
ΣΜΥΡΝΕΩΤ.  
ΕΝΘΑΔΕ ΤΗΝ ΙΕΡΑΝ ΚΕΦΑΛΗΝ ΚΑΤΑ ΓΑΙΑ ΚΑΛΥΠΤΕΙ  
ΑΝΑΡΑΝ ΗΡΙΑΝ ΚΟΙΝΗΤΟΡΑ ΒΕΡΩΝ ΟΜΗΡΩΝ  
ΒΟΥΛΟΣ ΕΓΟΙΕΣ  
ΜΕΛΙΤΑΣ

Poinssinetus de Sivriaco,<sup>7</sup> extrema pessime vertit: "Boulus faciebat Melitensis." Cuique fuisset ob id merito reprehensus, contendit

<sup>1</sup> August. c. 17, 18. <sup>2</sup> Lib. 51, §. 1. <sup>3</sup> Ap. Corsin. post Notas Græcor. Diss. 5, p. lxxxiv. <sup>4</sup> Castell. Inscr. pag. 8. <sup>5</sup> ad Thucyd. Mit. <sup>6</sup> ap. Castell. Inscr. p. 44, 17. <sup>7</sup> Nouv. Recherch. p. 189, 192.

MEAITAS esse pro MEAITASIOS: quod est absurdum omnino. *Melītras* nomen est Buli matris. In fronte epigraphes Smyrnæum patrem, in infima parte matrem Melitam Bulus nominavit. Nugulas ineptas (ut cum Capella<sup>1</sup> loquar, qui pæc hio satis est sanus, saltem in Gœsiano exemplo), et deliria deridicula Poinsineti et Swinii omitto, quos transversos egit levissimum apographi mendum, TAIA pro ΓΑΙΑ, quod facile corrigere potuissent, si linguam Græcam primoribus attigissent labris, vel Anthologiam<sup>2</sup> inspexissent, ubi hi duo versus emendatiores dudum leguntur. Leguntur et in aliis nec raris libris, quos indicat vir eruditissimus in Commentario ad Analecta Brunckiana, quem tamen Gruteri p. 1129, 11, mentionem omisisse velim: nam ibi tantum reperi P. Titidii Capitonis epitaphium, quod jam Gruterus Tectoribus apposuerat p. 1043, 2, cuique primus Homericæ illius inscriptionis versus fuit assutus. Capitonis hoc epitaphium μετρικὸν καὶ ἀμετρον describam, in quod, post factas emendationes, nonnulla restant adhuc observanda:

ΕΝΘΑΔΕ ΤΗΝ ΙΕΡΑΝ ΚΕΦΑΛΗΝ  
ΚΑΤΑ ΓΑΙΑ ΚΑΛΥΓΤΕΙ  
ΑΝΔΡΟΣ ΘΕΙΟΥ ΠΟΤΒΑΙΟΥ  
ΤΙΤΙΔΙΟΥ ΚΑΠΙΤΩΝΟΣ  
ΟΣ ΓΕΡΕ ΜΕΝ ΝΟΟΝ ΕΣΚΕ ΒΡΟ  
ΤΩΝ ΓΕΡΕ ΔΙΡΑ ΘΕΟΙΣΙΝ  
ΑΘΑΝΑΤΟΙΣ ΔΕΔΩΚΕΝ ΤΟΙ ΟΥ  
ΡΑΝΟΝ ΕΤΡΗΝ ΕΧΟΤΕΙΝ  
ΤΕΤΕΡ ΔΕ ΤΟΝΔΕ ΤΑΦΟΝ ΣΟΣΘΟΡΕ  
ΠΤΟΣ ΝΩΝΙΟΣ ΑΡΤΕΜΩΝ

Pro ἀθανάτοις δέδωκεν, proposuit editor ἀθανάτοισιν ἔδωκε. Fateor sic quidem melius procedere verum; sed ad minutias metricas parum attendisse auctor videtur. Nihil ergo mutarem in Græcis. Sed Latina sunt pessima: "....qui ultra mentem habuit mortales, ultra sacra Diis immortalibus dedit, qui latum cœlum habitant. Edificavit autem hanc sepulturam Sostrephus Nonius Artemon." Verterim hoc fere modo: "qui homines ingenio superavit, et eximio cultu Diis immortalibus debita sacra persolvit. Posuit autem hoc sepulcrum Artemon Nonius Artemon." Ἐπεὶ ὁ περὶ τοῦ ὀνόματος γένους legendum. Frequens in inscriptionibus, alumnarum, vernarumve mentio. Unam adferam Bæbii in Glyconem,<sup>3</sup> quæ est celeberrima, et, ni fallor, falso suspecta:

*Verna puer, puer o mi verna, quis, ah! quis ab aura  
Te in tenebras rapuit? Perditus heu! morerer,  
Ni tecum assidue loquerer, ni sæpe jocando  
Fallerer. Hanc dum te continuo aspicio,  
Semper ero tecum: et si me sopor occupet, umbram  
Te umbra petam. Ergo unquam ne metue abs te abeam.*

Nonnullæ sunt in variis apographis scripturæ varietates; quæ mihi placuit elegi lectionem. In verbis *hinc dum te continuo aspicio* mirabile est Burmanni Secundi acumen. Cum in medio lapide circulus exstet depressior cum foramine vel foraminibus, credidit, et Reinesius quoque crediderat; hæc foramina facta fuisse ad immittenda suspiria lacrymasque; et *hinc*, id est, ab hoc foramine, Bæbium Rufum Glyconem suum continuo aspicere. Quid fuit unquam ridiculum magis, quam hunc Bæbium, hominem, puto, sanæ mentis, sibi fingere, qui, ore foramini adposito, suspiria eructabat, cavens anxie ne extra fistulæ marginem evolarent; vel qui sedulo oculum cavo applicabat, ut manaret per jussam rimam lacrymula, vel suum, si posset, Glyconem aspiceret? Tam inepta cura a dolore aliena est. Credo per hoc foramen liquores forte fusos fuisse, vel florum caules ad tempus insertos. Versiculus,

*Hinc dum te continuo aspicio,*

alio modo capiendus videtur, isto scilicet: "Ex hoc loco, ex hoc sepulcro tuo, cui insideo, te continuo aspicio, te, cujus suavissima imago meis usque obversatur oculis."

*Vers. 2.* ΑΛΥΖΕΙΟΥ. Acarnaniæ urbs Ἀλύζεια ex Stephano et aliis nota est. Stephanus ἐθνικὰν exhibet Ἀλυζεύς et Ἀλυζαῖος; ex nostra inscriptione aliam formam discimus. Si Berkelio ad Stephanum credendum est, forma Ἀλυζαῖος in Thucydidis libro VII. exstat, quam tamen frustra quæsiseris. \*Berkelium in errorem traxit Palmerii male intellecta nota ad Diodorum.<sup>1</sup> Vocem in Diodoro corruptam Κλυζαῖοι Palmerius emendandam censebat legendo ex Thucydide l. VII., Ἀλυζαῖοι. Non invenerat nomen Ἀλυζαῖοι Palmerius in Thucydide<sup>2</sup> sed Ἀλυζία, et hinc τὸ ἐθνικὸν Ἀλυζαῖοι ducere volebat. Cæterum Diodoro formam Ἀλυζαῖοι recte restituit Wes-selingius.

*Vers. 3.* ΑΣΤΑΚΟΥ. Notissima est, vel ex Stephano, Acarnaniæ urbs Ἀσρακος, cujus inter ἐθνικὰ est nomen Ἀσράκιος; et hic fere putandum ΑΣΤΑΚΙΟΥ; nam hominibus reliquis epithetum gentile

<sup>1</sup> Exercit. p. 140. ad Diod. 18, c. 11. <sup>2</sup> 7. c. 31.

jungitur, non ipsum urbis nomen. Nomen urbis eodem modo reponere voluit, sed frustra, vir doctus<sup>1</sup> in hac inscriptione Clarkiana:<sup>2</sup>

ΤΕΙΜΟΘΕΟΣ ΔΑΣΕΙΟΣ ΧΑΙΡΕ

ΤΕΙΜΟΘΕΟΣ Ο ΠΑΤΡΑΣ ΟΣΙΟΣ ΦΩΣ ΓΑΙΣΔΕ ΔΑΣΕΙΟΣ  
ΤΡΙΣ ΔΕΚΑΤΑΣ ΕΤΕΩΝ ΤΕΡΜΑΤΙΣΑΣ ΕΘΑΝΕΣ  
Α ΤΑΛΑΝ ΟΙΚΤΕΙΡΩ ΣΕ ΓΟΑΤΚΛΑΤΣΤΩΙ ΕΠΙ ΤΤΜΒΩΙ  
ΝΤΝ ΔΕ ΣΤΜΗΡΩΝ ΧΩΡΟΝ ΕΧΟΙΣ ΦΘΙΜΕΝΟΣ.

Versu secundo τρεῖς δεκάδας, et quarto σύγ' ἡρώων legit feliciter, sed in primo infeliciter Τιμόθεος Πάτρας, ὅσιος φῶς, παῖς δὲ Δασείων. *Timotheus of Patra*, quæ est ipsius versio, firmari videtur allegato Strabone;<sup>3</sup> sed Straboni Παρραεύς, non Πάτρα urbs vocatur. Num Strabo quoque erit corrigendus, et Πάτρα legendum pro Παρραεύς? Servanda Geographi, servanda et lapidis lectio, vertendaque: *Timotheus patriæ pius civis*, vel *Patrae*, si urbs Patra quædam exstitit; quod nunc quærere non vacat. "Οσιος φῶς dicitur eo modo quo κραταῖ φῶς, non φῶς, quod male editur, in hoc Theodosii Diaconi versu:<sup>4</sup>

"Απρ, κραταῖ φῶς, ἀναξ ολκουμένης.

Fogginus vertit, *o potens lumen*, confusis diversi generis nominibus ὁ φῶς et τὸ φῶς: ut Latina cum Græcis convenirent, vertere debuit, *o potens vir*. Conferri potest locutio non absimilis βιολόγος φῶς in pulcherrima inscriptione, quam, post Corayam,<sup>5</sup> edidit Jacobsius et optime interpretatus est,<sup>6</sup> quamque iterum exhibebo, paucula etiam notaturus:

ΤΗΝ ΓΟΛΛΟΙΣ ΔΗΜΟΙΣΙ ΓΑΡΟΣ ΓΟΛΛΑΙΣ ΔΕ ΓΟΛΕΣΣΙ  
ΔΟΞΑΝ ΦΩΝΑΒΕΣΣΑΝ ΕΝΙ ΣΚΗΝΑΙΣΙ ΛΑΒΟΤΣΑΝ  
ΓΑΝΤΟΙΗΣ ΑΡΕΤΗΣ ΕΝ ΜΕΙΜΟΙΣ ΕΙΤΑ ΧΟΡΟΙΣΙ  
ΓΟΛΛΑΚΙΣ ΕΝ ΘΤΜΕΛΑΙΣ ΑΛΛΟΤΧ ΟΤΤΩ ΔΕ ΘΑΝΟΤΣΗ  
ΤΗ ΔΕΚΑΤΗ ΜΟΤΣΗ ΤΟ<sup>7</sup> ΑΛΛΕΙΝ ΣΟΦΟΣ ΗΡΑΚΛΕΙΔΗΣ  
ΜΕΙΜΑΔΙ ΒΑΣΙΛΑΗ ΣΤΗΛΗΝ ΘΕΤΟ ΒΙΟΛΟΓΟΣ ΦΩΣ  
ΗΔΗ ΚΑΙ ΝΕΚΤΣ ΟΤΣΑ ΙΣΗΝ ΒΙΟΤ ΕΛΛΑΧΕ ΤΙΜΗΝ  
ΜΟΤΣΙΚΟΝ ΕΙΣ ΔΑΠΕΔΟΝ ΣΩΜ ΑΝΑΓΑΤΣΑΜΕΝΗ.

ΤΑΤΤΑ

\* ΟΙ ΣΤΣΚΗΝΟΙ ΣΟΤ ΛΕΓΟΤΣΙΝ

ΕΤΥΤΧΕΙ ΒΑΣΙΛΑΑ ΟΤΑΕΙΣ ΑΘΑΝΑΤΟΣ

<sup>1</sup> Mus. Crit. Cant. t. I, p. 226. <sup>2</sup> Vide Addenda. <sup>3</sup> XI, c. 2. §. 8.

<sup>4</sup> Acroas. IV, 1. <sup>5</sup> ad Plutarch. t. IV, p. 351. <sup>6</sup> Literarische Anal. t. I, p. 104. Vide Addenda.

Corayus coniecit legendum TH N, id est, τῇν, et ΛΑΒΟΥΣΗ, ut syntaxis sequentibus conveniat. Sed mutatio ΣΗ pro ΣΑΝ, ad quam in auctore scripto non multum offenderem<sup>1</sup>, ob intricatiora sæpe finalium compendia, in lapide audacior nimis esse videtur. Jacobsius hanc conjecturam calculo suo comprobavit; saltem non refutat: equidem nihil mutaverim. Non raro auctores illi<sup>2</sup> saxeï constructionem invertunt, et a casu alio ad alium delabuntur. Mutantur casus in lapide quem V. Ampliſs. Faurisius de S. Vincentio in libello rarissimo vulgavit:

Θ	Κ	
ΑΤΡΗΑΙΟΤ ΔΙΟΚΛΕΙΔΟΤ		
ΟΣΤΙΣ ΕΖΗΣΕΝ ΕΤΕΛ ΙΖ		
ΗΜΕΡΩΝ ΔΕΚΑΓΕΝΤΕ		
ΑΤΡΗΑ ΔΙΟΚΛΗΣ ΚΑΙ		
ΑΤΡΗΑΙΑ ΤΕΡΤΙΑ ΓΟΝΕΙΣ		
ΧΑΡΙΝ ΜΝΗΜΗΣ ΕΘΗΚΑΝ		
ΓΕΓΝΗΤΑΙ ΕΙΣ ΤΟ ΟΤΕ		
		(Leg. ΓΕΓΗ. .)
ΝΕΡΙΣ ΟΓΟΤ ΗΡΑΚΛΗΣ		
ΗΜΕΡΑ ΑΦΡΟΔΕΙΤΗΣ ΗΡ		
ΓΑΓΗ ΤΡΟ ΘΕΩΝ ΚΑΛΟΤ		
ΜΕΝΩΝ ΓΥΘΙΩΝ		

Post *ετα* vitio constructionis inducitur *ἡμερῶν*. Inscriptio Syracusana<sup>2</sup> eandem exhibet enallagen:

Χ ΛΩΖΟΤΣΑ ΧΡΗΣΤΗ Θ<sup>3</sup>  
 ΚΑΙ ΑΜΕΜΠΤΟΣ ΕΖΗΣΕ  
 ΕΤΗ Ε ΜΗΝΕΣ Δ ΗΜΕΡΑ  
 ΙΣ Ζ

<sup>1</sup> Notice sur J. Fr. F. St. Vincens. <sup>2</sup> Castell. p. 168, 29. <sup>3</sup> Formula x θ, id est, *χθαιος θος* fuit illustrata a Marino, Inscr. Alban. p. 183, qui hunc lapidem exhibet:

ΘΕΟΙΣ ΧΘΟΙΟΙΣ  
 Γ. ΓΑΩΤΙΟΣ ΙΟΥΣΤΟΣ  
 Γ. ΓΑΤΙΩ ΖΩΟΙΜΑ  
 ΑΔΕΛΦΟ ΖΗCΑΝΤΙ  
 ΕΤΗ ΙΑ. ΜΗΝΑC ΕΞ  
 ΜΝΗΜΗC ΧΑΡΙΝ

Pro ΖΩΟΙΜΑ legere vult Ζωοίμω: sed potuit esse nomen Ζωοίμω: quidni? cum alibi occurrat. Suidas: Ζωοίμωc θρομά κέρων.—VIDE ADDENDA.

Uſus ſum lectione optima apographi Mariniani.<sup>1</sup> Caſtellus edidit ΧΕΩΖΟΥΣΑ, et prodigioſo nomini prodigioſam appoſuit verſionem *Cheozusa*. Σώζουσα eſt probum genuinumque probæ ſœminæ nomen. Participia ſæpe pro nominibus propriis fuerunt uſurpata. Inſectum quoddam veteribus dictum fuit Ἐπιβάλλον, quod nomen Baſtius<sup>2</sup> aliquamdiu corruptum putavit. Ἐπιπόπου τοῦ Ἐπιτυγχάνοντος nomen exſtat in Reineſii ſyntagmate,<sup>3</sup> et ΕΠΙΤΥΓΧΑΝΟΝ in inſcriptione nuper vulgata.<sup>4</sup> Apud Reineſium legitur<sup>5</sup> inſcriptio monumēti quod Euticus *Eroni* (Ἐρῶντι) ſuo vernæ alumnō poſuit. Apud Fabretum<sup>6</sup> Cæſaris villicus quidam *Aſtraption* (Ἀſτράπτων) vocatur. Ibi- dem<sup>7</sup> Frontina<sup>8</sup> Cornelie *Auzanusa* (Ἀύξανουσα) et Gemina<sup>9</sup> Ælie *Auzanusa*, et Menophilus<sup>10</sup> Αὔξανοντι filio, et apud Sandrium<sup>11</sup> Πε- φιλημένη Agathapodi dicant monumenta. Nominantur alibi Vibia *Colenda*<sup>12</sup> *Benegestus*.<sup>13</sup> Et huc referenda Ἀκουμένος, Ἀλεξαμένος, Δεξαμένος, et ſuſpectum viris doctis, at ſanum, ut videtur, Φραſᾶς;<sup>14</sup> atque illa vulgariora, *Reſtitutus*, *Reſtituta*, *Benedictus*, *Benedicta*. Quodque ad rem plus etiam facit, fuerit, Stephano teſte, tres urbes Σώ- ζουσαι dictæ. Addere fert animus epigraphen aliam, ubi *Anatellon* (Ἀνατέλλον) nominatur, quam cum non omnino fideliter et lectionis varietate incertam Gruterus<sup>15</sup> ediderit, diligenter ad ipſa ſaxa quæ in Muſeo Regio Parisino<sup>16</sup> ſervantur, collatam bis exhibebo; eam enim bis in monumento *Anatellon* incidi curaverat; de qua inſcriptionum iteratione egregia cum induſtria Marinus non uno in loco ad ſuos Arvales egit:

D M  
M. AVRELIVS  
ANATELLON  
AVG. LIBVIVS FEC  
SIBI. ET AEFLANIAE  
DEBEIA. CONIVGI BENE-  
MERENTI ET LIBERIS  
ITEM LIBERTIS LIBER  
TABVSBVSQ POSTERISQ  
EQRVM

D † M \*  
M. AVRELIVS. AVG. L  
ANATELLON  
VIVVS. FECIT. SIBI. ET  
AEFLANIAE. DEBEIA  
CONIVGE BENE. MERENTI  
ET LIBERIS. ITEM. LIBERTIS  
LIBERTABVSQVE  
POSTERISQVE EORVM

<sup>1</sup> *Iscriz. Albane*, p. 183. <sup>2</sup> *Epist. Crit.* p. 26. <sup>3</sup> p. 503, 29. <sup>4</sup> *Classical Journal*, vol. 5. p. 144. <sup>5</sup> *Pag.* 625, 47. <sup>6</sup> *Inscr. dom.* p. 3, 9. <sup>7</sup> P. 141, n. vii. <sup>8</sup> P. 141, 150. <sup>9</sup> P. 589, civ. <sup>10</sup> *Post Oederici Dissert.* p. 370. <sup>11</sup> *Fabr. ibid.* p. 254, 57. <sup>12</sup> *Ibid.* p. 251, 30. <sup>13</sup> *Anal. Epigr. inc.* 721 b. <sup>14</sup> P. 608, 3. <sup>15</sup> *Num.* 98 et 102.

Non procul ab epitaphio Anatellontis lapidem<sup>1</sup> alium legi ob nomen Diadumeni (Διαδουμένου) huc referendum, quemque ineditum esse puto :

DIS MANIBVS  
LVCIO. VNGONIO  
DIADUMENO  
MANLIA. SEXTI. FILIA  
FLORA. CONIYGI  
SVO. BENEMERENTI  
FECIT

Addam vicinum<sup>2</sup> lapidem jam a Sponio<sup>3</sup> editum, sed non satis diligenter :

DIS MANIBVS  
CALAIL. APONI DIS  
PENSATDRI. VAN XXXX  
POSVIT IANVARIVS  
ET SYNERVSA  
CONTVBERNALI  
BENE MERENTI

Sponius dedit v. A. XXXI et SYNERVΣ. Lapis præfert quæ protuli. Synerusa est Συνερούσα. Sponius quoque scripsit emendatius DISPENSATORI : at in lapide o accedit ad formam literæ D ; quod facile est obvium, jamque fuit animadversum a Marino ;<sup>4</sup> et vice versa o pro D scribebant, ut in inscriptione illa operis musivi doctissime a Viscontio V. S. illustrati :

PED  
X  
PEO  
XX

At si cui non satis apte vindicata videbitur enallage syntaxeos in λάβουσιν et θανούσιν hac varietate casuum in saxis ignorabilibus, adponam Sophoclis, scriptoris castigatissimi, ex Electra<sup>5</sup> verba :

Ἦκεστί μοι θράσος  
ἀδυνύων κλύουσιν  
ἡρώως ὀνειράτων.

Nec melior est casuum concordia in hoc Antigone loco :<sup>6</sup>

Ἄγνων ἄκούω φθόγγον ὀρνίθων, κακῶ  
Κλάζοντας οἰστρῶ καὶ βεβαρβαρωμένῳ.

<sup>1</sup> Num. 113. <sup>2</sup> Ibid. 112. <sup>3</sup> Miscell. æct. vi. p. 1073, 4. edit. Polen.  
<sup>4</sup> Præfat. ad Arval. p. 39. <sup>5</sup> v. 472. ubi Brunck. <sup>6</sup> v. 1001.

Jam esset ulterius progrediendum; volo tamen antequam a Basilæ monumento discedam, Jacobsii notata symbola mea augere, verbum solemne εὐψύχει temere sollicitatum et formulam οὐδὲις ἀθάνατος illustrandi causa. Gruterus<sup>1</sup> protulit lapidem extremis his inscriptum verbis, quæ iotacismus adulterat: ΕΥΨΥΧΙ ΤΕΚΝΟΝ ΟΥΔΙΣ ΑΘΑΝΑΤΟΣ. Et apud Bonarottum<sup>2</sup> legere est: ΕΥΨΥΧΙ ΣΕΚΟΥΝΔΑ ΟΥΔΙΣ ΑΘΑΝΑΤΟΣ ΠΗΤΤΑΝΑ.—ΟΥΔΙΣ ΑΘΑΝΑΤΟΣ apud Gudium quoque p. 371, 2. Et lapis Latinus Gruteri p. 928, 6.

FVI. NON SVM  
ESTIS. NON. ERITIS  
NEMO. IMMORTALIS.

Vide et Vonckium Specim. Critic. p. 135. Auctor inscriptionis apud Odericum,<sup>3</sup> pro imperativo infinitivum adhibuit, raro in lapidibus exemplo: Θ. ΕΥ+ΥΧΙΝ Κ. Sandrius<sup>4</sup> Jacobsius<sup>5</sup> et Marinus<sup>6</sup> alia dabunt, hic autem exquisita. Non abludit ex alio lapide<sup>7</sup> versus iste:

Οὐδὲις γὰρ δύναται Μοιρῶν μίτρον ἐξαλῦσαι.

Scripsi Μοιρῶν pro vitioso ΜΟΙΡΟΝ. Νήματα et λῖνα Μοιρῶν illustravi ad Eunapium.<sup>8</sup> Μοιρῶν κλωστήρα dixit alius epitaphista;<sup>9</sup> et illum ipsum Μοιρῶν μίτρον sæpius exhibet index Analectorum Jacobsonianus, et nuper obtulit nobis vir egregius in epigrammate Farmon-tiano.<sup>10</sup> Conferam etiam primum elegantissimi Severæ epitaphii<sup>11</sup> distichum:

Ἀθάνατος μερόπων οὐδὲις ἔφν. Τοῦδε, Σεβήρα,  
Θήσεὺς, Ἀλακίδαι, μάρτυρές εἰσι λόγον.

Ignoscat mihi humanus lector observationem unam insuper addenti de Psello, quem illa locutio monumenti Actiaci, Ναυσίμαχος Ἀστάκου, mihi in mentem revocat; et cui obiter prodero. Sub finem libelli de Lapidibus scriptores recenset qui lapidum virtutes explicare conati sunt, inter quos e recentioribus memoratur ὁ ἐκ τῆς Ἀφροδισίας Ἀλέξανδρος: codex Parisinus 1630 tollit præpositionem, et optimam restituit formam Ἀφροδισιάδος.

Vers. 4. ΦΟΙΤΙΑΝΟΣ] Phœtiis Philoxenus ille fuit oriundus.

<sup>1</sup> P. 701, 6. <sup>2</sup> Vidg. Oderic. Diss. p. 36; Morisan. Marm. Regin. p. 480.  
<sup>3</sup> Diss. p. 181. <sup>4</sup> Post Oderic. p. 382. <sup>5</sup> ad Anal. Epigr. inc. 721 b.  
<sup>6</sup> Iscriz. Alb. p. 98, 129: Frat. Arv. p. 342. VIDE ADDENDA. <sup>7</sup> Ap. Marin.  
Isr. Alb. p. 180. <sup>8</sup> P. 224, 225, 576. <sup>9</sup> Jacobs. Anal. t. XIII, p. 819.  
<sup>10</sup> Wolf. Litterar. Analekt. t. I, p. 96. <sup>11</sup> Anal. Epigr. inc. 648.



Φοῖραι, πόλις Ἀκαρνανίας, Stephano Byzantio teste. At in Ætolia ponit Polybius.<sup>1</sup> Pinedus et Holstenius Stephanum esse corruptum putant, atque e Polybio emendandum. Sed, quod sæpius critici faciunt, emendant quæ non egent emendatione. Polybius enim ipse Stephano favet; quippe qui Ætolix Φοῖρας adscribit, quod fuerat hac tempestate urba illa Acarnanensibus armorum vi ab Ætolis rapta. Alioqui notissimum est eas urbes, quæ regionis suæ finibus sunt proximæ, sæpiissime ab auctoribus regioni vicinæ adscribi.<sup>2</sup> Epitheta gentilia φοῖριεὺς et πόριος a Stephano recensentur, quibus ex hac epigraphæ tertium addamus, φοῖραί.<sup>3</sup> Lingua Græca alia habet ejusdem formæ gentilia, Ἀκαρναν, Αἰνιάν, Ἀρωτάν, Ἀθαμάν, Ἀζάν. Superest adhuc Achæi fragmentum ἐν Ἀζᾶσι:<sup>4</sup> credo Ἀζᾶνας tragicædiæ fuisse cujus chorus ἐξ Ἀζάνων constabat.

Vers. 4. ΤΑΙ ΒΟΥΛΑΙ, adscripto ἰῶτα, quod neuquam notavisse, ni meminissæm inscriptionis, in qua vertenda vir doctus ob hujus scripturæ vulgatissimæ ignorantem prorsus cæcutivit. Lapis mutilus his incipit verbis,<sup>5</sup> ΙΑΙΕΙ ΚΑΙ ΠΟΛΕΙ ΚΟΙΝΩΝΟΥΣΑΙ ΤΗ ΟΣΙΑΣ, quæ sic vertuntur: *Iliensi et urbi participes sacrorum*. Credidit interpres a mulieribus κοινωσύσας monumentum poni: sed qui credere potuit, cum statim Ἰσπαρόχας nominetur? ΚΟΙΝΩΝΟΥΣΑΙ, nempe κοινωσύσα, pendet a vace πόλει, vertendumque, suppleto ΔΗΜΩΙ anteq ΙΑΙΕΙ: *Populo Iliensi et urbi participi sacrorum*.

Vers. 5. ΜΑΤΡΟΠΟΛΙΤΑ. Ματρόπολις, urbs Acarnaniæ, et gentile Ματροπολίτης e Stephano nota sunt.

Vers. 5. ΚΟΥΡΟΠΟΥ Ω. Hic loci temporis mentionem factam fuisse puto, et Κούροπον mensem esse Acarnanensium quemdam.<sup>6</sup> Multa jam mensium nomina nummi nos et marmora docuerunt: in litera Ω latet forte diei notatio. Nec omittendum in apographo aliquid lacunosum esse videri inter ΚΟΥΡΟΠΟΥ et Ω.

Vers. 6. ΤΩΙ ΚΟΙΝΩ. Τὸ κοινόν, commune Acarnanensium. Τὸ Κοινόν, ἢ Κοινωλία, ubique hoc sensu reperiuntur in nummis, lapidibus, librisque. Reinesius,<sup>7</sup> Wolfus,<sup>8</sup> Schwebelius,<sup>9</sup> Fischerus,<sup>10</sup> alii, de hac re scripserunt, et ipse nonnulla olim monui ad Philostratum.<sup>11</sup>

Vers. 6. ΠΡΟΞΕΝΟΥΣ ΕΙΜΕΝ ΚΑΙ ΕΥΕΡΓΕΤΑΣ. De προξέ-

<sup>1</sup> IV, c. 63, 7. cum nota Schw. <sup>2</sup> Cf. Belley, *Académie des B. L.*, t. XXX, p. 263. <sup>3</sup> Cf. Letronn. in Diario doctorum Jan. 1817, p. 41. <sup>4</sup> Schol. ad Orest. v. 383. <sup>5</sup> *Voyage de la Tréade*, t. III, p. 30. <sup>6</sup> Vide ADDENDA. <sup>7</sup> Synt. Inscr. p. 369. <sup>8</sup> ad Liban. Epist. p. 50. <sup>9</sup> ad Ones. p. 107. <sup>10</sup> ad Criton. 11. <sup>11</sup> P. 343.

Θ Ι Ο Σ  
 ΤΙΟΥΧΑΝ ΑΓΑΘΑΝ ΑΔΕΥΑΡΑ  
 ΧΟΝΤΟΣ ΕΔΟΞΕ ΤΥ ΔΑΜΥΕ  
 ΧΟΜΕΝΙΩΝ ΑΓΕΔΙΚΟΝ ΔΑ  
 ΦΙΤΑΟ ΉΟΛΕΙΑ ΑΓΑΔΕΞΑΝ  
 ΔΡΕΙΑΣ ΠΡΟΞΕΝΙΟΝ ΕΙΜΕΝ \*  
 Η ΕΥΕΡΤΕΤΑΝ ΤΑΣ ΓΩΔΙΟΣ Ε  
 ΧΟΜΕΝΙΩΝ ΚΗ ΑΥΤΟΝ ΚΗ ΕΣ  
 ΓΟΝΩΣ ΚΗ ΙΜΕΝ ΑΥΤΥ ΓΑΣ  
 \* ΓΥΚΙΑΣ ΕΓΑΣΙΝ ΚΗ ΑΣΦΑΛΙ  
 \* ΚΗ ΑΓΕΔΙΑΝ ΚΗ ΑΣΟΥΑΙΑ  
 \* ΚΑΤΑΓΑΝ ΚΗ ΚΑΤΑ ΘΑΔΑΤ

2 C

ΤΩΝ ΚΗ ΡΟΔΕΜΩ ΚΗ ΚΑΤΑΣΙΩ  
 ΠΑΣ ΞΗΤΑΑΛΛΑ ΟΓΩΤΤΑ  
 ΤΥΣ ΑΛΛΥΣ ΠΡΟΞΕΝΥΣ καὶ  
 ΕΥΕΡΓΕΤΗΣ

Adronam editam in Ἀραβίᾳ interpretationem: Θεὸς τύχην ἀγπήν. 'Αλεῦα ἄρχοντος, ἢ πρὸς τῷ δήμῳ 'Ορχομενίων 'Αγέδικον Δαφίταν Αἰολοὶ ἀπ' Ἀλεξανδρείας πρόξενον εἶναι καὶ εὐεργέτην τῆς πόλεως 'Ορχομενίων καὶ αὐτὸν καὶ ἐγγόνους, καὶ εἶναι ἀπὸ γῆς καὶ οἰκίας ἔμβασιν, καὶ ἀσφάλειαν, καὶ ἀτέλειαν, καὶ ἀσουλίαν, καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ πολέμου καὶ κατασιωπῆς, καὶ τὰ ἕλλα ὅποσα τοῖς ἄλλοις προξένους καὶ εὐεργέταις. Cuncta fere eruditissime vertit vir honoratissimus. Οἶδς pro Θεὸς Bæotorum esse et Cretensium novimus ex Apollonio Dyscolo et Hesychio. Τισίχαν admirationem movet. Υ pro ω in ΤΥ ΔΑΜΥ et in ΑΥΤΥ, alibi in Ἄολις locum habere ostenderunt grammatici; et apud Viscontium V. S. inscriptionem aliam Orchomeniam vidi in qua Εμβωλυ est pro Εμβάωλυ et εν Ερχομενω pro ἐν 'Ερχομενῷ. De ΗΟΛΕΙΑ fateor me dubitare. Κη pro καὶ exstat et in inscriptione illa apud Viscontium. In ΕΣΓΟΝΩΣ et de esse σφάλμα vel typographi, vel sculptoris, et legendum ΕΚΓΟΝΩΣ. ΕΥΚΙΑΣ pro οἰκίας vulgarem exhibet τοῦ δίγαμμα sonum et permutationem vocalis υ et diphthongi αι, ut infra in ΤΥΣ ΑΛΛΥΣ pro τοῖς ἄλλοις. At moratur me vox ΕΠΑΣΙΝ, cujus rationem originemque non capio: ceteroquin sensus non est incestus, cum tot sint formulæ similes, ut mox plenius notabitur ad versum Actiaci nostri lapidis decimum tertium. In versione pro ἐμβασιν, malim ἐγκτησιν, quæ vox est in talibus propria; et forte in ipso textu reponendum ΕΓΚΤΑΣΙΝ. Jam si forte lapidica dederit ΕΓΤΑΣΙΝ, vel quod imprudens a vera lectione aberraverit, vel quod Bæoti homines sic scriberent et pronuntiarent, quis non intelligit quanta in his literarum ductibus attritis et fere erasis similitudo sit ΕΓΤΑΣΙΝ inter et ΕΠΑΣΙΝ? Cum voce 'Ασουλίαν contulerim τὸ συνγγράφως inscriptionis Orchomeniæ quam Viscontius mihi olim legendam permisit. ΚΑΤΑΣΙΩΙΑΣ diu scribere malim, κατὰ σιωπᾶς, vel κατὰ σιωπᾶς.

Vers. 8. ΠΑΤΡΗ. Πατρὺς fuit Agasias, quod est gentile urbis Achaicæ Πατρῶν.

Vers. 9. ΠΟΠΛΙΟΝ ΛΕΥΚΙΟΝ ΤΟΥΣ ΠΟΠΛΙΟΥ ΑΚΙΛΙΟΥΣ. Non deest copula inter Πόπλιον, Λεύκιον: nam supra Ναυσιμάχου, Φελοξένου nomina non arctius juncta sunt.—Acilia gens in historia celeberrima est, sed Publius et Lucius Acilii ipsi sunt ignoti, mihi sal-

tem. Ad constructionem, Πόπλιον, Λεύκιον Ἀκίλου, nemo, puto, offendet. Bartholemius inscriptionem Latinam, in qua explicanda multi cæcutiebant, SEX. L. M. IVLIEI C. F. PARENTIBVS SVBIS, recte legit <sup>1</sup> *SEXtus, Lucius, Marcus*; <sup>2</sup> *Lucius* et *Marcus* etiamque contulit. Addam Ciceronis <sup>3</sup> verba pari structura *mostrant*, Duo propugnacula belli Punici, Caius et Publius Scipiones. <sup>4</sup>

*Vers. 10, 11, 12. ΑΣΦΑΛΕΙΑΝ..... ΕΙΠΑΝΑΣ.* In his formulæ sunt styli politici et actorum publicorum. Ætolorum decretum <sup>5</sup> Teiis ἀσφάλειαν καὶ ἀσυλίαν tribuit. Et Hellanico, <sup>6</sup> cui tam antiqua facta tam diserte narranti fides vix esse potest, Græci dicuntur, post Trojæ expugnationem, Æneæ et fugæ sociis παρασχεῖν τὴν ἀσφάλειαν ἐξ ἀπάσης ἥς ἐργάτον γῆς καὶ θαλάσσης. Est et aliud decretum <sup>7</sup> quo Hermio cuidam civitas quædam permittit εἰσπλοῦν καὶ ἐκπλοῦν καὶ πολέμου καὶ εἰρήνης ἀσυλεῖ καὶ ἀσπονδεῖ. Vide et supra inscriptionem Orchomeniam p. 381.

*Vers. 13. ΚΑΙ ΓΑΡ ΚΑΙ ΟΙΚΙΑΣ ΕΚΤΙΣΙΝ.* Legendum omnino ΕΚΤΗΣΙΝ. Prius ἰσῶτα deleta τοῦ γάρμα capite exstitit; alterum peperit sculptoris incutia et pravus iotacismi usus. Quam sæpe si <sup>8</sup> mutata fuerint *η* et *ι* quis nescit? Hac observatione utar ut emendarem Porphyrîum ad Marcellam <sup>9</sup> sic editum: Ἐὰν οὖν ἀεὶ μνημονεύης θεοῦ, ὅπου ἂν ἡ ψυχὴ σου περιπατῇ καὶ τὸ σῶμα ἐνεργὸν ἀποτελῇ, θεὸς παρέσθῃ μὲν ἑφορος ἐν πάσαις σου βουλαῖς καὶ ταῖς πράξεσι: *legendum* παρέσθῃ, quod firmatur his verbis ejusdem libri: <sup>10</sup> πάσης πράξεως καὶ παντὸς ὄργου καὶ λόγου θεὸς ἐπόπτης παρέστω καὶ ἑφορος. Sed gravius ulcus inest Frontonis <sup>11</sup> huc loco: [εἰ δὲ] παρὰ [σου] πεμφθέντας παιδὰς ἰδόμενος πρὸ [σέμην]... Interpres cl. vertit: "Quod si, perpensis his omnibus, <sup>12</sup> mancipia nihilominus a te missa recepissem." Ἰδόμενος interpretatur *perpensis his omnibus*, quod nemini puto probabit, nec ipse sibi, puto, probavit. Locus integritati fere restituitur, legendo ἡδόμενος, id est: "Si missa abs te mancipia *libens libensque* recepissem." Statim Italus editor lacunam his verbis textui temere insertis supplevit: *ποταὶς φροντίσιν ἐμὲ δάκνεσθαι χρῆν; πῶς δ' ἂν ἀμειβησαίμην;* Profitetur quidem Fronto alicubi <sup>13</sup> se τὴν φωνὴν ὀλίγον δεῖν βάρβαρον esse; attamen nimium ejus patientia modestiaque abutitur editor, immani isto barbarismo ἀμειβησαίμην sophistæ non inclegantis orationem fæde maculans. Eadem permutatio τῶν *η*

<sup>1</sup> Mém. de l'Acad. des Inscr. t. XXVII, p. 579, et Voy. en Italie, p. 381.

<sup>2</sup> Parad. I. <sup>3</sup> Vide ADDENDA. <sup>4</sup> Chish. Antiq. Asiat. <sup>5</sup> Frag. 69. <sup>6</sup> Grut. p. 419, 2. <sup>7</sup> §. 12. <sup>8</sup> §. 20. <sup>9</sup> p. 448 Mail. p. 237 Nieb. <sup>10</sup> P. 380 M. p. 34 Nieb.

et : barbaram vocem *φωνήεντα* pro *φωνήεντα* peperit in inscriptione Memnoniæ statuæ, quam Instituti Ægyptiaci socii, V. Cl., in præclarissimo opere vulgaverunt.<sup>1</sup> Sed cum non uno hoc levissimoque vitio inscriptio laboret, *ἀποκαταστήσω* et interpretabor. Versus quatuor primos, nam *ἡ ἀποκατάστασις* ut *ἡ ἀποκατάστασις* omitto, sic legentibus apposuerunt viri clarissimi, *avec quelques-uns des mots séparés et restitués* :

ΘΗΚΕΣ ΕΦΩΝΗΕΝΤΑ ΘΕΑ ΡΟΔΟΔΑΚΤΥΛΟΣ ΗΩΣ  
ΣΗ ΜΗΤΕΡ ΚΑΥΤΕ ΜΕΜΝΟΝΕ ΕΛΛΟΜΕΝΩΝ ΟΙ ΑΚΟΥΣΑΙ  
ΣΗ ΕΦΩΝΕΙ ΛΥΚΑΒΑΝΤΙ Γ'ΕΠΙ ΚΑΥΤΟΥ ΑΝΤΩΝΕΙΝΟΥ  
ΑΥΤΟΚΡΑΤΟΡΟΣ ΚΑΜΕΝ ΥΨ'ΑΤΩΝ ΤΡΙΣ ΚΑΙ ΔΕΚΑ ΕΧΟΝΤΙ.

Versibus tam barbare et tam *ἀμέτρως* restitutis notam, hanc appenderunt: *Il résulte de l'examen de cette inscription, qu'un personnage, dont le nom est probablement effacé, est venu pour entendre, οἱ ἀκούσαι, la voix et les oracles du célèbre Memnon, fils de l'Aurore déesse aux doigts de rose, sous le règne du très-illustre empereur Antonin, lorsque ce souverain étoit consul pour la treizième fois : λυκάβαντι περὶ αὐτοῦ Ἀντωνεῖνου ὑπατῶν τρίς καὶ δέκα ἔχοντι.* Quis Antoninorum toties consul fuit? Sed tali interpretationi refellendæ non perdendum est otium. Ut in speciem tres priores versus, ut statim correxi, et Caussino, viro literarum Arabicarum et Græcarum peritissimo, *ἀποκατάστασις* emendationem ostendi:

ΘΗΚΕ ΣΕ ΦΩΝΗΕΝΤΑ ΘΕΑ ΡΟΔΟΔΑΚΤΥΛΟΣ ΗΩΣ  
ΣΗ ΜΗΤΗΡ ΚΑΥΤΕ ΜΕΜΝΟΝ ΕΛΛΟΜΕΝΩ ΜΟΙ ΑΚΟΥΣΑΙ  
ΣΗΣ ΦΩΝΗΣ ΛΥΚΑΒΑΝΤΙ Γ'ΕΠΙ ΚΑΥΤΟΥ ΑΝΤΩΝΕΙΝΟΥ.

Sed in ultima linea mihi hærebat aqua. ΑΥΤΟΚΡΑΤΟΡΟΣ metro adversabatur; in ΚΑΜΕΝ, vocem *μήν* latere suspicabar; ΥΨΑΤΩΝ chronologici quid innuebat: sed me non extricabam. Confugi ad lapidis delineationem quam Girardus, vir cl., diligentissimo graphio exhibuit, non multum inde subsidii sperans; nam vix credebam commentatore, Girardi sociis, non potuisse omnino verba lapidis legere, et portentosas voces *αὐτοκράτορος, καμεν, ὑπατῶν* ex ingenio protulisse. Vidi non sine gaudio lapidem ipsum meam trium priorum versuum lectionem plane firmare, et hoc ipsum *φωνήεντα* habere. Pro ΜΗΤΗΡ lapis qui'em præfert ΜΗΤΕΡ, alio iotacismi genere, quo Εἴ locum τοῦ η̅ occupat, quodque plurimi iam illustraverunt, inter quos Visconti, V. S., ad Herodis Triopium.<sup>2</sup> Lapis exhibet CEA-

<sup>1</sup> *Deuxième Génér. de Thèbes*, p. 106.

<sup>2</sup> Pag. 62. Theodosius Diaconus hoc vitio purgandus est, Expugn. Crete III, 23:

ΔΟΜΕΝΩ, frequenti τῶν Α et Λ, ob formæ similitudinem, permutatione, de qua Viscontius eodem in opere<sup>1</sup> et Villoisonus<sup>2</sup> egerunt. Pro ΣΗΣ ΦΩΝΗΣ ΑΥΚΑΒΑΝΤΙ, in lapide mutilo et corrupto legi, CHΘ ΦΩΝ ΥΚΑΒΑΝΤΙ. Quam feci restitutio certissima est: nam C et Ε facile posse confundi quæ in τῷ 11 et notavit dudum Viscontius, ibidem.<sup>3</sup> Zosimo,<sup>4</sup> ut quidem nunc viditum legimus, Ἐπιτίμιος vocatur Romanus homo, qui Aur. Victori,<sup>5</sup> in veteribus editionibus, Septimius dicitur. Pravam lectionem, Ἐπιτίμιος, quod nomen nunquam Romanum fuit nec esse potuit, peperit forma τοῦ σιγμα lunata. Scripserat Zosimus CΕΠΤΙΜΙΟC, quod abiit in CΕΠΤΙΜΙΟC, mox e correctione in CΠΤΙΜΙΟC, et dein in CΠΤΙΜΙΟC, ex aliâ correctione.\* Quartum autem verum sic in lapide inveni: post lacunulam, litera exstat quæ ad τὸ P quidem accedit, sed et τῷ Ε similior est syllabæ ME in ΕΕΛΔΟΜΕΝΩ; deinceps legi perspicue, ΚΑΤΩ ΚΑΜΕΝΙ ΠΑΧΩΝ ΤΡΙΣ ΚΑΙ ΔΕΚΑ ΕΧΟΝΤΙ. Lacunulam suppleo insertis syllabis ΤΩ ΔΕ; in ΚΑ pro ΚΑΙ crosus I restituo; pro ΜΕΝΙ, credo lapidem olim exhibuisse vel exhibere debuisse ΜΕΙΝΙ, pro ΜΗΝΙ; et jam habemus integrum et optimum verum:

τῷ δεΚΑΤΩ ΚΑΙ ΜΕΝΙ ΠΑΧΩΝ ΤΡΙΣ ΚΑΙ ΔΕΚΑ ΕΧΟΝΤΙ

Ita autem hos versus, quibus viator Memnonis statuam alloquitur, vertendos censuerim: "Fecit te vocalem dea roseos habens digitos Aurora, tua mater, nobilis Memnon, aventi mihi audire tuam vocem, anno nobilissimi Antonini decimo, menseque Pachon diem decimum tertium numerante." Dies Pachon XIII cum Maii octavo fere con-

Πλούταρχον ἀνέλεοντα Ῥωμαίων κρείε.

Emendant κρείε, bene ad sensum: sed faciliior et venior est emendatio mea, κρείτη. Porphyrius ad Marcellam § 21. Θεὸν μὲν συνόντων πρότη καὶ ἀγαθὴ: scribe, πρότη. Alii alio iocacissimi modo in hac diphthongo peccatum est. Marinus in Arvalibus p. 298 edidit inscriptionem, cujus hic est versus:

ΝΗΑΗΣΩ ΘΑΝΑΤΩ ΓΟΔΤ ΝΕΛΑ ΚΑΙΡΙΟΣ ΗΚΕΙΣ.

Rossius legit μὲν ἀκαλπος, certe importuna, quod est certe pessimum. Lege omnino μὲν ἀκαλπος. Nam constanter η et ο permutantur. Huius inscriptionis versus alius lacunula laborat:

ΜΟΤΝΟΝ ΔΗΜΕΤΕΡΩΝ ΒΑΙΗ ΟΥΝΟΜΑ ΦΩΝΟΙ.

Rossius conjicit ΒΑΙΗ ΠΕΤΡ., sono ingratissimo. Inserta vox λίθος auribus erit gravior.

<sup>1</sup> Pag. 69. <sup>2</sup> Mem. de l'Inst. classe d'Hist. t. II, p. 120. <sup>3</sup> P. 71. <sup>4</sup> I, c. 49.

<sup>5</sup> Epit. 35, 3.

venit:¹ sed quis sit Antoninus ille ex hac sola temporis nota indicare non valeo. Idem ille mensis Grutero fuit incognitus,² qui lapidis cujusdam ΠΑΧΩΝΙΑ vertit *Pachonia*: recte Scaliger diem Pachon undecimum esse intellexit, Παχών ια. Jablonskius, quod miror, credere videtur mens. Παχών in lapide vocari Παχωνία.³ Eodem fere modo tempus, γαῖς, cur in alia Memnonii inscriptione, cujus ultimos tantum adponat,⁴ versus:⁴

Κοιρανῶ Ἀδριάνῳ πέμπτῳ δεκάτῳ ἐνιαυτῷ.

(φωτ) ἀ δ' ἔχσκειν Ἄθυσ εἴκοσι καὶ πίσυρα.

εἰκοστῷ πέμπτῳ δ' ἡματι μηνὸς Ἄθυσ.

Cur autem tertius versus superioribus sit additus, aliis eruendum reliquit Jacobsius. Novi virum doctum qui inde novis quibusdam opinationibus fundamentum quærebat. Equidem rem esse non difficilem admodum reor. P. Balbinus, cujus hæc est inscriptio, Memnonem audierat die mensis Athyr XXIV, et die insequenti XXV lapide versiculos inscripsit;⁵ vel, cum scripto illo versu quo diem XXIV signabat, comperisset se erravisse, altero versu verum diem, nempe XXV, restituit. Non pauci exstant lapides sic facti correctiores. In lapide nostro Actiaco versu decimo ἰσῖα fuit additum. De emendationibus hisce videndus est Marinus in Inscriptionum Albanarum Syntagmate.⁶ Vir doctissimus istum ibi apposuit lapidem:⁷

Q. HORTENSIVS. Q. DL

ALEXANDER

SEXTILIA P. L. MOSCHIS

SEXTILIA. P. L. ALBA. MATER

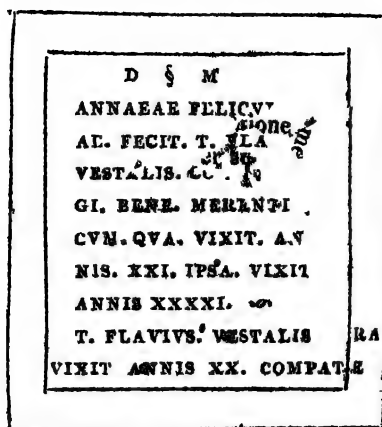
P. SEXTILIUS. PANCHRESTVS

P

CALLVS

“*Forse*, inquit Marinus, Q. HORTENSIVS *Quinti et Decimi liberti* et PANCHRESTVS *Pater: ma l'ultima voce CALLVS, che ci sta sola, cosa vorrà ella significare?*” Equidem puto hic esse lapideæ emendationem. Cum scripisset imprudens vulgare nomen *Panchrestus* (Πάγχρηστος), meminit serlus homini non *Panchresto*, sed *Pancalo*, (Πάγκαλος) esse nomen, et in ipsa correctione erravit, L male duplicato. Legitur et ibidem ille lapis:⁸

¹ Vide *La Nause*, *Ann. des B. L.*, t. XVI. M. §. 189; Morcelli *Menol.* t. II, p. 102. ² P. 814, 2. ³ Glossar. voc. *Egypt.* in *Thes. H. Stephani* t. I, p. ccli. edit. *novæ Londinensis*. ⁴ *Jacobi. Anal.* t. VIII, p. 823. ⁵ Vide *Andenda*. ⁶ P. 24. ⁷ P. 88. ⁸ P. 27.



Ad ultima Marinus hanc adscripsit notulam: "*Legge cum Patre, con cui Felicula passò 20 anni, e 21 col marito, avendone avuti di vita 41. M'imbroglia la riga penultima, e parrà difficile a credersi che ci sia per errore.*" Et hic esse puto emendationes. Non annis XXI vixerat cum Felicula conjuge Flavius Vestalis, sed xx; jamque insculpto priore numero, alter, qui erat verus, e correctione fuit addi-  
RA

tus. Et verba COMPATE, explico non cum patre; nam sic perit A; sed cum patera, quod esse formulam puto dedicationis.<sup>1</sup>

Insuper notabo in extremis inscriptionis Memnonii vocibus, τρις καὶ δέκα ἔχοντι, elisionem neglectam fuisse. Hagenbuchius<sup>2</sup> animadvertit Græcos vocales, quas synæphæ elidunt, scribere non esse solitos. Sed ipsi adversatur Memnoniam hoc hemistichium; adversantur et Gruterianum epigramma ab ipso tractatum,<sup>3</sup> ubi Ἡρώων ἀνάρκα ἀπερᾶς in principio dactylici legitur; et marmor Taurinense<sup>4</sup> ubi δούρεα ἔραζε; et lapis Muratorianus<sup>5</sup> ubi τὰρα ἐπέγραφε πατήρ. Sic autem incipit illud epigramma apud Muratorium:

ΠΗΝΟΣ μὲν γενηθεὶς, ἐπεί γέρας ἐστὶ θανούσῃ,  
κείροντες κλάσκον ἀναισθήτῃ περὶ τόμβῳ  
ψυχὴ δ' ἐς τὸ δίκαιον<sup>6</sup> ἔβη.

<sup>1</sup> VIDE ADDENDA. <sup>2</sup> Epist. Epigr. p. 55, 72. <sup>3</sup> P. 152. <sup>4</sup> Marm. Taurin. t. I, p. 169; Anal. ἀδων. 553. Cf. et Jacobs. ad 561. <sup>5</sup> P. 2061, 1.—Jacobs. Anal. t. XIII, p. 802. VIDE ADDENDA. <sup>6</sup> Hæc locutio non facile obvia, apte conferetur cum istis Philonis V. Mos. p. 624 C. προσελκόντες καὶ τὴν χεῖρα δρε-



Jacobsius e conjectura sua edidit παιδός, et imprudens θαρόντων. Quid non recepit Fleetwoodii conjecturam, σκήνος, quæ et mihi dudum in mentem venerat? Certe ΣΚΗΝΟΣ propius ad ΠΗΝΟΣ accedit quam παιδός.<sup>1</sup> Σκήνος, quod Hesychius vertit per σῶμα, reperitur, sed cum mendo scripturæ, in hac <sup>ἰσχυρῶς</sup> <sup>ἰσχυρῶς</sup> lapidis Townleiani epigraphe:<sup>2</sup>

ΕΙΓΕΙΝ <sup>ἰσχυρῶς</sup> ΔΥΝΑΤΑΙ  
ΣΚΕΝΟΣ ΔΙΠΟΣΑΡΚΟΝ  
ΑΘΡΗΣΑΣ ΕΙΠΕΡ ΥΛΑΣ  
Η ΘΕΡΣΕΙΤΗΣ ΗΝ Ω  
ΓΑΡΟΔΕΙΤΑ

Cæterum σκήνος a Fischero<sup>3</sup> et Jacobsio<sup>4</sup> fuit illustratum, ut nihil addere habeam, illud tamen, nempe σῶμα vel σκήνος et ψυχὴν sæpiissime in lapidibus opponi, quod etiam Fleetwoodium juvat. Exempli causa adferam inscriptionem parum adhuc notam, quam Leakius V. D. Aëgis Macedoniæ descripsit, atque nuper Ephemeridi Classicæ inseruit:<sup>5</sup>

Ἦδε πέτρος κεύθει Γραφικοῦ δέμας, εἰς Μακάρων δὲ  
Ψυχὴν θεσπεσίην θῆκε Θεὸς πεδίον,  
Οὐνεκεν ἦν πανάριστος, ἐν ἡγεθεύῃς δὲ πόλιν  
Πρῶτα φέρων,<sup>6</sup> πινυτὴς κῦδος ἑκαρπίστατο.  
Ἐδέξατο δ' αὖ Μακάρεσσιν καὶ ἡμερτὴν παράκοιτιν  
Τοῦδε λαχεῖν τύμβον, γήραος εὖτε τύχοι.  
Χαῖρε, Γραφικέ.

πέχοντος τοῦ Δικαίου. Mangeius edidit <sup>ὑπερέχοντος</sup> <sup>ὑπερέχοντος</sup>, et proponit <sup>ὑπερέχοντος</sup> <sup>ὑπερέχοντος</sup>, quam conjecturam recepit Dahlius in Chrestomathia p. 157. Sed jam editio Pallasiana, e qua locum descripsi, <sup>ὑπερέχοντος</sup> <sup>ὑπερέχοντος</sup> recte exhibebat. Verba <sup>ὑπερέχοντος</sup> <sup>ὑπερέχοντος</sup> docte illustravit Hamsterhusius ad Luciani Tim. §. 10. cui addo Jacobsium ad Phædimi Epigr. §. 3; Westerhoviū ad Ter. Andr. II, 1, 40. VIDE ADDENDA.

<sup>1</sup> VIDE ADDENDA. <sup>2</sup> *Dallaway Anecd. of the Arts*, p. 330. <sup>3</sup> Indice ad *Asiarch.* <sup>4</sup> *Anal.* t. XII, p. 30. <sup>5</sup> T. XIII, p. 343; t. XV, p. 164. <sup>6</sup> *πρῶτα φέρων* pro *φερόμενος* locutio est a multis usurpata scriptoribus. Doctissimus Timarionis interpres, qui nullius meminerat loci cum hæc auctoris sui §. 8. verba ederet, *πάντος ἀντὶ τὰ πρῶτα φέρων*, plurima inveniet exempla in meis ad Euphapium annotationibus p. 175 et 567; quibus addo τὰ *πρῶτα φέρων* ex Horapolline I, c. 27, ac scholiaste Euripideo ad Orest. 909, videndo et ad v. 1247; locutionemque non absimilem, *ἡνικα φέρων σοφίης*, e Gregorio Naz. in Murat. *Anecd. Gr.* p. 56; conferatur quoque Jacobsius V. D. in *Litterarische Anal.* t. I, p. 102.

P. 376. Moschopulus π. Σχ. p. 87.

*Zωσιμῆς, κύριον.*

P. 379. Viscontius V. S. nō docet plurima id genus exempla ab eodem Mariuo fuisse collecta in Dissertatione posthuma reperiunda in viri doctissimi laudatione quam nuper scripsit Abbas Coppius.

P. 380. Notandum est, Viscontius ait, illa ἐθνικὰ in αὐ desinentia ad eandem pertinere regionem: Ætolorum nempe propria et Acarnanensium fuisse videntur.

P. ib. Meam de mense Curopo opinionem Viscontio probavi; mihiq; vir doctissimus hanc notam misit. “Κοροπαῖος cognomen esse Apollinis discimus e Stephano Byz. in Κορόπη, et Nicandri Theriactis 614., cujus lectionem frustra Stephanus sollicitat. In urbe Apollini sacra nō mirum est mensem ab Apolline nomen habere.”

P. 381. Et de Proxenis vide Paciaudium, Monum. Pelop. T. 2. p. 137.

P. 382. In his conjecturis me prorsus falsum fuisse, et ἔμβασιν Leakii errore typorum positum videri pro ἔμψασιν, et in textu ΕΠΑΣΙΝ stare posse, ostendi in notis ad Herodiani Ἐπιμερισμοὺς, quas typis Valpianus describi curo mox vulgandas, pag. 31. Nuper, cum legerem Rob. Walpolii utilissimum opus de Græcia, vidi p. 465. virum doctiss. eundem mihi errorem erravisse. Pro ΕΠΑΣΙΝ, ait esse scribendum ἘΚΤΑΣΙΝ, quod, puto, ipse negabit, inspecta mea ad Herodianum nota.

P. 383. Sic et Valerius Max. vi. 3. 1. “Viguit in nostra civitate Tiberii et Cæii Gracchorum summa nobilitas.”

P. 386. Et sic nunc sentire Jacobsium didici e viri doctissimi notis ad Anthol. Palat. p. 964.

P. 387. Not. 1. Viscontius interpretationem hanc meam calculo suo confutavit, sed non item alteram. In verbis, T. FLAVIVS VESTALIS VIXIT ANNIS XX., non correctionem esse putat, sed epitaphium T. Flavii Vestalis junioris cujusdam. Cum similia additorum epitaphiorum exempla non rara sint, sententiam libenter muto.

P. ib. Not. 5. Iterum edidit Jacobsius in Appendice Anthol. Palat. Nr. 290, iterumque scripsit παιδὸς—θανόντων.

P. 388. Not. τὸ δίκαιον non aliter posuit Nilus Narrat. p. 54. ed. Possim. κατέλιπον ὑμᾶς ἀναρεῖσθαι μέλλοντας ἀβοηθήτους ἢ θεῶν πρόνοια, καὶ τοῖς ἀναφύουσιν οὐκ ἀντέσθην τὸ δίκαιον.

P. ib. Jam certum est σκῆνος in inscriptione scribendum esse. Etenim hanc lectionem exhibet Sponius, testis oculatus, Finer. T. 2. p. 267. edit. Hag. 1724.

P. 389. *Not.* 2. Thierschii lectionem recepit Jacobsius qui hanc inscriptionem inseruit notis ad Anth. Palat. p. 972.

P. ib. *Not.* 7. Jacobsius qui hoc epigramma ex Akerbladii libello in Addenda sua ad Anthol. Palat. p. 100 intulit, legit *αὐτοκασιγνήτοι*, quod et ipse malim. Ibidem notat *κήρυκε* esse dactylum, quod non puto: pronuntiavit auctor: *κήρυκε' ἀθανάτων*.

P. 390. Vir doctissimus Radulfus Rochetta me monuit in Diario Cruditorum Nov. 1817. p. 676. Berkelium olim *κρίσμα* apud Isidorum pro *κρήμα* legisse.

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OBSERVATIONS ON SOME  
ORATIONS ASCRIBED TO CICERO.

No. II.—[Continued from No. XXXIII. p. 152.]

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ORATIO PRO M. MARCELLO.

SUMMARIUM.

**M.** CLAUDIUM MARCELLUM M. F., plebei generis, (v. ad Orat. de Harusp. resp. c. 6, p. 324,) sed multis Senatoris imaginibus nobilitati, inter plerosque constat, vim omnem consulatus sui, quem a. U. 703, a. Chr. 51, ex optimatum sententia magnifice gessit, in oppugnanda Cæsaris dignitate et ambitione consummissee. Hic tum in Gallia octavum annum ex triumphorum opportunitate materiam quærens reipubl. evertendæ, nihil omittebat, quo in Urbe defensores absentiae suæ et majoris victoriæ adjutores pararet; obligavitque sibi ita quam plurimos. Sed Marcellus, nullo corruptus pretio, palam animoseque sese opposuit illis, ac referendo dicendoque in Senatu imprimis hoc agit. ut Cæsari, prorogationem provinciarum petenti, succederetur ante exactum alterum quinquennium; ut absentis ratio ne haberetur. Consularibus comitiis; ut colonis, quos Cæsar Novumcomum nuper majori jure, quam Pompejanis placeret, deduxisset, illud jus adimeretur: quibus in actionibus adeo collegam, Ser. Sulpicium, clarissimum juris consulrum, virum æquiores et pacis studiosiores, habuit adversarium. Itaque Marcellus, quam ad arma iret civitas, partes Pompeii sequutus est, sic tamén, ut non multum interesset rebus gerendis. Neque enim consilium belli ita, ut gerebatur, gerendi, nec copias Pompeianas, nec genus exercitus probabat, et in sera quadam providentia, sicut plerique ejusdem partis, omnem populum appientiam. Et recte vidisse eos, qui exitus esset futurus, fortuna prælii Pharsalici docuit a. U. 706.

Jam victa et debilitata pars etiam magis, quam antea, dissidere cœpit consiliis: alii, novis copiis in Africa contractis, bellum renovare; alii,

quorum in numero fuit Cicero, fidei et clementiæ victoris se committere. Marcellus autem dignitatem suam tueri se non posse ratus, si pœnitentiam fateretur, in Italiam redire noluit, sed Mitylenas migravit, urbem Lesbii ornatissimam, liberam, ab armis remotam, doctorum Græcorum celebritate florentem, *oblitusque suorum, obliviscendus et illis*, statuit ibi dolorem a republ. captum liberali otio et intentionibus studiis consolari. Nam diu ante bellum haud infimus ipsi locus concedebatur Romæ inter oratores, quam artem in illa literarum luce nemo exercere potuit sine elegantia doctrinæ.

Ad eum, hoc voluntarium exsilium sine ulla patriæ cura ferentem, a Cicrone, quicum ei a puero familiaritas et communium studiorum commercium fuerat, missæ sunt quatuor epistolæ (ad Famil. IV. 7.—10) quas in hac Farragine nostra sequitur una ipsius Marcelli, qua ad perditam quandam Ciceronis respondet, paulo negligentius, sive festinanter, exarata. Hæque paucis monumentis et aliquot narrationibus historicorum nobis utendum est ad ista omnia, quæ scripsimus, cognoscenda, quoniam nihil ejusmodi reperitur in hac Oratione. Illi loci sunt apud Hirt. B. G. viii. 53. Cœl. in Epp. ad Famil. viii. 8. Cic. Brut. c. 71. ad Att. V. ii. Sueton. Cæs. c. 28, Plut. Pomp. p. 650. Cæs. p. 722. Dion. Cass. xl. 58 seq. Appian. B. C. ii. 25 seq. Quibus jungendus est locus Senecæ Cons. ad Helv. c. 9:—*“Brutus in eo libro, quem de Virtute composuit, ait se vidisse Marcellum Mitylenis exsulantem, et, quantum modo natura hominis pateretur, beatissime viventem, neque unquam bonarum artium cupidiorē, quam illo tempore. Itaque adjicit, visum sibi se magis in exsilium ire, qui sine illo rediturus esset, quam illum in exsilio relinqui. O fortunatiorem Marcellum, eo tempore, quo exsilium suum Bruto approbavit, quam quō reipublicæ consulatum! Quantus vir ille fuit, qui effecit, ut aliquis exsul sibi videretur, quod ab exsule recederet! qui in admirationem sui adduxit hominem, etiam Catoni suo mirandum! Idem Brutus ait, C. Cæsarem Mitylenas prætervectum, quia non videretur videre deformatum virum. Illi quidem reditum impetravit Senatus, publicis precibus, tam sollicitus ac mœstus, ut omnes illo die Bruti habere animum viderentur, et non pro Marcello, sed pro se deprecari, ne exsules essent, si sine illo fuissent: sed plus multo consequutus est, quā die illum exsulem Brutus relinquere non potuit, Cæsar videre. Contigit enim illi testimonium utriusque: Brutus sine Marcello reverti se doluit; Cæsar erubuit.”*

Fuit huic Marcello patruus, C. Marcellus, Ciceronis in auguratu collega; tum frater patruelis, hujus filius, eodem prænominē, Marci in consulatu successor, quem eadem in Cæsarem tentavisse legimus: sed is, exorto bello, timidius in Italia manens, medium se gessit. Cic. ad Famil. xv. 7<sup>o</sup> seqq. ad Att. x. 13 et 15. Suet. c. 29. Appian. c. 26 seq. Alius C. Marcellus nostro fuit frater germanus, quo Consule a. U. 705. exarsit bellum, in quo una cum Lentulo collega fortunam Pompeii ad exitum usque vitæ sequutus, periit. Hirt. B. G. viii. 50. Cic. ad Att. ix. 6. Appian. xi. 33. 37. De reliquis propinquis, quos numero plures fuisse vix dubium est, silent scriptores, nec

quisquam illorum nominatim memoratur in epistolis, unde tamen ex verbis quibusdam suspicio oritur, eos M. Marcelli parum studiosos, nec de ejus reditu sollicitos fuisse. Frater patruelis vero et multi amici ac familiares, in iisque Cicero imprimis, omni modo laborabant, ut contumaciam viri frangerent, primo spem impetrabilis veniæ a Cæsare ostendentes, mox, postquam Senatus consulto impestrata erat, amicum ad maturandum reditum exhortantes.

Nam, quum Cæsar exeunte Maio a. U. 708. ex bello Africano rever-tisset, paucis illis mensibus, quos ante, quam in Hispaniam proficisceretur, in Urbe transegit, ad mentionem Marcelli, a Pisone in Senatu tactam, suppliciter deprecante patrule et universo Senatu, repente decretum est de ejus in pristinum locum restitutione. Cæsar enim, non immemor quidem veteris inimicitiae, et consulatu Marcelli comparatione Ser. Sulpicii acriter notato, tamen publicis desideriis cedendum duxit, simul singulos, quasi de re dubia, sententias rogavit; sive ut Senatui antiquæ libertatis simulacrum præberet, seu quod Marcellum putabat hoc beneficio libentius usurum, si a republ. potius quam a Dictatore datum esset, seu quo certius, quid nonnulli sentirent, intelligere posset. Igitur dixerunt deinceps Senatores, et cum sententis suis gratiarum actionem ad Cæsarem conjunxerunt. Sed jucundius erit, rem totam Ciceronis verbis ex epistola ad Sulpicium cognoscere, Famil. iv. 4. fere med. "Atque hoc ipso melior est tua, quam nostra conditio. Uno te vicimus, quod de Marcelli, collegæ tui, salute paullo ante, quam tu, cognovimus: etiam mehercule, quod, quemadmodum ea res ageretur, vidimus. Nam sic fac existimes: post has miseras, i.e. postquam armis disceptari ceptum est de jure publico, nihil esse actum aliud cum dignitate. Nam et ipse Cæsar, accusata acerbitate Marcelli, (sic enim appellabat,) laudatæque honorificentissime et æquitate tua et prudentia, repente præter spem dixit, se Senatui roganti de Marcello ne hominis quidem causam negaturum. Fecerat autem hoc Senatus, ut, quum a L. Pisone mentio esset facta de Marcello, et quum C. Marcellus se ad Cæsaris pedes abjecisset, cunctus consurgeret, et ad Cæsarem supplex accederet. Noli quærere: ita mihi pulcher hæc dies visus est, ut speciem aliquam viderer videre quasi reviviscentis reipublicæ. Itaque quum omnes ante me rogati Cæsari gratias egissent præter Volcatium: is enim, si te loco esset, negavit se facturum fuisse: ego rogatus, mutavi meum consilium. \*Nam statueram, non mehercule inertia, sed desiderio pristinae dignitatis, in perpetuum tacere. Fregit hoc meum consilium et Cæsaris magnitudo animi, et Senatus officium. Itaque pluribus verbis egi Cæsari gratias; meque, metudo, ne etiam in ceteris rebus honesto otio privarim, quod erat unum solatium in malis."

Accepto hoc nuntio, et novis cohortationibus amicorum, reditum cogitare cepit Marcellus: sed, velut tarditate delectatus, iter in annum 709 distulit. In eo itinere quum mense Maio in Piræum devectus esset, ab uno comitum suorum, Magio Cilicæ, obscuram ob causam noctu interfectus est, et ab Sulpicio illo, qui tum Proconsul Achaiæ forte Athenas venerat, in loco Academiæ humatus. Qua de re hujus

literæ exstant accurate scriptæ ad Cic. inter Famil. iv. 12. Cf. Liv. epit. cxv. et Valer. Max. ix. 11, 4. Percussorem homini immissum a Cæsare, ut vulgus pessima quæque cupidissime credit, recenti re haud dubie fuerunt multi, qui suspicabantur. At talem suspicionem diluit olim M. Brutus, et, qui id refert, ipse Cicero ad Att. xiii. 10; ac, ne quis eam hodie renovandam putet, vetant leges historiarum et mores Cæsaris.

Nunc pauca subiicienda sunt de hac Oratione Pao M. Marcello; non ut præstantiam ejus et artem explicemus: id enim quodammodo fecimus in Commentario: sed ut summam rerum vel potius sententiarum, quas Orator tractavit, leviter perstringamus. Ista de inscriptione quidem mirum est, neminem Interpretum quicquam annotasse, quæ ex certa consuetudine Romana promittere videtur *defensionem*, quum Oratio nihil aliud contineat nisi *gratiarum actionem* ad Cæsarem, ambitiosissimis laudibus Imperatoris repletam, propter quas de plerorumque judicio in *Panegyricis* numerari solet. Ipsius Orationis, statim apparet, duas esse partes. Prior pars capp. 1—6, tum res maximas bello gestas, tum clementiam in victos, qualem et nuper alii, et modo Marcellus expertus est, extollit, sic utroque genere laudum comparato, ut bellica gloria Cæsaris, quamvis ad perennem memoriam prorsus eximia, excellentiore animi magnitudine obscurari, et ille, tot hostium fortissimus victor, se ipsum hodie multo gloriosius viciasse prædicetur: quæ omnia Intpp. admirantur, tamquam sapientissime et ingeniosissime tractata. Posterior pars inde a. c. 7. versatur in refutanda suspitione quadam Cæsaris et metu insidiarum: quasi ipse in sententia sua, conquerens de acerbitate Marcelli, se hoc viro reducto parum tutum, et aliorum quoque occultis insidiis obnoxium dixisset, tum et contemptum moriendi præ se tulisset; unde via patebat ad hortandum Dictatorem, ut vitam et salutem suam consuleret, sine qua nec republ. recreari et restitui, neque ipse veram et solidam gloriam apud posteros consequi posset.

Ceterum magistri eloquentiæ inter se certant, utrum hic sententiarum novitas, pulchritudo et gravitas, an eloquentiæ virtutes, elegantia, compositio et dignitas, majorem laudem mereantur: attamen consentiunt omnes, hanc Orationem in numero præstantissimarum summi Oratoris habendam esse. Id unum quidam reprehendere ausi sunt, quod tantus vir et Consularis pluribus locis in tam humilem Cæsaris adulationem se demiserit; quam maculam alii Ciceronis, tempori cedentis, arti tribuere, alii turpioribus exemplis posteriorum Cæsaris annorum comparandis eluere videntur. Sunt præterea, qui disputent, ad quodnam genus causarum potissimum pertineat Oratio. Sed et illam reprehensionem, et hanc dubitationem non nimis gravem aut utilem studiosis eloquentiæ esse, nunc castigationes nostræ demonstrabunt.

DIUTURNI silentii,<sup>1</sup> Patres Conscripti, quo eram his temporibus usus, non timore aliquo, sed partim dolore, partim verecundia, finem hodiernus dies attulit; idemque initium, quæ vellem, quæque sen-

<sup>1</sup> *Diuturni silentii—more dicendi*) Haud dubie, qui dies finem affert silentii, idem dies habet loquendi initium. Verum necessaria videbatur forsitan altera pars periodi ad ambitum verborum elegantius complendum; id quod ita factum est, interpositis pluribus loquendi formulis, ut, quum auribus blandiantur numeri, delusus animus jejunitatem sententiæ minus sentiat: *Diuturni silentii finem hodiernus dies attulit, idemque initium dicendi.* Atque ne ista quidem omnia, quibus hæc sententia suffarcinata est, suoapte ingenio Auctor invenit, sed ex eadem illa Ciceronis epistola adumbravit, quam universæ Orationis fundum esse diximus. Nam in dolore hic non alia vis videtur inesse, quam illic in *desiderio pristinae dignitatis*: quod tamen quum litteris de Cæsare privatim scriptis conveniat, non orationi ad ipsum Cæsarem habitæ; admodum optes, ut alio sensu hic accipi dolor possit, vel de poenitentia susceptarum partium Pompeianarum, vel de amicorum per illa tempora amissorum desiderio. Ita vocabulum vagæ significationis offensionem Cæsaris haberet minorem, satisque bene junctum esset cum *verecundia*, quod verbum, si optimis Interpretibus credimus, ad eandem poenitentiam pertinet. Sed, ut intelligatur, quo pertrahere liceat temerarios sensus talium scriptorum; age, nonnulla ex Abrami animadversionibus excerpta ponamus. "*Hic temporibus*, ait Cicero, non *hoc tempore*; quia, *tempora* calamitatem aliquam indicant, aut saltem periculum. *Tempora* itaque reipubl. appellat tempus bellorum civilium, ut quasi in ambiguo lodere videatur. Ac volunt aliqui, Oratorem de industria hanc amphibologiam sectari, ut et iterum et tertio in eodem loco; ut quum dixit *partim verecundia*, non solum quod vereretur apud Cæsarem dicere, contra quem arma susceperat, sed etiam quod pueret ipsum deformitatem reipubl. et Cæsaræ dominatione unius oppressæ: item, quum ait, *tantum in summa potestate rerum omnium modum*; ubi verba rerum omnium, si admodum referantur, Cæsarem, non modiciter commendant; sin ad *potestatem*, ejus tyrannidem et nimiam potentiam carpunt. Sed non doleo, me esse paullo tardioram, ne possim vel ausim tam subtiliter et anucleate ista disquirere: neque facile inducor ut credam, aut tam scurrilem fuisse Ciceronem, ut Cæsarem in Senatu palam haberet ludibrio, et victis inequitaret victoris cervicibus, aut Cæsarem tam mucusis fuisse moribus, ut ista non persentiret, si vel minimam irrisuionis et amphibologiam redolerent." Jam recensitiorem Interpretem imprimis diligentem audiamus, Ferratum, nunquam prius audita proferturam:—"Quinam hic dolor, quænam *verecundia* tanta fuit, ut Cicero, rogatus suo loco sententiam, aliis tacitus assentiretur? Sic explicat Commentator: *Desiderio pristinae dignitatis, unde dolor; verecundia loqui Cæsarem, quæ non quidebat, contra quam armis pugnaret.* An solus Cicero ex Pompejanis patriæ ac Senatui restitutus fuerat, ut cum solum tanta cepit verecundia? an, vero desiderare pristinam dignitatem poterat, nisi et Cæsarem odio haberet, qui eam eripuisse, et victis omnia regni cuperet, interfecto Cæsare, qui videret? Operæ pretium est diligenter animadvertere, qua ratione pro Marcello dicturus exorditur: *Diuturni silentii* etc. Hæc est propositio exortiti, quod desumit a causa silentii sui, qui simul testatur, se non amplius taciturnum in posterum: *Tantum enim mansuetudinem* etc. manifeste declarat, cur in posterum silentium tacere nolit, quod Cæsaris mansuetudo dicere cogeret pene invitum. At qua in re tantam in Cæsare mansuetudinem Orator prædicat? *M. enim Marcello vobis* etc. Jam intel-

tirem, meo pristino more dicendi. Tantam enim mansuetudinem, tam inusitatum inauditamque clementiam, tantum in summa potestate rerum omnium modum, tam denique incredibilem sapientiam ac

ligimus, veniam Marcello datam intem Ciceroni attulisse dicendi suo pristino more, quæ vellet et quæ sentiret. Pergit itaque exponere causas, quibus adductus hucusque tacuerit: *Dolebam enim ac vehementer angebar, quum viderem—fortunæ: nunc scilicet satisfactum est de dolore; quid deinde de verecundia? Nec mihi persuadere poteram, nec fuis esse ducebam—distracto.* Pudet enim nos illud facere, quod fieri nefas ducimus." Nunc dimittendi tandem essent lectores, incertiores hercle quam venerant, nisi in reliquis vocabulis exordii etiam aliud quiddam notandum haberem; licet inhumanum sit, omnia severius persequi in principio accusationis. De illo loquor præterito *eram usus*, quod minus commode junctum est verbo *attulit*, quod h. l. non aoristum seu præteritum est, sed præsens rei perfectæ; quæ potestate proxime accedit ad alterum præsens *offert*. Hoc vero quid rei sit, si quis ratione non perspicat, cujusvis recentioris lingue exemplo monitus sentiet. Ut, si hæc ita vertantur Gallice: *Ce jour vint enfin le silence, que j'avois garde depuis long temps*: nemibi, puto, hæc translatio placuerit, qui recte dididit scribere.

Tantam enim—præterire possum) Clementia specimen dederat Cæsar in Marcello Senatui et suis Penatibus restituendo; illa ergo tamquam inusitata inauditaque prædicari recte potuit: sed qua ratione hoc tempore sapientia ipsius laudetur incredibili, ac pene divina, id equidem me non videre fateor. Hoc igitur ne molestum videatur, et nihil nisi verborum Ciceronianorum aucupium; statuatur, qui volet, Cæsarem in ea oratione, quæ Marcello veniam dedit, excellentis cujusdam sapientiæ documenta exhibuisse, non tantum virtutis Marcelli agnoscenda, sed etiam de multis humanis divinisque rebus disputando. Sed silentio præterire non possum ea verba, in quibus versutum ambiguitatem a nonnullis quæsitam esse viderimus, tantum in potestate rerum omnium modum, quæ dupliciter offendere oportet eum, qui in Cicerone legendo accurate versatus est. Nam primum nullo exemplo apparebit, ita simpliciter ab illo dici solere modum pro moderatione vel actione moderandi animi; nec talis usus defendi poterit loco Terent. Andr. I. 1. 68. *Sciās posse habere jam ipsum vitæ suæ modum*, ubi Donatus adscripsit, *Modum: moderationem, regimen.* Altera offensio est in incipiti collocacone verborum *rerum omnium*: quæ quævis non habites quis Auctor ad modum retulerit, tamen, ut idem facerent ceteri, non nisi subjunctâ explanatione cogi poterant. Nam optime dici *constat potestatem rerum omnium*, quum iustitiam sit dicere, *omnia relata ad unum casu*, ut de hoc ipso viro loquitur Cic. ad Famil. xv. 9. Ex hac autem duplici castigatione oritur simul alia itidem duplex. Nam si quis putet, Oratorem intusisse in summa potestate rerum omnium, additis duobus vocabulis plus ille tribuit Cæsari, quàm Cicerone dignum esset facere, apud Senatuum dicente, et ipsi Dictatoris gratiam vel tolerabile auditu esse posset. Conf. prp. Ligar. c. 4. init. Ciceronem, sed multo cautius, loquentem. Si autem rerum omnium modum conjungas, Orator in eandem reprehensionem incurret, quam antea merebatur in divina sapientia; siquidem eo uno die omnibus in rebus moderationem præstare non licuit Cæsari. Itaque singulis partibus periodi exortus, summo nanciatu necesse est, hic quidem non loqui Ciceronem, pro uno aliquo beneficio publice gratias agentem, sed hominem, sub umbra scholæ in imitatione omnium virtutum magis viri occupatum.



pæne divinam, tacitus nullo modo, præterire possum. M. enim Marcella<sup>1</sup> vobis, Patres Conscripti, rei que publicæ reddito, non solum illius, sed meam etiam vocem et auctoritatem et vobis et reipublicæ

<sup>1</sup> M. enim Marcella—*restitutam puto*). Omittamus, quod Orator nunc propemodum omne Cæsaris meritum ad semet ipsum refert, suamque vocem civitati redditam, ut præcipuum ejus meriti fructum, extollit: in qua conformatione sententiarum parum modestiæ inesse dixeris. At postremum verbum *pato* hæc feliciter electum videtur, multaque aptius futurum fuisse *sentio* aut *intelligo*. Quod enim de propria voce et auctoritate dicitur, id plane ejusmodi est, ut in eo non opinio quædam, sed certa persuasio, sed certus animi sensus locum habeat. Longe diversus est usus istius verbi in Epp. ad Fam. III. 10. extr. de Pompeio:—"Si merita valent, patriam, liberos, salutem, dignitatem, memet ipsum mihi per illum restitutum puto,"—i.e. hunc vitum præ ceteris auctorem restitutionis meæ fuisse existimo. Talis autem locus, nisi me omnia fallunt, hic memoriæ Auctoris obversabatur.

*Dolebam enim—comite distracto*) Pleraque horum sic, ut cum Grævio posui, a scriptore posita esse non dubito. Sed dubitari sane poterit de his verbis, *virum talem, qui in eadem causa esset, in qua ego fuisset*: quorum faciles in promptu erant variationes, ut, *virum talem, qui, s. quum, in eadem causa, fuisset in qua ego*,—vel, *qui in eadem causa, in qua ego, fuisset* etc. quum non satis placeant verba, in eadem re et tempore diversa, esset, fuisset, neque in toto loco veteres libri inter se consentiant. Sunt enim, qui præbeant, *virum talem in eadem causa, in qua ego fuisset, non in eadem esse fortuna*, quod mireris Ernestio probari potuisse, aut, *virum talem, quum, s. tum, in eadem causa fuisset, s. esset* etc. Nec deunt MSS. qui omittant priora illa, *quum viderent*, quas tamen perbene serviunt rotundandæ periodo, neque obsunt sententiæ. Contra in omnibus libris comparat illud, *nec mihi persuadere poteram, quod importune interfectum, olim hæcno displicuisse refert Ursinus*. Rectissime: nam illi sententiæ, *versari me in nostro* etc. non magis congruit verbum *persuadendi*, quam paullo ante *putandi*. Sed hoc quoque copia et numero orationis capi vix sentimus: eademque re factum videtur, ut in extremis neminem adhuc offenderit inutilis appendix, *quasi quodam socio et comite*. Quæ adjectio tamen speciem vitiosi tumoris in corpore habet: quid enim aliud est *studiorum æmulus* quam *socius et comes*? Nam si forte Auctor scribere voluit, *comite cursus* vel *itineris*, omnis censura nostra ad ea pertinet, quæ scripsit homo, non quæ fortasse voluit scribere. Atque hæc quatuor periodi mihi quidem satis erant, ut, quin eas ante, non quinque ante, quamquam aliud agens legissem, huncce Oratorem non Ciceronem, sed quasi quendam Ciceronianum esse judicarem, de quo iudicio me reliqua attentius legentem demovere non potuerunt testimonia veterum, velut Nonii voc. *æmulus* p. 239. et Prisciani VI. p. 715., a quibus ex hoc ipso principio nonnulla laudantur. Ibi alter horum Grammaticorum affert *vetere* pro *vetere*, assentiente Heusingero ad Off. I. §6. 11.

*Ergo et mihi meæ* etc.) Postquam ter appellavit *Patres Conscriptos*, conversus tandem ad *Cæsarem* illud incipit exsequi, quod modo ordiebatur de restitutione vocis sue. Sed male iteratur copula *et ante meæ*, etsi eam exhibent plurimi codd. Gruteri et aliorum. Simili vitio librorum plerorumque omnium mox in edit. et multis codd. scriptum fertur *ante in omnibus*, ubi mediam vocem delendam esse jam P. Victorius accuratè docuit v. L. XVIII. 6. Deinde *omni ahest* a quatuor Oxonn. nec male.

conservatam ac restitutam puto. Dolebam enim, Patres Conscripti, et vehementer angebar, quum viderem, virum talem, qui in eadem causa esset, in qua ego fuisssem, non in eadem esse fortuna, nec mihi persuadere poteram, nec fas esse ducebam, versari me in nostro veteri curriculo, illo æmulo atque imitatore studiorum ac laborum meorum quasi quodam socio a me et comite distracto. Ergo et mihi meæ pristinae vitæ consuetudinem, C. Cæsar, interclusam aperuisti, et his omnibus ad bene de omni republica sperandum, quasi signum aliquod sustulisti.

Intellectum est enim mihi quidem in multis, et maxime in me ipso, sed paullo ante omnibus, quum M. Marcellum Senatui rei que publice concessisti, commemoratis præsertim offensionibus,<sup>1</sup> te auctori-

<sup>1</sup> *Commemoratis præsertim offensionibus.*) Plures ediderunt præsertim etiam offensionibus, ex paucioribus membranarum, in quibus forsitan duo Oxonni, sunt, unde enotatur commemoratis etiam. Neque vero languida hæc particula addita multum de venustate sententiæ detrahet, quam satis corrumpit istud præsertim, minime suo loco positum, uti tota sententia huc violenter tracta est ex laudatæ epistolæ verbis, accusatæ acerbitate Marcelli. Subolunt aliquid illius rei Patrieio, singularis et sui prorsus iudicii viro, cujus et alibi mirabiles correctiones adscripsimus. Is h. l. aliquot periodos monet non optimo ordine collocatas videri, atque ita corrigendas:—"Intellectum est enim, mihi quidem in multis, et maxime in me ipso paullo ante, sed nunc omnibus, quum M. Marcellum s. p. q. n. et republ. commemoratis præsertim ejus offensionibus, concessisti, te auctoritatem hujus ordinis dignitatemque republ. tuis vel doloribus vel suspicionibus anteferre. Et ille quidem fructum omnis ante actæ vitæ hodierno die maximum cepit, cum summo consensu Senatus, tum præterea iudicio tuo gravissimo et maximo. Vere fortunatus, cujus ex salute non minor pæne ad omnes, quam ad illum ventura sit, lætitia pervenerit; quod ei quidem merito atque optimo jure contigit. Quis enim est illo aut nobilitate, aut probitate, aut optimarum artium studio, aut innocentia, aut ullo genere laudis præstantior? Ex quo profecto intelligis, quanta in dato beneficio sit laus, quum in accepto tanta sit gloria. Equidem nullius tantum est flumen, etc."

*Ex quo profecto intelligi etc.)* Ex Cæsaris iudicio, quod, nescio quomodo, dicitur maximum? an ex Senatus consensu in deprecando? an denique ex hac utraque re, tum alieno iudicio, tum suo? Nihil horum penitus probari potest, modo grammatica ratione, modo sententiæ repugnante; ut facile sit videre, quam hæc inscite constructa sint: cui malo mederi transpositione sua, studuit Patrieius. At quis intelligit profecto Cæsar?—*Maximam, inquit, in dato beneficio laudem esse, quum in accepto tanta sit gloria.* Hic nos profecto nihil Cicerone aut Cæsare dignum præter vocabula reperimus, et ne hæc quidem aptissima rebus? Non quæram, cur in priore membro positum sit laus, in posteriore gloria, quum inversa hæc non minus vera videantur: sed propter formam maxime placeant hæc, in dato, in accepto, quoniam significatur ratio dandi et accipiendi. Nam non alio pertinet verba in accepto, quam ad illum ipsum contentum Senatus; unde jam assequi licebit quinando; quid sibi his omnibus voluerit Declamator. Nempe ex eo, quod tantum gloriæ sit in accepto beneficio, intelligi posse ait, quantum in dato sit laudis: indeque possumus suspicari, quid Auctori fraudem fecerit, pro formula transitionis ponenti, ex quo,

tatem hujus ordinis dignitatemque reipublicæ tuis vel doloribus, vel suspicionibus, anteferre. Ille quidem fructum omnis ante actæ ætatis hodierno die maximum cepit, quum summo consensu Senatus, tum præterea judicio tuo gravissimo et maximo. Ex quo profecto intelligis, quanta in dato beneficio sit laus, quum in accepto tanta sit gloria. Est vero fortunatus ille, cujus ex salute non minor pæne ad omnes, quam ad ipsum ventura sit, lætitia pervenerit: quod ei quidem merito atque optimo jure contigit. Quis enim est illo aut nobilitate, aut probitate, aut optimarum artium studio, aut innocentia, aut ullo genere laudis præstantior?

Nullius tantum est flumen ingenii,<sup>1</sup> nulla dicendi aut scribendi tanta vis, tanta copia, quæ non dicam exornare, sed enarrare, C. Cæsar,

ut simul oblique spectaret remotiora hæc, *quum in accepto* etc. Certe mihi hoc sæpius in mentem venit, turbatæ orationis causam inquirenti ex ingenio Auctoris. Nam, ut criticam artem apud probum scriptorem male exerceas, nisi in locis corruptis cum ipso certes scribendi facultate; ita nec indocti scriptoris latentem sensum indagare poteris, nisi illius ingenium tute ipse induas, et stilo imitere infantiam.

*Est vero fortunatus—præstantior*) Equidem putabam, alia omnia potiori jure laudanda esse in tali homine, quam *fortunam*; tum, sive *vero* legas, seu *vere* cum h. s. ps. vehementer friget transitio. Ac librarius cod. T. scripsit enim, alius imperitior St. *ideo*. Tum qui erunt isti *Omnes*, ad quos non minor pæne lætitia de clementia Cæsaris pervenit? Populum seu plebem Romanam dicas, si notum vocabuli usum spectes: at quum lætandi materiam dederit hic ipse Senatus, in quo habita fingitur Oratio, eo tempore vix cuiquam præter Senatores lætitia tribui poterat. Eam ob causam, opinor, Heumannus sic scribendum conjiciebat: *non minor pæne ad omnes, quam ad illum, ventura sit lætitia*. Aliud addebat Ernestius, sine dubio legendum esse *ipsum*, non *illum*, quia paullo ante præcessisset *Fortunatus ille*; nimis polite. In seqq. præclara est phrasis, *quod ei quidem m. atque o. jure contigit*: attamen paullo obscurius est, quid significet *Quod*; utrum, salutem ipsum adeptum esse, an, ex ejus salute lætitiâ ad omnes pervenisse. Utrumque, respondet Patricius, sed posterius magis. Et facile credimus, hanc Auctoris mentem fuisse, quæ grammaticæ rationi magis congruit et contextui verborum proximorum. Ad summam denique hæc fere unica sunt per totam Orationem, in quibus aliquid memoretur de *Mæcellii* rebus et virtutibus; ea autem apparet esse ejusmodi, ut mirum sit, ni quis scholasticus tiro nostræ ætatis, nulloque ingenio, similiter laudare quemvis Caium aut Sempronium sciat. Nihil quidem vulgatis in scriptis, quam *probitas* et *innocentia*, aliæque præclaræ virtutes, quæ eodem spiritu addi potuissent, ut *gravitas*, *justitia*, *temperantia*, *fides*, *modestia*, nisi hæc omnia continerentur tralatitia clausula, *ullo genere laudis præstantior*.

<sup>1</sup> *Nullius tantum est etc.*) *Nullius hominis*, credo, intelligi voluit Declamator, ut seorsum sequatur *flumen ingenii*, eodem modo, quo in Orat. post Red. in Sen. c. 1. *ubertas ingenii*; neutrum exemplo Ciceronis, qui *ubertatem* et *flumen* dicere solet non *ingenii*, verum *orationis* vel *verborum*. Dem alii, ut Grævius, dederunt *nulli*, ex codd. aliquot, quibuscum faciunt C. H. S., sed non elegantius vulgata reliquorum MSS. lectione, pro qua *nullius* scripturus fuisset Auctor, si genitivos *dicendi* et *scribendi* post substantivum ponere maluisset. Mox C. H. S. T. *tantaque copia*, uti æditt. ante Grutterum; quod præferat recepto, qui volet.

res tuas gestas possit. Tamen affirmo: et hoc pace dicam tua: nullam in his esse laudem ampliorem, quam eam, quam hodierno die consequutus es. Soleo sæpe<sup>1</sup> ante oculos ponere, idque libenter crebris usurpare sermonibus: omnes nostrorum imperatorum, omnes ceterarum gentium, potentissimorumque populorum, omnes clarissimorum regum res gestas cum tuis nec contentionum magnitudine, nec numero præliorum, nec varietate regionum, nec celeritate conficiendi, nec dissimilitudine bellorum posse conferri; nec vero disjunctissimas terras citius cujusquam passibus potuisse peragrari, quam

*Tamen affirmo, et hoc pace etc.)* Oliva vulgo, *Tamen hoc affirmo, et hoc pace dicam tua*, inepta pronomini iteratione. Neque vero minus ineptum est, quod omnino pacem præstatur apud Cæsarem. Nam qui hujus viri ingenium et sapientiam novit, eum opinabitur non indignatione sed leni risu excepturum fuisse ea, quæ statim ex Stoicorum disputationibus de laude hodierni diei exaggerantur. Itane vero in omnibus factis Cæsaris nullum est, quod majorem laudem mereatur, quam quod *hodie* (*hodierno die* oratorii soni causa magis placebat) fecit de M. Claudio Marcello, quum hominem sibi jam non metuendum, si modo umquam valde metuendus erat, (Epp. ad Fam. viii. 10.) in patriam reverti patitur? Non sum nescius, quid audere liceat panegyristæ; video etiam ambitiosam exornationem bellicarum laudum Cæsaris, qua deinde rursus premitur nimia hodierni diei gloria: neque tamen ambigam quin, si Cicero hæc effutivisset, prudentiores auditores præter Crispinos nonnullos eruditum Consulem risuri essent. Præterea Ernestiusq. correxit *ampliorem ea*, quum MSS. omnes præbeant *ampliorem quam eam quam*, de qua junctura idem Editor monuit ad Or. de Har. resp. c. 1. ubi minus erat necesse. Nimis autem ingrata est illa scabrities, etsi *quam* non raro ponitur post comparativos. Atque hoc de h. l. nostrum est judicium: alia prostant in diobolaribus editionibus, quarum nunc copia certatim paratur, laudatur, emitur. Una earum nuper ex *hodierno die* te cognoscere jubebat, *quantus vir fuerit Cicero, qui ad tam subitam occasionem tam bene dicere potuerit*. Igitur bardus iste ne sciebat quidem, quomodo litteris mandarentur orationes Ciceronianæ.

<sup>1</sup> *Soleo sæpe—idque libenter etc.)* Levius quiddam hic animadvertendum est, in principio deesse dativum alicujus pronomini; unde male ambiguum fit, sibine rem an aliis hominibus ante oculos ponere soleat. Dicitur quidem satis Latine, *pone seu ponite ante oculos*, sine *tibi* aut *vobis*, ut pro Deiot. c. 7. Philipp. II. 45., ubi nihil aliud subaudiri posse apparet. At durius refingebat Patricius: *Soleo, sæpe ante oculos ponens, idque (s. atque) libenter, crebris usurpare sermonibus* sed recte videtur ille sensisse, pronomem *id* serius esse inculcatum. Ad reliquam periodum, quæ non inscite tractata est, comparant Intpp. similem locum Or. de L. Manil. c. 10. “Qui sæpius cum hoste confixit, quam quisquam cum inimico concertavit; plura bella gessit, quam ceteri legerrunt; plures provincias confecit, quam alii concupiverunt.” Quamquam de hoc ipso loco id judicium probamus, quod in Orat. c. 30. pronunciatum est de illo pro Rosc. Am. c. 26. Post paullo omissum in uno Oxonn. *potuisse* habet, quo placeat; et rectius adeo fuisset *posse*. \* In fine assentiendum est Victorio V. L. xxxiv. 6. et ceteris Viris doctis, qui pro *illustrata* legunt *lustrata*, i. e. obitæ, quod etiam plerique Oxonn. tuentur: sed cur sunt Ernestio mendosum videatur, et quid hic loci sit conjunctivo, plane non assequor.

tuis, non dicam cursibus, sed victoriis, lustratæ sunt. Quæ quidem<sup>1</sup> ego nisi ita magna esse fatear, ut ea vix cujusquam mens aut cogitatio capere possit, amens sim : sed tamen sunt alia majora. Nam bellicas laudes solent quidam extenuare verbis, easque detrudere ducibus, communicare cum multis, ne propriæ sint imperatorum. Et certe in armis, militum virtus, locorum opportunitas, auxilia sociorum, classes, commeatus, multum juvant: maximam vero partem quasi suo jure fortuna sibi vindicat; et, quicquid est prospere gestum, id pæne omne ducit suum. At vero hujus gloriæ, C. Cæsar, quam es paullo ante adeptus, socium habes neminem: totum hoc, quantumcumque est, quod certe maximum est, totum est, inquam, tuum. Nihil sibi<sup>2</sup> ex ista laude centurio, nihil præfectus, nihil cohors, nihil turma decerpit; quin etiam illa ipsa rerum humanarum domina, Fortuna, in istius se societatem gloriæ non offert; tibi cedit, tuam se esse totam et propriam fatetur. Numquam enim temeritas cum sapientia commiscetur, nec ad consilium casus admittitur.

<sup>1</sup> *Quæ quidem—fatear—imperatorum*) Cicero dicturus erat, ni fallor, *Quæ nisi quis—fateatur—amens sit*: nimirum displicet oratio ad primam personam retracta. Neque accommodatum est ad sententiam, quod deinde legimus, *Quidam solent*, Quis enim ignorat, Quosdam esse insipientes, permultaque solere et dicere et facere inconsiderate, quæ nemo curet prudens existimator? At ne quid dissimulem, hanc ipsam particulam admiratur Buchnerus, vir temporibus avorum nostrorum celeberrimus Latinæ eloquentiæ laude, qui artificia oratoria hujus Scriptionis illustravit insigni copia vocabulorum. Is igitur, "Ne parum honorifice," inquit, "de re militari deque victoriis Cæsaris sentire videretur Tullius, et ita Cæsarem sibi infestum redderet, non dixit: *Ego ita sentio, sed alii, nec plæque, sed quidam*; ut ostenderet, errare eos potuisse, et falsos esse iudicii sui, ut paucos."

<sup>2</sup> *Nihil sibi—casus admittitur*) Non opus est, declamatorium colorem et iugus in h. l. arguere, postquam nuper exempla ejusdem pravitatis castigavimus plurima. In proximis Grævius rescripsit, *tuam se esse totam et propriam fatetur*, non sine optimorum codd. auctoritate, nec invita, ut quibuscumque visum est, sententia, si tuam interpreteris tui arbitrii s. in tua potestate positum (pro L. Manil. §. 47.) quum in altera, scriptura, quæ se omittit, tuam referendum sit ad gloriam. Jam quæ adduntur, niris futilia sunt, nec ferenda in Cicerone, paucis ante annis imperatore. Quidni enim sæpe casus admittatur ad consilium? Nemo id ex omnibus Senatoribus pulchrius norat Cæsare, qui ipse scripserat B. Gall. vi. 30. "Multum quum in omnibus rebus, tum in re militari potest fortuna: nam, sicut magno accidit casu, ut in ipsum—sic magnæ fuit fortuna," etc. et cap. 33. "Ilic, quantum in bello fortuna possit, et quantos afferat casus, cognosci potest." Et B. Civ. iii. 68. "Fortuna, quæ plurimum potest, quum in reliquis rebus, tum præcipue in bello, parvis momentis magnas rerum commutationes efficit." Ac sane, si numquam illis in rebus casus et fortuna cum sapientia commiscetur, in rebus autem bellicis pleraque sibi vindicat fortuna; pro insipientibus Fortunæ filius habendi erunt omnes, quotquot umquam fuerunt, clari imperatores.

Donnuisti gentes<sup>1</sup> immanitate barbaras, multitudine innumerabiles, ocis infinitas, omni copiarum genere abundantes; sed tamen ea vicisti, quæ naturam et conditionem, ut vinci possent, habebant. Nulla est enim tanta vis, quæ non ferro ac viribus debilitari frangique possit: animum vincere, iracundiam cohibere, victoriam temperare, adversarium nobilitate, ingenio, virtute præstantem,

<sup>1</sup> Domuisti gentes—abundantes) Non debent hæc verba sine plausu transmitti, utpote prorsus ad Ciceronis similitudinem delecta et composita. Quare etiam ab aliis sunt sæpe laudata, et a Ruhnkemio comparata ad similem locum Velleii de victoriis Tiberii et Drusi Neronum, II. 95.

Sed tamen ea vicisti etc.) Ante hoc tempus ea vicerat Cæsar, quæ ab homine possent vinci: at hodie semet ipsum vicit, animum vicit—Quid? nuni animus humanus eam habet naturam, ut vinci nequeat? Cur ergo philosophi et poetæ nos jubent *animum vincere, mentem compescere, freus regere atque cateha?* nisi forte nobis imponunt onus, quod natura nostra suscipere recuset. Sensit hoc ex parte Orator; nec tantis auctoribus se opponere ausus, postremis verbis imperfectam relinquit antithesin vel ejus vim obscurat, quin hominem, animi sui victorem, *simillimum deo* appellat. Ita, opinor, scribunt, qui nondum sapere didicerunt, et perplexos sensus suos speciosis verbis exprimere. Cujusmodi est etiam incommoda *αιτιολογια*: *Nulla est enim tanta vis*, (vett. edit. addunt *tanta copia*), *quæ non ferro* etc. Quasi nihil non ferro ageretur in vita, balistisque aut pulvere nitrato summa vis quæque debilitari posset. Atque has nugas nobis Ernestius, emendare conatus, aliquanto magis nugatorias reddidit, ex edit. nonnullis scribendo, *ut vinci vi possent*. Inimò melius mox sustulisset *viribus*, quam illud huc intulit. Dein *victoriam temperare*, constructio est non modo non Ciceroniana, sed vix Romana; siquidem *temperare* significatu *moderandi s. modum ponendi* cum tertio casu constui solet. Ibidem quod subjicitur, *amplificare ejus pristinam dignitatem*, duntaxat amplificandæ periodo inseruit: quippe nihil legitur a Cæsare factum attollendi Marcelli causa; et, si quid factum esset, legeretur haud dubie in hac ipsa Oratione. Eo tamen potissimum fulcro niti videtur illud *simillimum deo*, tametsi etiam ex Or. pro Ligar. c. 12. duci poterat: “Homines ad deos nulla re proprius accedunt, quam salutem hominibus dando” vel ex nobili dicto Græcorum, Θεοῖς ὅμοιοι ἐσμεν εὐεργετοί. De Cæsare vero, *dei simillimo*, apud sagaciores, spero, eadem notatio valebit, quam fecimus ad Or. post Red. ad Q. c. 8. p. 116. et, ut illud nimium est, sic parum honorifice vir eminentissimus et summus tantum comparatur cum viris summis. Adeo iudis manus modo auget dignitatem nostram, modo extenuat, prout epitheto plurium aut pauciorum syllabarum aliove complemento eget. Ceterum omnis hic locus a Lactantio I. 9. affertur, sed principio sententiæ ad meliorem flexum reducto. Ibi quum de Hercule et laboribus ejus loquutus est, hæc addit: “Opera sunt ista fortis viri, hominis tamen: illa enim, quæ vicit fragilia et mortalia fuerunt: *nulla enim est, ut ait Orator, tanta vis, quæ non ferro ac viribus debilitari frangique possit; ut animum vincere, iracundiam cohibere*, fortissimi enim, quæ ille nec fecit umquam, nec potuit. *Ilac qui faciat, non modo ego cum cum summis viris comparo, sed simillimum deo iudico*. Velleim adjecisset de libidine, luxuria, cupiditate, insolentia; ut virtutem ejus impleret, quem similem deo judicabat,” etc. Placerent in his variationes quædam, *ut animum*, et *non modo ego*, nisi memoriter facta viderentur. Sed *faciat* accedit plurimorum codd. fidei, ubi alii *facit*, quod minus Latine edidit Grævius.

non modo extollere jacentem, sed etiam amplificare ejus pristinam dignitatem; hæc qui faciat, non ego cum tui summis viris comparo, sed simillimum deo judico. Itaque, C. Caesar, bellicæ tuæ laudes celebrabuntur illæ quidem non solum nostris, sed pæne omnium gentium literis atque linguis, neque ulla unquam ætas de tuis laudibus conticescet: sed tamen<sup>1</sup> ejusmodi res, nescio quomodo, etiam quum leguntur, obstrepi clamore militum videntur et tubarum sono: ut vero quum aliquid clementer, mansuete, jaste, moderate, sapienter factum, in iracundia præsertim, quæ est inimici consilio, et in victoria, quæ natura insolens et superba est, audimus aut legimus; quo studio incendimur, non modo in gestis rebus, sed etiam in

<sup>1</sup> *Sed tamen—obstrepi—diligamus*) Ullius inter Oxonn lectionem exhibet, quam fortasse optet quispiam, *obstrepi clamor militum et tubarum soni, si modo cum Patricio corrigatur rebus.* Et videtur alium quoque librarium pupigisse ista poetarum et labentis Latinitas structura verbi *obstrepi*, ut plane hunc infinitivum activum poneret. Conf. Valer. Max. viii. 15. 8. et Tac. Hist. ii. 44. Non dubitandum autem de veritate vulgatæ lectionis; nec scio, unde Editor quidam dederit *obruï*, nisi hoc ex alicujus emendatoris ingenio fluxit. Sed qualiscumque horum verborum Latinitas est, sententiam ipsam ineptam reddit antitheton, *Quo studio incendimur non modo etc.*, quod, accuratius excussum, optime quidem sonare, sed vanissimum esse reperies. Nam quid tandem hæc verborum copia significat? *Imperatoria laudes tuæ semper manebunt; sed tamen ejusmodi res eo etiam tempore, quo leguntur, clamor et sonus tubarum quodammodo circumstrepi: at vero quum aliquid clementer etc. factum legimus, summo incendimur studio; neque id modo in rebus factis, sed etiam in fictis!* Scilicet laborabat Declamator, ubi in apodosi reddendum erat aliquid, quod clangori tubarum non exilliter responderet, verbaque dedit legentibus, ut ista natio solet, verbis abundantissima. Annon vero et in bellicis rebus cognoscendis maximo incendimur studio? Imperator nullam occasionem habet clementer, mansuete, jaste, moderate agendi? ut plane mittamus misere debilem vocem sapienter, pluribus locis hic moleste inculcatam. Num vero *bellicæ laudes* modo iis rebus continentur, quæ a ducibus in acie et ardore prælii fiunt?—Aut ego horum omnium nihil intelligo, aut ea pueriliter eloquutus est Auctor, in quæ cogitando inciderat. Quin etiam in clausula, quæ sequitur, *Ut eos etc.* fecit imprudenter, quod omisit quodammodo. Cicero certe non sine causa id verbum addiderat in loco, quem nostri fontem fuisse nemo non concedet, de Amicit. c. 8. “Nihil est enim amabilius virtute: nihil, quod magis alliciat *ad diligendum*; quippe quum propter virtutem et probitatem eos etiam, quos numquam vidimus, quodammodo *diligamus*.” Hic imitator addidit *sæpe*, omisit quodammodo, de quo hæc bene monuit interpret, Minos: “Multo majore studio complectimur eos, quos vere videmus, quam eos, qui numquam fuerunt, aut qui absentes laudantur. Neque adeo prætermittendum illud, quodammodo *diligamus*. Quos enim numquam vidimus, non diligimus, si stricte et proprie vim verbi accipiamus: nempe ignoti nulla cupido; amor a visu ortum habet, oculique ipsi sunt in amore duces; ergo quodammodo diligimus,” etc. Hæc quum scripsissem, in aliquot præcis editt. vidi quodammodo *diligamus*, notatum et nuper ex H. Ch. Ps. Sic ex iisdem MSS. duo pro *rebus gestis*, i. e. veræ historiæ, habent *veris*. alii duo *certis*; ex correctione utrumque.



fictis, ut eos sæpe, quos numquam vidimus, diligamus! Te vero, quem præsentem intuemur, cujus mentem<sup>1</sup> sensusque et os cernimus, ut, quicquid belli fortuna reliquum reipublicæ fecerit, id esse salvum

<sup>1</sup> *Mentem—et os cernimus ut*) Probamus hanc Ernestii scripturam et interpretationem. Ut quidem non videtur habere, quo referatur: sed referitur ita ad nomina superiora, quasi Auctor dixisset: Quem cernimus ea mente et sensu esse. Durum videbatur, puto, Auctori, *mentem* alicujus *et sensus cernere*; nec immerito, etsi Panegyricus scriptor sæculo deformata: lingua non dubitavit *mitissimos sensus Principis intueri*, Eumenius in Constantin. Aug. c. 20. Ita vero hic in aliud incidit durum, sed argutius dictum, *os cernimus*, h. e. vultum talem, ex quo summa bonitas elucet et clementia. Durum, inquam: ἀκατάλληλος enim est constructio, *os cernimus*, ut—velis. Atque huc sensit haud dubie Faërus, quum corrigeret *sensus eos cernimus*.

*Parietes—gratias agere gestiunt*) Sine idonea causa Ernestius ex duobus redd. scripsit *videntur*; idque adeo, si necesse esset, levissimum esset eorum, quæ in his verbis notanda sunt. Etenim impense mirarer, si, detracto Ciceronis nomine, elegantiori judicî placeret *paries gratias agere gestiens*. Non, quod omnino supra prosam dictionem assurgant muta et sensu carentia, tali poetico colore inducta; sed quia non illa *quidlibet audendi* potestas scriptoribus omnis ordinis conceditur, idque genus figurarum multas et proprias habet cautiones. Obijciunt quidem Viri docti Plinium Panegy. c. 50., assiduum, ut *videri* voluit, Ciceronis æmulatorem, apud quem *tecta Urbis sentire ac letari videntur*, quod niteant, quod frequententur. Addunt etiam posteriores Panegyricos, Plinii rursus imitatores, apud quos item *tecta videntur commoveri et altitudo culminum attolli*, atque *ipsa gentium domina Roma inmodico gaudio elata* etc. et alia his non dissimilia. Vide Mamert. Genethl. Maximiano dictum, c. 11. Incert. Paneg. Constantino Aug. c. 19. Verum talium locorum vel maximus numerus non docet, ita loquutum esse Ciceronem, neque efficit, ut illud servato virilis eloquentiæ pudore dictum videatur. Nam, ut verbo conplectar omnia, aliud est, inanimatis sensum hominis tribuere; aliud, adijcere linguæ et orationis usum, et quæcumque homines facimus in sensis animi exprimendis. Ita enim ratio est comparata, ut, si hoc in genere unum gradum addideris, sæpe id, quod antea sublime erat, insulsum et joculare fiat, et, ut Longinus ait, κακοῦλλον καὶ μαιρακιδῆδες, ὑπὸ περιεργίας λήγοντες ψυχρότητα. Igitur negabo et pernegabo, istam imaginem non modo Ciceronianam esse, sed talem, tam audacem, ne apud ullum quidem scriptorem ex illo antiquiorum et classicorum ordine reperiri. Nimirum longe modestius est hoc, quod Græci usurpant, τοὺς τοίχους, τὸν καυρὸν, aliasque res multas, μονοτονὴ φωνὴν ἀφίενται; et proverbiali quidem dictione, qua et lapides et aliæ res sensu carentes vulgo loqui dicuntur: contra inepte declamatorium est, si apud Eumenium pro restaur. scholis, c. 15. ipsi quodammodo veterum scholarum parietes et tecta consurgunt, aut hic Porcii Latronis, vel potius ignoti Rhetoris, ab Abramo collatus locus Declam. in Catil. §. 36. Putate, cives omnes ob retentam vitam, ac libertatem suam, Penates publicos pro conservatis focis atque aris, parietes Urbis pro propulsato veterimo genere vastitatis, ferme incredibili gaudio exultaturos. Denique ex comparatis his locis nihil aliud discimus nisi usitatam lecythum scholæ; nec putandum est, additis illis, ferme, quodammodo, videri, gestire, quidquam tolli de ineptiis, quas habent parietes exultantes et gratias agentes.



velis, quibus laudibus efferemus? quibus studiis prosequemur? qua benevolentia complectemur? Parietes, medius fidius, ut mihi videtur,

*Quod brevi tempore—suis sedibus*) Non liquet, quam sententiam h. l. disperdidit praeclarus artifex: utrum intelligi voluerit *illam auctoritatem clarissimi viri*, scil. *Marcelli*, an *pristinam auctoritatem Curiae* sive *Senatorum populi Romani*. Posterior quidem ratio digniorem gratias agendi materiam daret parietibus, nec in proxime prioribus verbis ulla facta est Marcelli mentio: at sic nimis contorta fieret relatio τῶν suorum et suis ad Senatores pro Ciceronis candidissimo genere scribendi. In priore autem ratione facilius illa pronomina referrentur ad hominem eum, qui semel Scriptoris mentem occupavit quamvis ita etiam aliqua balbutie offenderet *illa auctoritas* FUTURA in *his sedibus*, i. e. *reditura in Curiam*. Hunc tamen sensum fateor mihi praefendum videri, si de Auctoris mente queratur, quam recte divinasse puto Abramum, cujus haec, parum ridicula, annotatio est ad h. l.: “Parietes hujus Curiae tibi gratias agere gestiunt, quod Marcellus ille, *vir summae auctoritatis*, brevi tempore futurus sit in *his sedibus* majorum suorum et suis, i. e. in Senatu, ubi tum majores Marcelli, tum Marcellus ipse, magna auctoritate dixerunt sententias: *auctoritas*, metonymice, pro Senatore magna auctoritatis. Tropus frequens, ut pro Milone: *Haec tanta virtus ex hac Urbe expelletur*, i. e. Milo tanta virtute praeditus. Sic Horat. *Virtus Scipiadæ et miles sapientia Laeli*, i. e. Scipio fortis et Laelius sapiens. Item, *Narratur et prisci Catonis saepe mero inculuisse virtus*. Homerus II. Iliados et alibi, ἡ Ἡρακλῆϊ, i. e. Hercules robustus. Igitur *illa auctoritas* idem erit atque *Marcellus ille tanta auctoritate praeditus*.” Jam et aliorum operæ pretium est cognoscere opiniones, imprimis P. Manutii. Is, “Hunc locum,” inquit, “vacare mendo, vix mihi quisquam persuadebit. Qui sunt enim isti *Majores*? Si parietum, quid absurdum? Quorum igitur? Præterea, *majorum suorum*, unde pendet? Si enim conjungatur cum *illa auctoritas*, quod postulare sententia videtur; illud per se non consistet, et *suis sedibus*: nam particula *et* exigit hunc ordinem, *in his sedibus majorum suorum et suis*. Magna sane perturbatio: nisi si quis dicat, quum sensus tribuatur parietibus in eo, *gratias agere gestiunt*, iisdem posse scribi, *majorum suorum*.” Qui hæc ante oculos habebat, Patricio videbatur hic sensus esse posse: “Brevi futurum, ut vetus illa auctoritas reviviscat in Curia, hoc est, regnet in illis sedibus et suis et majorum suorum: id autem est, in illis ubi et ipsa sedit, et majores ipsius sederunt. Habet enim auctoritas et sedem suam, Curiam scilicet; et majores suos, qui illam pepererunt, et eandem hanc auctoritatis suæ sedem Curiam habuerunt. Ita *majores*, mea quidem sententia, non ad *parietes* referentur, sed ad *auctoritatem*, quæ est a veteribus Romanis illis, tamquam a parentibus et majoribus suis, ad posterum propagata.” Sed, quum hodie fere doctissimus quisque in I. F. Gronovii sententiis acquiescat, tota apponenda est disputatio egregii Viri de h. l. ex Observat. iv. 16., postquam Plinianum locum, quem ante attulimus, tractavit, sic pergentis: “Non possum hic oblivisci verba Ciceronis, dudum eruditiliter agitata, *Parietes* etc. De quibus quod negat Manutius, locum vacare mendo, video magnum sane perturbationem doctissimi Viri. Quare Notomanus Obs. iv. 3. ita transponit. *Illam majorem nostrorum auctoritatem in his suis sedibus futura sit*. Ecce et Barthius Advers. xli. 2., præterquam quod delet particulam *ut*, “Qui sunt, inquit, *illi suorum et suis*? Latet medius fidius aliquid, nec ipsum *futura* satisfacit. Audacior aliquis hæc considerans reponendum arguetur: *quod brevi tempore futura sit alia auctoritas tuis in his majorum suorum et suis sedibus*. Sane ita loquatur eleganter et adulatorie. Quidquid

hujus Curia tibi gratias agere gestiunt, quod brevi tempore futura sit illa auctoritas in his majorum suorum et suis sedibus

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ficiet vulgata lectioni patronus, docendi tamen prius erimus, quæ sit *parietum* illa tanta nobilitas, ut *maiores ipsorum* sint optimi inimique civis. An leges, *tuorum et tuus*?" Hic pluribus ille Quod causatur opinionis esse, *ut mihi videtur*, ceterum iurijurandi, fallitur. Neque enim absurdum est jurare quem, sibi videri. Quid? Iudices nonne jurati judicabant? et quidem non per *hercle* aut *medius fidius*, sed nuncupatis verbis et comprehensissimo iurijurando. An igitur hi parum inemores erant religionis suæ, quoties pronuntiabant *videtur*? Sed etiam, si dicas *melius fidius mihi videtur*, non aliter. Itine dicitur, quam per intellectum patitur. Inicogrum est enim. *Ista me dius Iudiciis juvet, ut mihi videtur*. Sic hac pars salva est. De reliquis ita sentio, mutandum nihil esse, et illa, *majorum suorum*, non ad *parietes*, sed ad *auctoritatem*, magis tamen ad sensum, quam ad vocem referri. Significat, futurum brevi, ut, respublica restituta sit in potestatem honorum seu optimatum et Senatus. Is ordo splendor et dignitas principia populi Romani, regum concessus Cunctis visus, penes eum ordinem proprie *auctoritas*. Pro Sextio tamquam *omniavocum* ponit *si modo esset in republ. Senatus, si majestas populi Romani revertisset*. Patres victores fiebant eorum, qui jubebat populus, et bene Prudentius. *Vera virtus, quæ omnes sunt auctore Senatu*. Curia porro sedes erat augustissima auctoritatis populi Romani, quia Senatum accipiebat, quia Patres omnium, quæ tunc a populo fiebant, victores. Tum eam non habebat, quia summum jus nondum erat redditum Senatus, sed minebat penes victores. Itaque augumentum Cæro, propediem Senatum illi pristina et antiqua auctoritate fore in his in jorum suorum et suis sedibus, et *ad suorum* respiciit non tam vocabulum *auctoritatis*, quam rem et personam eo vocabulo designatas. Majores enim illorum, quos debebat esse Senatores populi Romani, eas sedes summæ cum dignitate tenuerant, et ipsos Senatores, qui nunc essent, eisdem, tamquam *suos et majorum suorum*, pari cum dignitate obtinere republica restituta oportebat. Illa auctoritas igitur, Senatus illi pristina auctoritate, illi auctores populo Romano rerum recte gerendum cum justa majestate suæ brevi erunt, inquit, in his majorum suorum et suis sedibus. Hicenus ille post quæ, sane satis proluxa, Senatus et Curia locos præbet, quibus impeditissimam structuram magis illustret. Qui in scripturis fuisset Vir prope omnium, quos novimus, Livius huius scientissimus, si ista tot a nobis detecta vestigia scholasticæ operæprehendisset, jure licent, et totam de h. l. controversiam dirimant lectores, qui Ciceronem et bene scribendi leges doctrina et usu cognoverunt.

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## PROFESSOR DUPORT'S GREEK PRAYER BOOK.

THE *Classical Journal* <sup>1</sup> has contributed to keep alive the memory of *Professor Dupont*, as one of the largest dealers, if not in original, in translated Greek, since the revival of learning. Amongst other *books in the Press*, lately advertised, I saw with some pleasure his *Greek Prayer Book, new Edit.* (The Editor, by the bye, will do well to prefix a short *Notitia Literaria* of that "everlasting Grecian.") And with a view to show what curious matter will be preserved in the reprint announced, allow me to beg insertion for two or three striking samples below. Some astonishment may be excited in the mind of any ingenuous reader, to whom the subject is new. For complete information, such a reader is earnestly recommended to *Burn's Ecclesiastical Law*, vol. ii. under the title of *HOLIDAYS*.

Yours, &c.

29 May, 1818.

SIDNEYENSIS.

1. Office of Charles II. for the thirtieth of January, thus intitled in the Greek of Dupont, 1665.

ΤΗΠΟΣ ΔΗΜΟΣΙΑΣ ΕΤΧΗΣ, ἢ χρηστέον κατ' ἔτος ἐν τῇ τριακοστῇ ἡμέρᾳ ΙΑΝΟΥΑΡΙΟΥ, ἡμέρᾳ δηλαδὴ οὔσῃ τοῦ Μαρτυρίου τοῦ Βασιλέως ΚΑΡΟΛΟΥ τοῦ πρώτου.

2. Office of Charles II. for the twenty-ninth of May, thus intitled in Dupont.

ΤΗΠΟΣ ΤΗΣ ΠΡΟΣΕΤΧΗΣ μετ' Εὐχαριστίας, ἢ χρηστέον κατ' ἔτος τῇ εἰκοστῇ ἐννάτῃ ἡμέρᾳ τοῦ Μαΐου μηνός, ἡμέρᾳ δηλαδὴ οὔσῃ τῆς τε τοῦ Βασιλέως γενετῆς, καὶ τῆς ἐπὶ τὰς Βασιλείας αὐτοῦ αἰσιωτάτης Ἐπανόδου.

When the reader has compared these titles as deemed sufficient in the reign of Charles II. with the improved forms (*now in use*) as accommodated to James II.'s wishes; let him contemplate

the mild spirit of the following prayer, and in the Greek version of it by Duport take a specimen of the talents of the Professor.

"O God, who by thy divine providence and goodness didst this day first bring into the world, and didst this day also bring back and restore to us, and to his own just and undoubted rights, our most gracious sovereign Lord thy servant King Charles; preserve his life, and establish his throne, we beseech thee.\* Be unto him a helmet of salvation against the face of his enemies, and a strong tower of defence in the time of trouble. Let his reign be prosperous, and his days many. Let justice, truth, and holiness; let peace, and love, and all Christian virtues, flourish in his time. Let his people serve him with honour and obedience; and let him so duely serve thee on earth, that he may hereafter everlastingly reign with thee in heaven, through Jesus Christ our Lord. Amen."

ΘΕΟΣ ὁ τῇ βίᾳ προνοία καὶ ἀγαθωσύνῃ σου ταύτῃ τῇ ἡμέρᾳ πρῶτον μὲν εἰς τὸν κόσμον ἐξήγαγες, καὶ δὲ καὶ τῇ ἡμέρᾳ ταύτῃ ἐπανήγαγές τε καὶ ἀποκατέστησας ἡμῖν, καὶ τοῖς νομίμοις, καὶ ἀνενδοιάστοις αὐτοῦ δίκαιοις τὸν χαριέστατον ἡμῶν Ἀυτοκράτορα Δεσπότην τὸν δοῦλόν σου ΚΑΡΟΛΟΝ τὸν Βασιλέα· Διαφύλαξεν τὴν ζωὴν, καὶ βεβαίωσον τὸν θρόνον αὐτοῦ, δεόμεθά σου· Γίνου αὐτῷ περικεφαλαία τῆς σωτηρίας κατὰ τοῦ προσώπου τῶν ἐχθρῶν αὐτοῦ, καὶ πύργος ἰσχύος καὶ περιοχῆς ἐν τῷ καιρῷ τῆς θλίψεως· Εὐδοθεὶς ἡ Βασιλεία αὐτοῦ, καὶ αἱ ἡμέραι αὐτοῦ πληθυνθεῖσιν· Ἀκμάζουσιν ἐπ' αὐτοῦ δικαιοσύνη, ἀλήθεια, καὶ ἀγιότης, εἰρήνη, καὶ ἀγάπη, καὶ πᾶσαι αἱ Χριστιανικαὶ ἀρεταί· Δουλεύει τε αὐτῷ ὁ λαὸς αὐτοῦ, τιμὴν τε καὶ ὑπακοὴν αὐτῷ ἀπονέμων· καὶ αὐτὸς οὕτω σοι προσηκόντως δουλεύει ἐπὶ τῆς γῆς, ὥστε μεταταῦτα εἰσελὶ συμβασιλεύειν σοι ἐν τῷ οὐρανῷ, δι' Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. Ἀμήν.

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## LEXICOGRAPHY.

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I cannot much surprise men accustomed to literary composition, that lexicographers should indulge in murmurs at the drudgery of their undertaking, and, as Dr. Johnson says in the preface to his Dictionary, "sometimes faint with weariness under a task which Scaliger compares to the labors of the anvil and the mine." But



## BIBLICAL CRITICISM.

ON THE FIRST CHAPTER OF ST. MATTHEW.

I **H**AVE leave to send you a few general remarks on the first chapter of St. Matthew's gospel, and particularly on the Greek words βιβλος γενέσεως of the first verse of this chapter, chiefly intending to show that the Hebrew Translation of γενέσεως by Munster, Hutter, and others is erroneous, and proposing a different Hebrew rendering; and if you think them worthy of a place in the *Classical Journal*, I shall feel obliged if you will insert them.

The Gospel by St. Matthew is generally, and may be justly, considered as the most ancient book of the New Testament, of which it forms the first in order. It has been thought by many learned men, from some passages of the Fathers, as of Jerome and others, that this book was originally written in the Hebrew tongue, by the inspired evangelist, for the use of the Jews; and that it was, not long after, translated into Greek, as found in the Greek New Testament in the present day. But it seems now generally agreed that there is no good foundation for this opinion, and that it was at first written by this inspired writer in the Greek tongue, or in that language in which all the other books of the New Testament were to be written, and thus to be placed in the sacred canon of Scripture. And this latter opinion seems the more probable, from the consideration, that, from the death of our Lord, the Christian church, which, though some of its converts were Jews, was chiefly to be formed from among the Gentiles, was then appointed to be the depository of the oracles of God, then taken from the Jews, who were accounted no longer worthy of a

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<sup>1</sup> Gualtierius observes, "Extra omnem igitur controversiam hoc planum esto; Evangelium Matthæi Græce scriptum vere auctori illi tribuendum esse cujus nomen habet præfixum." *In Crit. Sacr. vid.*

charge which they had not faithfully kept; and that the knowledge of the Greek tongue, which was also known to the Jews, had been so extended by the conquests of Alexander, that it was the language then most generally understood throughout the Gentile nations among whom the gospel was to be preached: and St. Paul seems to comprehend the whole world under the denominations, Jew and Greek, or Jew and Gentile. Rom. 11. 9, 10.

It therefore seems to have been appointed of God that the Old-Testament Scriptures should be written originally in the Hebrew tongue, or in the Jews' language; and those of the New Testament in that of the Greeks: and that the inspired writers should write the sacred books of Scripture, as moved by the Holy Spirit in those languages, or in the languages in which they now exist in the Hebrew and Greek Testaments. And I need not mention the small portion of the Old-Testament Scriptures, which was written in the Chaldee dialect during or after the Babylonian captivity, as an exception; as it was but a very small part, and that in what may be considered a dialect of the Hebrew then well understood by the Jews. See *Vitring. Obs. Sacr.*

In the present remarks, I wish to submit, for the consideration of the reader, a few observations on the first two words of the Greek Testament; and particularly on the Hebrew rendering of them which has been adopted in the Hebrew translation of the first chapter of St. Matthew's gospel, by Munster, Hutter, and others, which seems to me neither to be correct, nor agreeable to the sense of the Greek text as now existing in the New Testament.

The first chapter of St. Matthew's Gospel constitutes, as we have seen, the beginning of the New-Testament Scriptures, the second volume of the book of God, of that Divine Revelation graciously communicated to man for his comfort, guidance, and direction during his abode in this world, in this state of trial and probation, in his pilgrimage towards his eternal habitation. These two volumes, or the Old and New-Testament Scriptures, were given to him in progressive order, as it seemed best to Almighty wisdom; and they seem to be spoken of in the inspired writings as the figurative breasts of the church, which yield the milk of the word for the nourishment of the Lord's people. Song 1v. 5; v. 11. 3.; 1 Peter 11. 2. Bp. Hall in *loc.* They are

said by the inspired Solomon to be twins: "their similarity, agreement, and correspondence show them to be twins; and their nature and subject clearly demonstrate that they are descended from God, and given to the true mother-church, the heavenly Jerusalem which is the mother of us all, Gal. 1v. 6; of which the prophets and apostles were members." Vid. *A Brief Outline of an Examination of the Song of Solomon*, 1817. p. 394. "They are, as it were, twins, or a pair of sisters, between whom there is the most intimate affinity and affectionate connexion; and the truth of the one is confirmed by a certain correspondent agreement of the other, the one exhibiting the word of prophecy, the other the fulfilment thereof." *ibid.* p. 239.

The prophetic connexion of the two Testaments is very evident. In the Old Testament the disobedience of man to the commands of his Creator, and his consequent fall, are declared; and his restoration to the favor of God, through the Saviour of the world, is fully foretold in many most beautiful and consoling prophecies. And the New Testament commences with a description of the incipient fulfilment of these prophecies, or with a description of the origin, or of the genealogy, the conception, and birth (with the preceding and attendant circumstances of the latter) of Jesus Christ, the expected Saviour of man, who was to be born of a virgin and to be called עִמָּנוּאֵל, *Immanuel*, or *Emmanuel*, or *God with us*: and the history of his life, death, and resurrection evidently demonstrates that God was in him, reconciling the world unto himself. 2 Cor. v. 19.

This description is contained in this first chapter of St. Matthew's gospel, on which, as found in the English Bible, I now proceed to say a few words, before the more particular consideration of the first two Greek words, and their Hebrew rendering as above proposed.

This chapter begins thus, "The book of the generation of Jesus Christ, the son of David, the son of Abraham:" and these words seem to be a portion of the inspired book or gospel, and to give a general outline of the contents of that portion of it which is contained in this first chapter. For the second verse begins with the Patriarch Abraham, as the remote Father of our Lord after the flesh, to whom it was promised, that in him all the families of



the earth should be blessed, Gen. xii. 3, namely, in the Messias, who should descend from him; tracing the regular lineal descent of our Lord from him, through David, and down to Joseph the husband of Mary of whom was born Jesus, who is called Christ, 2—16: and the Evangelist, having taken a general view of the number of generations (by a particular reckoning which may probably hereafter be satisfactorily accounted for) from Abraham to Christ, 17, proceeds to speak of the manner in which the miraculous conception, and birth of Jesus took place, and to declare that he should be the Saviour of his people, 18--21; according to the prophecy of the prophet Isaiah, that a virgin should be with child, and bring forth a Son, who should be called *Emmanuel*, or *God with us*, 22—25: and the chapter ends with the birth of her first-born son, who was named Jesus, 25; or with the visible production of the person mentioned in the preface. I would therefore conclude that *The book of the Generation*, &c. or the preface contained in the first verse, means to import that what follows in this chapter is a description of the generation or production of Jesus Christ, and showing that he was descended from David and Abraham according to the promises made unto the Fathers; a description which must necessarily not only show that these circumstances took place, but that they were accurately fulfilled according to the prophecies of the Old Testament concerning them: and this description seems to be fully given in this first chapter, and to constitute the subject of it.

That this conclusion is correct seems probable from the following additional observations arising from a more particular view of the Greek original, which begins thus:

Ver. 1. Βιβλος γενέσεως Ἰησοῦ Χριστοῦ, &c. giving the preface above stated. Then, ver. 2, the Evangelist proceeds, Ἀβραὰμ ἐγέννησε τὸν Ἰσαάκ, &c. informing us that Abraham begat Isaac, &c. and that Jacob, the father of Joseph, begat this Joseph the husband of Mary, of whom ἐγεννήθη was *begotten*, or *born*, (genitus fuit, *Erasm.*) Ἰησοῦς ὁ λεγόμενος Χριστὸς, 2—16. And, having reckoned the number of generations, he thus begins the 18th verse.

18. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις, which our translators render "Now the *birth* of," &c. The word *birth*, in this place, may

mean *the conception*, unless it be with the context considered as giving a general outline of the remaining part of the chapter, in which case it will refer to the natural birth, or the bringing forth, mentioned in the last verse of the chapter: and indeed the word may signify either the one or the other. But the evangelist having related the natural generations, how one begat another in the usual way, seems now to contrast the preternatural or miraculous begetting of the second Adam, the man Jesus, of the virgin Mary (and he was to be *the seed of the woman*, Gen. iii. 24; or, without the knowledge of man,) as by the overshadowing of the Holy Spirit of God, v. 20. Luke i. 35: and if so, the conjunction *et* might be rendered *but*, as by the following authors, and the verse would read thus: *But the begetting, &c.* The *Vulg.* renders “Christi autem generatio;” Mont. “At Jesu Christi generatio,” and *Erasmus* “Jesu vero Christi nativitas.”

And, in the twentieth verse, Joseph is informed how the virgin Mary, his espoused wife, had become with child, before they came together, or without the knowledge of a man, Luke i. 34; and it is said, τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ πνεύματος ἑστίν ἁγίου, which is rendered by the *Vulgate* “quod enim in ea natum est, de Spiritu est Sancto,” and by Mont. “genitum,” by Parkh. *Lex. Gr. in γεννάω*, “begotten in her,” and the Engl. Translators “that which is conceived in her,” &c. which gives the sense, while Mont. and Park. are strictly literal.

And in the twenty-first verse, he is told of the birth of Jesus, or of his production into the world, thus: τέξεται δὲ υἱόν, &c. Pariet autem filium, *Vulg. Erasm. Mont.* “And she shall bring forth a son,” &c. *Engl.* “and thou shalt call his name JESUS; for he shall save his people from their sins,” or, he shall be their Saviour.

Then the Evangelist, in the 22d and 23d verses, informs us, that all this was done that the prophecy of our Lord by his prophet (Isaiah vii. 14.) might be fulfilled; that *even a virgin*, or, *a very virgin*, or *the virgin*, (as, in the Hebrew, the word עלמה, *ghalmah*, rendered *virgin*, has an emphatic ה *he* prefixed, being הַעַלְמָה, *haghalmah*, and therefore literally renders *ipsa virgo*: the *LXX* render it ἡ παρθένος, and so St. Matthew, in exact agreement with the Hebrew) should be with child, and bring forth a son who

should be called *Emmanuel*: and, in the 24th and 25th verses, that Joseph was obedient to the commands of God by his angel, and took unto him Mary his espoused wife; but knew her not till she had brought forth her first-born son, whom he called JESUS.

Thus was the book, or the description of the origin, or first appearance of Jesus in the flesh, finished. Therefore this chapter seems to be a whole, and to give a complete description of every thing intended by the Spirit of God, as intimated in the preface contained in the first verse.

We shall now proceed to the more particular consideration of the words βίβλος γενέσεως.

In the beginning of this first chapter, verse first, we read Βίβλος γενέσεως Ἰησοῦ Χριστοῦ: which passage is thus properly rendered by the Vulgate, "*Liber generationis Jesu Christi*;" and by the English translators, "*The book of the generation*," &c. but which when more literally rendered, will read, *A book of genesis*, or of the generation, &c. This last most literal rendering of βίβλος, as here presented without the article, is given in the Spanish and French versions found in the Polyglott of Hutter, of 1599, thus; Span. "*Libro de la generacion*," &c. Fr. "*Livre de la génération*," &c. though the Italian version is there rendered "*Il Libro della generatione*;" as in the English, "*The book*," &c.

The Syriac version of βίβλος, according to Tremellius, is כְּתָבָא, *cethaba*, which he renders "*descriptio generationis*," &c. observing in the margin "כְּתָבָא, *cethaba*, ad verbum, *scriptum generationis*: sic enim est Βίβλος. i. סֵפֶר, *sepher*, liber:" and Guld. Fabricius adopts the latter rendering in his Latin version of the Syriac of 1583, which reads, "*Scriptum generationis*." So that, according to Tremellius, the Syriac word *cethaba*, used as the rendering of the Greek word Βίβλος, is considered as meaning *a description*, *a writing*, or *a book*, in the sense of the Hebrew word *sepher*, as commonly used among the Hebrews; which seems to be a very rational interpretation; as it is to include in the description a descending line of genealogy of a Hebrew family, leading to the distinguished person whose generation, or production, with various connected circumstances, is to be pointed out: and סֵפֶר is the Hebrew word adopted by Munster, Hutter, and others, in their Hebrew versions of this passage, and that very properly, as seems

apparent from the sense of the Hebrew root from which it comes.

Now the noun סֵפֶר, *sepher*, commonly rendered *book*, comes from the root סָפַר, *saphar*, which signifies to *number, enumerate, relate, write, describe, &c.*: and signifies *an enumeration, a relation, writing, or description*; and therefore *a book, a letter, or other writing*, in which any thing is described, related, or enumerated, however long or short that writing or description may be. Hence, in Dent. xxiv. 1, the *bill* of divorcement is, in the Hebrew original, *sepher*, or *book*, or *writing* of divorcement; which is rendered βιβλίον by the LXX, or *libellum*, as by the *Vulg.*; and in 2 Sam. x. 14, a *letter* written by David is, in the Hebrew, *sepher*, and rendered by the LXX also βιβλίον, *libellum*, but by the *Vulg.* and *Mont. epistolam*, and in the English Bible, *a letter*: and in the Greek of the Gospel by St. Matthew, xix. 7, the writing of divorcement is called βιβλίον; which is rendered by the *Vulg.* and *Mont. libellum*, *a little book*, or *writing*; and, in the English Bible, *writing*: and the short writing, or deed of purchase, is called in Jeremiah the *sepher*, or *book* of purchase, which is also rendered βιβλίον by the LXX, and *librum* by the *Vulg. Pag.* and *Mont. Jer. xxv. 14.*

So that the Greek word βιβλος of this first verse seems to signify *a book, writing, or description*; and it is commonly rendered into Latin by *liber* or *libellus*, and by the former in this place, which is therefore rendered *Liber generationis*, or “*The book of the generation*” of Jesus Christ.

That *liber* is a proper Latin rendering, seems probable from the following considerations; which I wish to lay before the reader, as Castalio has asserted that it does not give the sense of *biblos* in this passage.\*

That *liber* and its diminutive *libellus* have been used in nearly the same sense as *sepher* of the Hebrews, and βιβλος and βιβλίον of the Greeks, seems evident from the above quotations. And the name *liber* is thought to be derived from the use made by the ancients of the *liber* or *bark* of trees, in which they wrote before the invention of paper and parchment. “Putant hoc nomen ab eo esse, quod veteres in libris arborum sive corticibus scribebant.” *V. Serv. in Virg. Æn. II. in Fabri Thes. Erud. Schol. Gesner. See also Littleton.* Pliny informs us, from M. Varro, that paper was

not used until after the building of Alexandria in Egypt: and that, before that time, they first wrote in palm leaves, and afterwards in the barks (*libris*) of certain trees, &c. *Hist. Nat. Lib.* xiii. cap. xi.

Therefore, the substance on which they wrote having been called *liber*, when they wished to see the writing, whether long or short, whether in one or more pieces of bark, or on whatever subject, they would naturally say, “*affer librum*,” or “*bring the bark*.” So that this name would literally signify *the bark*, and figuratively the *writing* contained in it; and a congeries of written leaves of bark would form *a work written*, or *a book*, as we now say.

The same reasoning is also applicable to the Greek word βιβλος, when considered as signifying a book or writing of any kind, as taken from the Egyptian Papyrus, the βύβλος or βιβλος, on which they formerly wrote: and we are informed by Herodotus, that the Ionians called their books *diphtheræ* (i. e. *Skins*), because anciently, from want of Papyrus, they used the skins of goats and sheep; and that, in his time, many of the Barbarians, or men of other nations, wrote upon such skins. *Fid. Herod. Lib.* v. 38. *Johan. Schweighaeuser. Paris*, 1816.

Therefore *Liber*, as well as סֵפֶר, *sepher*, and βιβλος, may signify either *a letter*, or *a book*; that is, a shorter or longer writing, on whatever subject it may be written, and whether it be a writing of divorcement, a deed of purchase, a writing of genealogy, or birth, or a relation of the preceding, attendant, and concomitant circumstances of the latter.

As a *codex* or *book* it is often used by the best classical authors; hence *Librum componere, conficere, edere, emittere, evolvere, legere*, &c. *vid. Ainsw. et Fabr. Thes.*: and that it signifies any *shorter writing*, as for example, *a letter*, seems apparent from the above quotations, and from the following observations of Faber, and the passage of Nepos which he has quoted. “*Ceterum Liber non pro codice tantum aut volumine (ein buch), sed et pro breviori scriptura, e. g. epistola, ponitur. Ita Νέπος, 6, 4, 2, Librum gravem multis verbis conscripsit, in quo summis cum effert laudibus. Per librum literas intelligit.*” *Fabr. Thes. Erud. Schol.*

And under *libellus*, the diminutive of *liber*, he observes, “*Sicut*

autem *Liber*, ut diximus, pro quâvis scripturâ, ita et *libellus* usurpabatur. *Libellos* vocabant paucorum versuum carmina," &c. *Ibid.*

These brief remarks, showing that *liber* may, as *sepher*, and *biblos*, signify any writing, whether long or short, or of whatever kind, I beg leave to offer as a full refutation of the following assertions of Castalio, in interpreting the passage now under consideration; "*Liber non declarat enumerationem sive nomenclaturam aut librarium, quod Hebræi vocant פסד, id quod interpretans hic auctor vocat βιβλον.*" His rendering of βιβλος γενέσεως we shall see hereafter.

It is said to be βιβλος γενέσεως, or the book of the generation of Jesus Christ, and the noun γενεσις, as coming from γίνομαι, which signifies *to be born, to be begotten, produced*, &c. *vid. Schleusner*, may bear the senses of *descent, or genealogy, generation, birth*, &c.; and is commonly rendered *generation, nativity, descent, origin*, &c.: but here it seems to signify the *generation, origin, or production* of Jesus, the seed of the woman.

Therefore, the passage βιβλος γενέσεως seems to express, that the narration which follows in this chapter is a *book, writing, or description* of the *generation or genesis* of Jesus Christ the Lamb of God. And this description contains an account of his lineal descent after the flesh, his γέννησις, and birth, including the chief circumstances connected with them, and the particular manner in which those wonderful events were brought about; and showing that they happened according to the prophecies of the Old-Testament Scriptures, and that he was also to be called our Emmanuel, which was expressive of the Divinity which he also possessed: all which constitute the business of this first chapter.

In this view, this first verse, which reads thus, "*The book of the generation of Jesus Christ, the son of David, the son of Abraham,*" may be justly considered as giving a general outline of the contents of the first chapter of this Gospel, of which chapter it is, as it were, the preface, and most probably was so intended by the Holy Spirit, as above observed.

That the words *generatio* in the Latin, and *generation* in the English translation, are correct, and convey the same sense as γενεσις in the Greek, appears evident from the significations of the Latin word *genero*, from which they are derived; which, accord-

ing to Ainsworth, are *to beget, conceive, bear, or bring forth, &c.* and though the English word *generation* is said to be derived from the French *génération*, the origin of the latter from *genero* will not be called in question. We accordingly find in Johuson, that the English word *generation* signifies "*begetting, or producing, a family, race, progeny, &c.*"

The reader will particularly observe that *γενέσεως* is in the singular number. And it is rendered in the singular by the greatest number of the translators from the Greek. But though it is singular, and had been so rendered by the Vulg. &c. and afterwards by so many interpreters, the Hebrew translators Munster, Hutter, and others, seemingly from attending to the two following erroneous translations of the LXX. in the Old Testament, Gen. ii. 4, v. 1, where the plural *תלדות* is rendered by the Greek *γενέσεως* in the singular, have chosen what seems to me an improper word, and have used the plural number, as I shall now endeavour to point out: thus conveying the erroneous idea that the Evangelist is describing the *generations* descending *from*, instead of *those* descending *to* our Lord.

Now, according to the sense of *βίβλος γενέσεως* above given, it means *a book, or description of the generation of Jesus Christ*; or of the manner in which our blessed Lord took upon him our human nature, with the antecedent and attendant circumstances: a book of the generation of Jesus himself, and not of *any generations* proceeding from him. And though it evidently appears from the various passages of Greek authors mentioned in the Lexicons, and from the Greek translation of the Old Testament by the LXX., that *γένεσις* may not only signify the genealogy, or list of ancestors leading to a man, but also the list of generations proceeding *from* him; yet in the Hebrew translation, there may be a well marked distinction, the former being expressed by *מולידה*, *molidah*, or *מולדת*, *moledeth*, and the latter by *תולדה*, *toledah*, or *תולדות*, *toledoth*. I am aware that *toledah*, the singular of *toledoth*, commonly rendered *generations*, is not found in the Hebrew Scriptures in the singular form: but the reason seems evident, because in all the places where this Hebrew noun is used, it ought to be in the plural number, as speaking of more generations than one. But being in the feminine form, its singular may be easily

found, and it is indeed given by Pagninus in his *Thes. Ling. Sanct.*

Now in rendering the singular γενέσεως into Hebrew, Munster, in 1582, has chosen the word תולדה, *toledah*, and rendered תולדות, *toledoth*, in the plural number : and he has been followed by Hutter in 1599, and by the Rev. Richard Caddick in 1798, and in the Hebrew translation begun in 1813 ; and this rendering seems to be universally approved. But if the reasoning above given and that which now follows be correct, this rendering is erroneous, both as to the word itself, and the number in which it is given.

In the first place, the strictly literal rendering of the Greek text has been shown to be, a book of *genesis*, or of the *generation* of Jesus Christ ; as importing a *description*, or *narration*, of the *generation* of Jesus himself ; and not of any *generations* proceeding from him, which the word *toledoth* would signify, according to the sense in which it is generally, if not universally, used in the Old Testament, as I shall now endeavour to demonstrate.

The Hebrew word תולדה, *toledah*, is a noun feminine signifying a *generation*, (see Pag.) and in the plural *generations*, namely, those proceeding from a person ; but not the generations leading to the production of the individual himself : so that תולדות, *toledoth*, in the plural number, signifies a succession of generations from the person spoken of ; or, as thus stated by Parkhurst, “ תולדות, *generations, successive productions, or occurrences.*” *Heb. Lexic.*

The words *moledeth* and *toledah* come from the Hebrew root יָלַד, *jalad*, which signifies *to beget, generate, bring forth* ; and also *to be born, &c.* *Buxt. Lex.* Therefore a proper word from this root will give a very correct rendering of γενέσεως in this place ; though תולדות, *toledoth*, does not seem to be that word. I am aware that Munster has examples in the LXX. for rendering γενέσεως by תולדות, *toledoth*, in the plural number ; or rather for considering that the singular γενέσεως is a proper rendering of the plural *toledoth*, and particularly in Gen. 11. 4, where mention is made of the generations, or successive productions of the heavens and the earth. There we read in the English translation, “ These are the generations,” that is, “ of the heavens and of the earth ;” not



as if they were produced by the heavens and the earth, but as intimating that the visible heavens and the earth, and all that they contain, were successively produced by God, the Almighty Creator of all. But the LXX. render, not literally, but according to their opinion of the sense, and say, *Αὕτη ἡ βίβλος γενέσεως*, or *this is the book of the generation*, &c. thus rendering the Heb. word *תולדות*, by the singular *γενέσεως*, and exhibiting their reason for the title which they have given to this first book of the Holy Scriptures, and by which it is called at this day. But this rendering is not correct, and does not give the full sense of the Hebrew, which wishes to mark the succession, or order in which they were created. And that this is the sense of the Hebrew word *toledoth*, seems fully demonstrated in the fifth chapter, ver. 1., of of this book of Genesis (as well as in many other places of Scripture), where the short writing of the generations of Adam, or of the successive generations descending from him, (and he had no ancestors) is called *a book*, and where it is said to be the book of *the generations* of Adam; *זה ספר תולדת אדם* *Sch sepher toledoth Adam*: or “This is the book of the generations of Adam,” as rendered in the English Bible. But here, also, the LXX. render the plural *toledoth* by the singular *γενέσεως*; calling these generations of Adam *the generation of men*, *ἀνθρώπων*: or intimating what they considered to be the sense, or that it was *the book of the origin of men*, “*Latine, descriptio originis,*” &c. Grotius. But that this translation of *toledoth* by the singular *γενέσεως* is erroneous, seems virtually acknowledged by the LXX., in Gen. vi. 9, by their rendering in the plural number, calling them *αἱ γενέσεις Νῶε*, the generations of Noah: as also in x. 1, 32. xi. 10, 27, and in other places.

Wetstein, having given the rendering of Gen. v. 1. by the LXX., thus shows that Aquila renders in the plural; and uses a different Greek word for *toledoth*: “Aquila vero: *τοῦτο βιβλίον γεννημάτων Ἀδάμ.*” *Nov. Test. Gr.*

The learned and enlightened Schleusner, in his much valued Lexicon, has given three significations of *γένεσις*, the first and third of which are worthy of particular notice in the investigation of this subject. “*I. generatio, nativitas, ortus, etiam origo.*” And he observes that in these senses it answers to the Hebrew

word *moledeth* in the following passages; Respondet hebraico מולדת in vers. Alex. Genes. xxxi., 13. Ruth. ii. 11.;" and it does also in that of the Roman; and also in other places of Scripture, in both these versions: and, as I consider the sense of γένεσις in the passage now under consideration as coming under this first signification, I am so far supported by him in the opinion that *moledeth* is a proper Hebrew rendering; though he, considering *genesis* as coming under his third signification, which we shall soon see, prefers a different Hebrew word, or follows the authors above mentioned, whose rendering seems to be erroneous in this place. Therefore מולדת, *moledeth* seems to be the word, which should be used in the Hebrew version of the passage now under consideration; which seems the more probable, as it is not only a noun signifying *nativity, progeny, kindred, &c.* but is also of the Hiphil form, and the same as the fem. singular in constr. of part. Hiph. of the verb ילד, and therefore bears in its signification the causing to produce or bring forth; so that ספר מולדת may include not only the list of ancestors leading to the person whose generation is to be described, but also the other previous, collateral, and attendant circumstances of his conception and birth; which may be considered as the full sense of βίβλος γενέσεως in this place.

It therefore seems probable, that ספר מולדת, *sepher moledeth* will give the exact Hebrew rendering of those two words; as signifying the book of the generation, i. e. of the begetting, or of the causing to produce and bring forth Jesus Christ the Lamb of God, at his first entrance into this world; as it were by tracing through the descending line of genealogy, even to the time when the virgin mentioned by Isaiah brought forth her first-born son, whose name was called Jesus, ver. 25: in this way showing his ancestors from Abraham, through David, and leading to his conception and nativity, with all the collateral and attendant circumstances; and, as we have before noticed, showing the manner in which those wonderful events were brought about.

The third sense of γένεσις, as given by Schleusner, reads thus "Ipsum genus et prosapia, familia, ordo et series eorum, qui sunt ex eadem stirpe prognati. Matth. i. 1. βίβλος γενέσεως, descriptio generis, series majorum, i. e. genealogia, quae formula respondet hebraicæ תולדות Gen. v. 1." So that he considers that, in this

passage, *biblos geneleos* signifies a description of the race, or a series of the ancestors, i. e. the genealogy of our Lord; and that this form answers to *sepher toledoth* in Hebrew; quoting Gen. v. 1. where the list of the successive generations of Adam is said to be *sepher toledoth*, or the book of the generations of Adam: thus approving of the Hebrew rendering of Munster, Hutter, &c. which seems also to be approved of by all the other interpreters which I have seen; though evidently erroneous.

But to this Hebrew rendering they have been most probably led by the paraphrastic translation of the LXX. of the passage just quoted, which has been already noticed; where they render תולדת by γενέσεως in the singular number, whereas it should be γενεσέων in the plural.

But though the LXX. render the Hebrew words *moledeth* and *toledah* by the Greek word *genesis*, there seems to be an evident distinction in the signification of these words in the Hebrew, which points out when the one is proper, and when the other, in speaking of the generation of a person, and the line of genealogy leading to that person, and of the descents or generations from him or from another person: which are very different, though this difference seems not to have been noticed by the interpreters above mentioned, the former including the line of ancestors or of the generations leading to the person spoken of, and the other that of the generations proceeding from him or of the sons of his family in genealogical order.

That this distinction in the Hebrew rendering of this passage is not attended to by interpreters in general seems evident, as they generally refer you to the above passage in the Old Testament, or to Gen. v. 1., where the generations from Adam, or his generations, are called the *toledoth* of Adam, as being similar to the generation of the second Adam, or Jesus Christ, in Matt. i. 1., where his ancestors are mentioned. But the difference is most evident. The ancestors of our Lord lead on to his production: but the generations of Adam, who had no ancestors, are his offspring, and successive descendants. Therefore there is a manifest difference between γενέσεως, as the book of the generation of Jesus, and γενεσέων as that of the generations descending from a person, as were those of Adam; the former evidently signifying the *genesis* or *generation*

of the man Christ Jesus, or his own production or bringing forth, v. 18, 25 : and it is not sufficient that the series of our Lord's ancestors are mentioned, unless the mode of his production or appearing in the world be also given, all of which seem to be included in the words βίβλος γενέσεως ; and also in the Hebrew words *sepher moledeth*, their legitimate equivalents in this place : whereas the Hebrew word *toledoth*, the plural of *toledah*, when speaking of persons, regularly means, as far as I have examined, the succeeding generations descending from the person spoken of, and most particularly so in the 5th chapter of Genesis, ver. 1., quoted by Schleusner and other translators, they being the generations of Adam who had no ancestors. Nor would the description of the γέννησις and birth alone, without the line of ancestors showing the descent from Abraham and David, have been sufficient.

Therefore, it is not βίβλος γενεαλογίας, or a description of the genealogy alone, nor γενήσεως of the begetting (vid. Matth. 1. 2, 3, 18, 20.) or bringing forth ; but it is βίβλος γενέσεως, two words which may include all those senses, and may import a description of the origin and production after the flesh of the great person spoken of, including every thing which is connected with them ; and therefore the genealogy, begetting, and birth of Jesus the Lamb of God, even from Abraham unto the time when his mother Mary brought forth her first-born Son, who was called JESUS. •

I shall now conclude by stating the Hebrew rendering of this passage, as found in the translations of Munster, Hutter, Caddick, and that of 1813, London ; and giving some various readings, with some very brief remarks.

Munster renders סֵפֶר הַתּוֹלְדוֹת יֵשׁוּעַ הַמָּשִׁיחַ, *sepher hattoledoth*, &c. or literally in English, *A book, or The book, of the generations, &c.*

But, besides his thus erroneously rendering *toledoth*, in the plural number, he has prefixed an ה, of which there seems to be no example in the Hebrew Scriptures, and for which there seems no necessity in this place ; the words *sepher toledoth* being always found without any such prefix. •

Hutter renders סֵפֶר תּוֹלְדוֹת, *sepher toledoth*, or *book of the generations, &c.* without the ה prefixed.

Caddick renders as *Hutter*; as do the *Translators of 1813*: only they omit the second *vau* in *toledoth*, using the masoretic point instead of it, as is occasionally done in the Old Testament.

So that they all render *toledoth*, in the plural number, as if the original words had been βίβλος γενεσέων; which I have above considered as an incorrect rendering, and as conveying an erroneous idea, and now beg leave to ask:—Shall we not rather render סֵפֶר מוֹלֶדֶת וְשֵׁנֵי הַמָּשִׁיחַ? Or, *sepher moledeh*, &c.?

Munster, without making a distinction between the *generation* of Jesus and the succeeding *generations* of Adam, has, as we have seen, rendered סֵפֶר הַתּוֹלְדוֹת, considering γενέσεως as having the sense of *toledoth* in this place; and his Latin translation is “*Liber generationum*,” or *the book of the generations*, the exact sense of his Hebrew: and, believing the opinion of the Jews that wherever *toledoth* is found, it signifies both the nativity and events, thus interprets, “*Sic liber generationum Jesu Christi veluti titulus est nativitatis et actionum Jesu Christi*,” and he has been followed in this opinion by many learned men. Menochius observes on *Liber generationis*, “*Quasi dicat, liber de vita Christi: nam תולדה tholdah apud Hebræos, Græce γένεσις, significat non solum generationem, sed totum etiam vitæ cursum, et quicquid homini accidit in vita*,” &c. Vel, “*Hæc est enumeratio, sive descriptio, et catalogus eorum, a quibus Christus secundum carnem originem duxit*,” &c. *In Bib. Max.* But though *toledoth* may signify the successive productions of things as well as of men, I have shown that it is an improper word in this place: and though γένεσις may undoubtedly signify the origin, descent, genealogy, nativity, &c. of men and things, the sense is, in this passage, restricted to the generation or production of Jesus; but with βίβλος, including the preceding and accompanying events, &c. as above noticed.

Castalio, considering that the Greek word βίβλος is intended to convey the same sense as the Hebrew *sepher*, in this place, and that the genealogy of Jesus is intended, renders, *enumeratio generis*. But the genealogy of Jesus is not the only, nor the chief, business of this chapter, as it only occupies the first sixteen verses; though γενέσεως has been considered as conveying this idea by the greater

number of interpreters: and had this alone been meant, it would no doubt have been βιβλος γενεαλογίας, &c.

Wetstein observes on βιβλος γενεσεως, "Licebit ergo interpretari seriem personarum generatarum, a quibus originem trahit Jesus; ut intelligatur titulus esse non totius Evangelii, sed tantum Genealogiæ a commate 2 ad 16." Here this much valued and learned author has accurately pointed out how far the genealogical reckoning goes, or that it proceeds to the 16th verse inclusive; but had this been only intended, would it not have been *biblos genealogias*? *Vid. Nov. Test. Gr.*

Tirinus interprets, "Catalogus, vel descriptio genealogiæ." *In Bib. Mar.*—Tertul. "Liber genituræ." *Ibid.*—Luc. Brug. "Progeniei." *Ibid.*—Æth. "Descriptio generationis," &c. *Ibid.*—Estius, "Non est sensus, hoc Evangelium esse librum generationis Jesu Christi. Phrasi enim Hebraica, liber accipitur pro quovis scripto, sive parvo, sive magno, quo aliquid describitur, narratur, aut recensetur. Refertur ergo non ad totum Evangelium, sed ad hoc initium, quo genealogia Christi continetur. Ita Gen. v." &c. *Ibid.* But the reader hath seen that more than genealogy alone seems intended: as also, that the reference to the generations of Adam is erroneous.

Grotius renders, "*Descriptio originis.*"

KATON.

## REPORT FROM THE COMMITTEE

*On Petition of Trustees of the British Museum, relating to the Collection of the late Dr. BURNLEY.*

Ordered, by the House of Commons, to be printed, April 17, 1818.

IN proceeding to lay before our readers a copy of this report, we cannot but regret, that the Committee have not furnished a more full and satisfactory account of a Library, which, as a collection, long and deservedly celebrated, both at home and abroad, merited not only an accurate, but also a very particular, detail of its con-

tents. We have reason to believe, that the evidence laid before them was of a nature to have satisfied most amply the just curiosity of all classical readers, as well as to put the nation at large in possession of materials for forming a very correct judgment on the extent and importance of the purchase, which, on their recommendation, has been made for the public. We, among others, must allow ourselves to express our disappointment,—since many curious particulars, at once valuable and interesting to the student, the bibliographer, and the collector, might naturally have been expected to have found a place in such a document.

In a Classical Journal, too, we may fairly be pardoned for lamenting, that no catalogue of the library of so distinguished a scholar as Dr. Burney has been printed. Such a publication might have served as an excellent guide to future scholars,—since his collection was, beyond dispute, the most complete for every purpose of classical investigation, which was ever amassed by a private individual,—formed at once with admirable judgment, with incessant care, and unsparring liberality. It was the library of a scholar for a scholar's use,—in which every book was purchased with a definite object,—and, in the whole collectively, there was so strong a mutual dependence and relation, as rendered it well worthy of being kept, in perpetuity, “*entire and undivided*” Such, indeed, seems to have been the wish of the gentleman, to whom the library descended as an inheritance; nor can we be surprised at the existence of such a feeling, when we recollect how very long it must be, before any student shall again enjoy both the means, and the opportunities, for accumulating such literary stores,—embracing every useful production on criticism and philology, all the standard books of reference, and all, which best illustrated the language, or the history, of the two greatest nations of antiquity.

We are pitiable enough to rejoice in the retention of such treasures among ourselves, and we heartily congratulate the Trustees of the British Museum on an accession, which, not to dwell upon its rich and other departments of literature, is to that establishment, in the class most appropriate to the object of our Journal, perhaps, the most important, which could have accrued to them from any single purchase. Some of the most considerable deficiencies in their library have thus been supplied,—and an extensive assemblage added of those minor works, and parts of works, which have been seldom cited, are of rare occurrence, and are scarcely known, indeed, to the generality of collectors. In connexion with his own favourite study, the Greek Drama, especially, Dr. Burney had the reputation of possessing every author, and every edition which had been published,—and the books in this class were rendered doubly valuable by the fruits of his own labors. We certainly could have

much wished, that the Report had spoken, even with more copiousness, respecting the collection of the "*Fragmenta Scenica Græca*," compiled by Dr. Burney with almost incredible diligence; and, derived as these fragments are from the most varied sources, methodised with all his own matchless talent for arrangement. Cordially do we trust, that some youthful scholar of high promise, and of industry to vie with the original designer, will avail himself of the abundant materials, now rendered accessible to him, for completing so great a work:—a work in itself *monumental*,—and one, which might arouse his best ambition,—since, if ably executed, it could not fail to transmit his name to posterity in honorable union with that of CHARLES BURNEY.

We hope, that the officers of the British Museum will be enabled soon to gratify our curiosity by a catalogue of the books with *Mss.* notes, and of the classical and theological *κειμήλια*, with which this purchase has enriched the national repository. For the assistance of editors, as well as of students, it is most desirable, that the catalogue should be prepared with more than common accuracy, and comprise all the information, requisite to direct and facilitate their respective researches. It should contain also a correct enumeration of the several subjects of critical disquisition treated by this assiduous scholar in his own voluminous *Adversaria*.

The catalogue of the Manuscripts, we particularly hope, will do complete justice to this extraordinary collection; and, if it be drawn up by any one, who can pronounce on the literary value, as well as the *palæographical* character, of each volume, the publication will at once reflect honor on its author, and deserve the gratitude of every reader. No better model can, perhaps, be suggested than the excellent one furnished by Professor Gaisford, in his *Notitia* of the *Mss.* purchased from Dr. Clarke for the Bodleian Library.

In indulging this hope, we trust, that an opportunity will be taken for speaking most fully of the two manuscripts, which were the boast of the Deptford collection;—we mean of course the Towne-rian *Ms.* of the *Iliad*, and the *Ms.* of the Greek Orators. Their age we believe to be far greater than is attributed to them in the Report, which, in referring the former to "the thirteenth, or beginning of the fourteenth century," and the other to a date still more recent, to our minds, indeed, has robbed them, in the eyes of the world at large, of a considerable portion of their former reputation.

With respect to the latter of these two, the late Dr. Raine has printed his opinion, that it "seems to be of the twelfth, or, at the latest, of the thirteenth century." This statement not only comes from a scholar, but rests, as we have grounds for believing, on judgment, from which there can be no appeal—that of his friend,



Professor Porson. No one, who has read the encomiastic language of Heyne, in the Prolegomena to his Homer, [Tom. I. xvi. xvii. and Tom. III. p. c.-cvii.] or of Noehden, in the Appendix to his *Commentatio de Porphyrii Scholiast. in Homerum*, can for a moment doubt, that the CODEX BURNEIANUS—for so we shall now term it, in the confidence, that it will ever hereafter be so designated—has claims, from its age and from its character, to far greater distinction than it has received from the Report. No one will presume to challenge the competence of this able critic to form an adequate estimate of the intrinsic excellence and authority of the venerable manuscript in question; and he asserts his conviction, that it is the identical one, from which the Victorian Scholia were originally transcribed, and at a time too much anterior to the period, in which the great Florentine scholar lived. This circumstance, in the way, in which Heyne has detailed it, seems in itself to secure to this precious volume a date far earlier than the one now assigned to it.

We have been thus minute, in justice to Dr. Burney, who paid so large a sum for the manuscript,—as well as to the English public, to whom it may now be said to belong, and in whose estimation we wish it to retain all the high worth, which really belongs to it, and which on the continent it is acknowledged to possess. With many apologies, however, for so long a preface, we now beg leave to let the Report speak for itself, and to lay it at once before our readers.

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THE COMMITTEE, to whom the Petition of the Trustees of the *British Museum*, submitting to the House the propriety of purchasing the Collection of the late Dr. *Burney*, for the use of the Public, was referred,

Have directed their attention, in the first place, to inquiring into the component parts or principal classes of literature, of which this library consists; secondly, into their value; and thirdly, as to the importance of purchasing the whole, at the public charge, for the purpose of adding it to the Collection, now existing in the *British Museum*, having ascertained, that Dr. Burney's executor was unwilling to separate one portion from the rest, or to treat for the sale of the Collection otherwise than as entire and undivided.

One of the large classes consists of Manuscripts of classical and other ancient authors; among which that of Homer's *Iliad*, formerly belonging to Mr. Towneley, holds the first place in the estimation of all the very competent judges, who were examined by your Committee; although not supposed to be older than the latter part of the thirteenth or beginning of the fourteenth century, it is considered as being of the earliest date of the Mss. of Homer's *Iliad* known to scholars, and may be rated as superior to any other, which now exists, at least in England;

it is also extremely rich in scholia, which have been hitherto but partially explored.

There are two copies of the series of Greek Orators, probably written in the fourteenth or fifteenth centuries, of which that upon vellum was brought to this country by Mr. Cripps and Dr. Clarke, and is esteemed as extremely valuable: an account of the Orations, contained in it, was drawn up by Dr. Raine, late Master of the Charter-house, and of the collations, which he had made in comparing it with the Aldine edition.

This manuscript of the Rhetoricians is indeed one of the most important manuscripts ever introduced into this country, because it supplies more lacunæ than any other manuscript; there is contained in it a portion of *Isæus*, which has never been printed: there is only one printed oration of *Lycurgus* in existence, which is imperfect, and this manuscript completes it; there is also an oration of *Dinarchus*, which may be completed from this manuscript.

Among the rarer manuscripts in the Collection, there are two beautiful copies of the Greek Gospels, of the tenth and twelfth centuries. The Geography of *Ptolemy* is another of the finest Mss. enriched with maps, which, although not older than the fifteenth century, yet, from the circumstance of all the other known copies of this work in the original language being in the collection of different public libraries abroad, the possession of this copy is rendered particularly desirable. There is likewise a valuable Latin manuscript of the Comedies of *Plautus*, written in the fourteenth century, containing twenty plays; which is a much larger number than the copies already in the Museum, or those in foreign libraries in general contain, most of which have only six or eight, and few, comparatively speaking, more than twelve plays. A beautiful and correct manuscript of *Callimachus* of the fifteenth century; a very fine copy of *Pappus Alexandrinus*' collection of Mathematical Treatises, of similar date; and a manuscript of the *Asinus Aareus* of *Apuleius*, an author of extreme rarity, deserve also particular notice. The whole number of manuscripts amounts to about 385, but those above mentioned are the most important and valuable.

• Exclusive of the manuscripts already noticed, there is a very large number of Memoranda and Criticisms, in Dr. Burney's own hand (exclusive of the *Fragmenta Scenica Græca*, and books with Dr. Burney's own notes); three or four articles of which seem nearly prepared for the press. In this part of the Collection, there are several small Lexicons of the Greek Dialects, with numerous remarks on ancient Authors; the merit of which, though certainly considerable, can only be thoroughly appreciated by patient investigation.

There are also many original letters of *Isaac Casaubon*, who maintained an extensive correspondence with many of the learned men of his time, whose letters to Casaubon have never been published.

Among the printed books, the whole number of which is from 13,000 to 14,000 volumes, the most distinguished branch consists of the Col-

lection of Greek dramatic Authors, which are arranged so as to present every diversity of text and commentary at one view; each play being bound up singly, and in so complete but expensive a manner, that it has occasioned the sacrifice of two copies of every edition, and in some instances of such editions as are very rare: the same arrangement has also been adopted with regard to Harpocraton, and some of the Greek grammarians; and both the editions of, and annotations upon, Terentianus Maurus, are particularly copious and complete. It appears indeed, that this Collection contains the first edition of every Greek Classic, and several of the scarcest among the Latins, and that the series of Grammarians, Lexicographers, and Philological writers, in both languages, is unusually complete. The books are represented to be generally in good, though not in what may be styled brilliant, condition; the whole being collected by Dr. Burney himself, from the different great libraries, which have been of late years brought to sale, beginning chiefly with the Pinelli Collection.

To enable the House to form an opinion upon this branch of the Collection, your Committee subjoin the words of one of the witnesses, whom they examined; who says, "The great feature of this eminent Scholar's library is that part, which relates to Greek literature, whether ancient or more recent. In this respect it is probably the most complete ever assembled by any man, as it comprises all the materials requisite for classical criticism. In Latin Classics, and in the criticism connected with Roman literature, it is not so copious as in the Greek; but nevertheless it contains a number of rare and valuable books, which would considerably enrich the stores deposited in the Museum."

The same witness, with reference to the collection of Memoranda above alluded to, further says,

"The books with manuscript notes may be divided into three portions; first, those, which have their margins more or less crowded with remarks, collations, &c. in the hand-writing of many very eminent scholars, viz. Bentley, Burmann, Casaubon, &c.; secondly, the books with manuscript notes by Dr. Burney. The greater portion of the books thus enriched, are the Greek Tragedians and the ancient Greek Lexicographers. To illustrate the Greek Drama, and to add to the stores of the ancient Lexicographers, Dr. Burney seems to have directed the greatest portion of his industry; and to any future edition these remarks and additions would prove a most interesting acquisition. Another important portion of this Collection may be called the Variorum Collection; this is, perhaps, one of the most remarkable series of books in the whole library: in it, Dr. Burney has so brought together the comments and notes of many celebrated scholars upon several Greek, and particularly the Dramatic Writers, that at one view may be seen almost all that has been said in illustration of each author; it extends to about 300 volumes in folio and quarto. One portion of this remarkable Collection consists of a regular series of 170 volumes, intitled *Fragmenta Scenica Græca*, which comprises all the remains of

the Greek Dramatists, in number not less than 300, wheresoever they could be traced."

The great copiousness of Dr. Burney's Library in Greek literature may be collected at once from the following comparative statement of the editions of several Authors, in that Collection and in the Library of the British Museum.

AUTHORS, &c.	BRITISH MUSEUM.	DR. BURNEY.
<i>Works entire or in part.</i>		
Æschylus . . . .	13 Editions.	47 Editions,
Anacreon . . . .	17 —	26 —
Anthologia . . . .	19 —	30 —
Apollonius Rhodius . . . .	4 —	12 —
Archimedes . . . .	2 —	5 —
Aristænetus . . . .	3 —	6 —
Aristophanes . . . .	23 —	74 —
Athenæus . . . .	6 —	10 —
Athenagoras . . . .	4 —	9 —
Callimachus . . . .	7 —	16 —
Chrysoloras . . . .	2 —	16 —
Demetrius Phalereus . . . .	4 —	10 —
Demophilus . . . .	2 —	5 —
Demosthenes . . . .	18 —	50 —
Dion Nicæus . . . .	—	2 —
Etymologicum Magnum . . . .	2 —	5 —
Euripides . . . .	46 —	166 —
Gaza . . . .	1 —	21 —
Gromici Scriptores . . . .	6 —	14 —
Gregorius Corinthus . . . .	1 —	3 —
Gregorius Nazianzenus . . . .	14 —	28 —
Homer . . . .	45 —	87 —
Isocrates . . . .	11 —	30 —
Sophocles . . . .	16 —	102 —

Another, and a very different, branch of this Collection comprises a numerous and rare series of Newspapers, from 1603 to the present time, amounting in the whole to 700 volumes, which is more ample than any other, that is supposed to be extant. A large collection of between 300 and 400 volumes in quarto, containing Materials for a History of the Stage, from 1660 to the present time, and particulars relating to the biography of Actors, and persons connected with the Stage, may be classed after these daily journals.

Dr. Burney's collection of Prints has been principally made with reference to this object, comprising the most complete series, that probably exists of theatrical Portraits; beginning in the latter part of Queen Elizabeth's reign, which is the Period of our earliest engravers

of portraits, such as Geminiæ, Hogenburgh, Elstracke, and the three Passes, and continued to the present time. The number of these theatrical Engravings is about 5,000, many of which are bound together in ten volumes; besides these, there are about 2,000 other engraved Portraits, principally of Authors, Commentators, and other learned persons.

With respect to the value of the Manuscripts, the Homer is rated by the different witnesses at from 600*l.* to 800*l.*, and one of them supposed it might even reach so high a price as 1,000*l.*; the Greek Rhetoricians are estimated at from 340*l.* to 500*l.*; the larger copy of the Greek Gospels at 200*l.*; the Geography of Ptolemy at 65*l.*, and the copy of Plautus at 50*l.* One witness estimates the whole of the ancient Manuscripts at upwards of 2,500*l.*; and an eminent Bookseller at 3,000. The set of Newspapers from the year 1603 to the present time, is valued at from 900 guineas to 1,000.

The books with manuscript notes, together with Dr. Burney's Variorum Compilation, including the *Fragmenta Scenica Græca*, are estimated by one at 1,000*l.*, and by another as high as 1340*l.*; who likewise computes the Materials for the History of the Stage at 140*l.*

The Prints are judged to be worth the sum of 450*l.*; and the Bookseller above referred to, who has examined the whole (except the engravings) for the purpose of enabling the present proprietor to set a value upon them, estimates the printed books in the Library at 9,000*l.*, some other books in his study adjoining and a great number of tracts at 500*l.*; and the whole, exclusive of the prints, at 14,500*l.*

A considerable expense would necessarily attend the selling of this, or any other library, by public auction, which usually amounts either to 15 or 17½ per cent. upon the gross produce of the sale; but your Committee having questioned the last witness alluded to, Mr. Payne, found it to be his opinion, that the net money price of the Library in question, after deducting all expenses, might amount to 14,500*l.*

The persons examined by your Committee, as being particularly competent to assist them in forming their judgment, have been, Henry Ellis Esq. the Reverend Henry H. Baber, and Mr. Smith, from the British Museum; Richard Heber, Esq. the Reverend T. F. Dibdin, the Reverend J. Cleaver Banks, Mr. Payne, and Mr. Evans; the substance of whose testimony your Committee have endeavoured to put the House in possession of.

The importance of acquiring for the British Museum a Library, stored with such literary treasures as have been enumerated, is sufficiently apparent from what has been already stated; but it is obvious, that in purchasing the entire Collection much more will be bought than it will be necessary to retain; and that a considerable number of the printed books being duplicates of those already in the British Museum, must be sold again; and that this cannot be done otherwise than at the expense of 17½ per cent. upon the produce of such sales, whatever the amount may be. It is also to be borne in mind, that, even if the purchase should be completed without delay, these duplicates could not

be sorted and examined, so as to bring them to sale in the course of the present session.

Your Committee therefore suggest, that, for the ensuing year, the net amount of such sale (which may be estimated at from 3,000*l.*, to 4,000*l.*) should so far be refunded to the Public, as to go in diminution of the annual grant to the British Museum; and also, that, in consideration of so ample and costly an accession being made to the existing stock of Books, it may be proper to suspend or reduce, for a time, the annual grant of 1,000*l.* to the Book Fund, with the exception of such parts of that annual sum as are applied in subscriptions to Works now in the progress of publication.

Upon the whole matter, your Committee venture to recommend as the result of the best consideration, which they have bestowed both upon the importance and just value of the entire Collection, that the Proprietor, being ready to dispose of it for the sum of 13,500*l.*, it will be a very material addition to the public stock of Literature, and purchased at a price, which cannot be deemed unreasonable.

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## LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL. -

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### LETTER I.

#### HISTORICAL INTRODUCTION.

YOU may recollect, that in the course of our correspondence, I formerly made some allusion to that dialect of the British which, till a comparatively recent period, was the vernacular idiom of Cornwall. You had the goodness to express satisfaction with that part of my letter, and to suggest, that from the opportunities which my present residence afforded, I might collect such information as would enable me to prepare a paper on the subject, which, as you then expressed it, would be new and interesting. Convinced of the difficulty of the task, and of my own inability, I delayed for a time complying with the flattering request. But at present I avail myself of a few weeks of leisure to write to you on the Cornish dialect, while I trust that you will be indulgent, even when some of my opinions may not appear to be sufficiently established, or may be different from those which you may entertain on some critical points. I shall, however, derive the more pleasure from this pursuit, as,

exclusive of a fondness for philology, I am persuaded that the theory and investigation of languages is intimately connected with the religious and political history of nations, through all the progressive stages in which men arrive from the lowest barbarism to the most refined civilisation; or from the fables of legends and romances to the calm and authenticated narratives of the historian. It is the theory of language, which often thus confirms their truth.

I am therefore so far from thinking that such studies are trifling and uninteresting, that I am inclined to consider them as important in the highest degree, as well to the profound and accurate scholar, as to the man who, with inferior erudition, is possessed of a more captivating style and a more brilliant fancy. A person who is either unacquainted with the memorials of former ages, or who only views them with indifference, and at the most with idle curiosity, is like a stranger who might enjoy the advantages of foreign travel, and yet feels not any desire to examine the novel and various scenes by which he is surrounded. Among those, however, who devote themselves to literature, there are but few who endeavour to trace the rise, progress and extinction of languages, the variety and intricacy of dialects, and how words and expressions in their transition from one age and country to another, may become so disguised, altered, and modified in their structure and appearance, that it is scarcely possible to recognise them under their actual concealment. Hence antiquarian research is generally limited to the investigation of the usages of distant periods, and to ascertain the object and original utility of ruinous edifices, which still seem to attest in their decay the proud extravagance of their former possessors, and the instability of human ambition. Such a study is also more amusing than that of the history of any language; for while we survey a mouldering castle, or handle the rusty armour of our ancestors, we forget the uninviting nature of our subject, we contemplate as it were a renewal of their departed greatness, and are alive to all their feelings of martial glory. But the study of language is of a more sober and philosophical cast; and while it borrows no external embellishments, it patiently proceeds through all the ramifications of etymology, till it establishes some most important point, either in tracing or negating the connexion that

may have formerly existed between different countries. Such researches are not only uncommon in ordinary cases, but they become still more so, when the subject is one like the Cornish tongue, about which so little is known, and which has seldom, if ever, excited any interest.

For these reasons I shall have need for much of your indulgence in the following letters. The written remains of Cornish are few and scattered; and, as far as I know, even these have not been elucidated with the attention they deserve. It seems also to be silently consigned to oblivion by the learned, and even in the districts where it was last spoken, there is little or no information to be obtained. The very few, however, who have written on the Cornish, as I shall endeavour to show hereafter, have done it in an unsatisfactory manner. In such a want of materials, therefore, there must necessarily be much room for conjecture, which, when successful, may deserve encouragement; and when it fails, may still have a right not to be treated with severity of censure.

It is unnecessary to enter into a long history of the Cornish tongue, as that may easily be learned from Dr. Borlase, or any of the other historians of that county. With respect to the period of its extinction, I must indeed differ from some of them, and of this I shall take notice in the proper place. The Cornish is a dialect of the Celtic, or the ancient language of Gaul and Britain. Before the Roman invasion of the latter, it was spoken in its greatest purity; but from that period it seems gradually to have admitted a great number of foreign words and idioms. During the revolutions which succeeded the destruction of the Roman power, the British dialects became still more corrupted. In the central and more fruitful parts of the island, the Saxon, the parent of our modern English, prevailed; and the Celtic was driven to Wales, to Ireland, to Scotland, to Cornwall, and to Brittany. The population of Britain was then scanty, and divided into petty communities. Hence, like all barbarous nations, who have much unappropriated land, and but few motives to attach them to their soil, the Britons retired in a mass before their Saxon invaders, and sought the most distant and inaccessible parts of the country. Many of them must have perished by the sword, and a few might have continued among the



conquerors, who were settled in the most desirable districts ; hence there would scarcely remain any vestige of the former inhabitants. This exactly happened to the Saxons ; and as to the Britons, diminished as they were in numbers and resources, the places to which they retired would be fully adequate to supply their wants. It is therefore unnecessary to suppose any particular cruelty, or a general extermination by the Saxons, to have produced these effects. It is always better to have first recourse to ordinary causes ; and here the common desolations of war were sufficient for the result. The present gradual disappearance of the aboriginal Americans before the European colonists is a striking parallel of my conjecture.

When afterwards, in consequence of those calamitous times, the several British tribes had been separated from each other, in the extreme and remotest parts of their islands, all communication by land and sea between them became difficult : a voyage from the coast of Scotland to Britany must have been even more tedious and formidable than one would now be from the same to the West Indies. The natural consequence of this insulation of the different British tribes was also a progressive change in the respective dialects : local and political secession will always produce the same effect ; and though it is but a few years since the establishment of the independence of the United States, yet they have already adopted many particular and local terms, which are not used in this country. The Greek dialects and the Scottish of Burns are in reality but so many incipient languages. Spanish and Portuguese, however, afford the fullest illustration of my remark. When the Moors conquered the Peninsula in the beginning of the eighth century, it had but one language, which probably continued the same, with some Moorish corruptions, till the foundation of the Portuguese monarchy, by Count Henry, in 1112. Here political separation was immediately productive of a revolution in speech. Provincialisms at first exist ; and national pride, wishing to be as independent in tongue as in dominion, polishes them, increases the native idioms, borrows from others ; and if a few good writers are produced, they form a standard, and a new language is imperceptibly created.

From this period of Saxon ascendancy, the Cornish may therefore be said to have existed as a language of itself ; and according

to this theory, the Gaelic, the Irish, the Welsh, and the Armorican, are of the same date. And happy had it been for the Britons of those disastrous times, if the dismemberment of their country had not been attended with more lamentable consequences! Of the languages which thus arose, I am induced, on many accounts, to believe that the Welsh is the purest, or approaches nearest to the ancient Celtic; and also that the Cornish is the most tintured with foreign idioms. Wales was an extensive and nearly inaccessible principality; its coasts had little to allure the intercourse of the foreign merchant, and a succession of bards and other writers, together with the service of the church performed in its national tongue, without interruption, have stamped a durability upon it, which cannot be claimed for any of the other British dialects. None of these causes operated in favor of the Cornish. Its tin early attracted the Phœnicians and the Greeks to its shores; and there is also conclusive evidence, that the mines were worked by the Romans for some centuries. When Galgacus tells his soldiers, in Tacitus's *Life of Agricola*, that if they were conquered, the Romans would compel them to labor in the mines, it was probably with reference to those Cornish mines which were then in their possession. Cornwall has also produced few or no bards to record the achievements of its ancient heroes; and though its saints have been numerous, it is to tradition, and not to any legends in Cornish, that we are to apply for any account of their holy lives and conversation. It does not appear that the Scriptures were ever translated in it, and it had ceased to be used in the churches long before its extinction. All this sufficiently accounts for the fluctuation and corruption of the Cornish beyond any of its sister dialects; and that, while some of these latter are still spoken, and even flourish, the former is unequivocally dead.

Such then appears to have been the origin of Cornish as a distinct language; and in the next place, it may not be difficult to assign the period when it was spoken in its greatest purity. History and tradition mention Tintagel Castle, in Cornwall as the birth-place of Arthur; and at the distance of a few miles, a place called Slaughter Bridge is still shown as where he received his mortal wound. Though much may be exaggerated, yet it is impossible

that the whole of the history of that hero should be false. I would therefore conjecture, that the age of Arthur was the most flourishing era of the Cornish tongue. I say *conjecture*, since the oldest MS. remaining in it, is of the eleventh century, when, through the lapse of ages, and the political revolutions which had subsequently happened, it must have already much degenerated from that which was spoken during the chivalrous reign of Arthur.

On a reference to the history, the divisions of territory, and the encroachments of the Saxons in those times, I am inclined to think that Cornish, since it became a separate language, was never spoken to the eastward of the river Exe. The conquest of Cornwall by Athelstan, in the tenth century, forms a remarkable epoch in its history. That prince, having overrun the two western counties, terminated his campaigns by a successful expedition to the Scilly Islands. It is to his arrangements that we owe the modern boundary of Cornwall, as he is said to have confined the Britons to the west of the river Tamar. It is remarkable, that few or no Cornish proper names are to be found on the eastern side of that river; which leads to the inference, that Athelstan adopted something like the cruel modern system of *driving*,<sup>1</sup> with respect to the old inhabitants, who, that they might leave the country open for Saxon colonies, were thus forced to retire into Cornwall, and thence partly to emigrate. If it had not been so, why should not the hills and valleys of Devon have retained their ancient names, as well as those of Cornwall, since the substitution of the English language? This latter county has indeed retained nothing of its former dialect, but those very proper names.

The Cornish language does not seem to have materially suffered from the Norman conquest; the leading feature of which was rather to effect a change of proprietors, than to introduce any foreign colonies. On the contrary, the commerce and customs of a few Norman adventurers would soon assimilate to those of the country where they had been transplanted.

The Cornish people, however, being thus politically united to the English, their language must have now gradually declined.

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<sup>1</sup> The *driving* of the inhabitants, as happened during the recent invasion of Portugal by Massena, and the expedition of Napoleon to Moscow.

The gentry would, from interest and loyalty, become Anglicised as much as lay in their power; and the language of the country being thus confined to the common people, would not only be uncultivated, but proportionally degenerate. This is the certain forerunner of the extinction of any language: thus it was when the seat of empire was removed to Constantinople, till Latin became that barbarous mass of sounds from which the modern languages have emerged; and thus at this moment English is insensibly gaining ground on Welch. In some parts of Monmouthshire, where it was spoken within the memory of man, it is no longer understood. It is so in Cornwall:—nothing remains in those counties but the proper names; and in some parts of the principality, it is thought a part of gentility in many families not to allow children to learn the vernacular tongue.

These causes combined to confine the Cornish within narrower limits, and to corrupt it more and more in every succeeding generation. Hence it is not surprising, that under disadvantages like these, it should have produced no writers of any note. The oldest Ms. in it is a Vocabulary of the eleventh century, which was discovered in the Cottonian library; and as it could not have yet been materially corrupted, it may be esteemed as the most valuable remaining. The next in point of antiquity is supposed, from internal evidence, to belong to the fifteenth century: it is in verse, and contains some Ordinals, or rude sacred plays.

It is probable, that from this time till the Reformation it gradually declined, when it received a shock from which its extinction became inevitable. Instead of acquiring a translation of the Scriptures, like the Welch, the Cornish churches were ordered to use the English bible and liturgy. Whatever might have been its injustice or inhumanity towards the existing generation, there can be no doubt that this order was effectual towards the extension of English, and that it was politic towards the union and consolidation of the empire. Subsequent to this period, we have another Ms. of an Interlude on the Creation of the World and the Deluge, by William Jordan, of Helston, in 1611. This is the most recent Cornish book that I know extant.

The rapid declension of Cornish begins from about the middle of the sixteenth century. If the following fact can be relied upon,

it is obvious that it had been till then the established vehicle of communication. Dr. Moreman, then vicar of Menhiniot, near Liskeard, taught the inhabitants of his parish the Lord's Prayer, the Creed, and the Ten Commandments, in English; and he lived about the latter end of the reign of Henry VIII. If therefore this vicar was obliged to teach in English such common things to his parishioners, Cornish must have prevailed among them at that time. And as the English language in its progress travelled from east to west, it could not have then penetrated far, as Menhiniot is in the eastern division of the county. But in the sixty years since that time till William Jordan, the declension must have been rapid indeed. His Ms. cannot be considered as classical, when we advert to the growing ascendancy of the English language,<sup>1</sup> and that the speaking of Cornish was confined to the lower orders. If he wrote it as it was then spoken, it must be very corrupt; or if he did not, he must have had recourse to the more correct, but then extinct, diction of former ages. I am led to this inference by the assertion of Mr. Carew, who published his Survey of Cornwall in 1602, and by Norden's History in 1610, both previous to the composition of Jordan's Ordinal, who concurred in representing the Cornish as then confined to the western hundreds, and in danger of being soon utterly abandoned. Even these writers were not well acquainted with that language, if we may form an opinion from some incorrect derivations.

From this time, the history of the Cornish is that of its final extinction. Dr. Borlase has, however, preserved a few facts relative to it—such as that in 1640, Mr. William Jackman, the

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<sup>1</sup> Carew, who published his Survey of Cornwall in 1602, from the inaccuracy of several of his derivations, seems to have known but little of the language. The following passage is characteristic of its declension. "The principal love and knowledge of this language liveth in Dr. Kennall, the civilian, and with him lyeth buried; for the English speech doth still encroach upon it, and hath driven the same into the uttermost skirts of the shire. Most of the inhabitants can speak no word of Cornish; but few are ignorant of the English; and yet some so affect their own, as to a stranger they will not speak it: for if meeting them by chance, you inquire the way or any such matter, your answer shall be, '*Meea nu vidua couza sauznek*.'—" I can speak no Saxop-ge." Survey of Cornwall, p. 60.

chaplain of Pendennis Castle, administered the sacrament in Cornish, in the neighbouring parish of Pheoch, because the old people were not sufficiently acquainted with English. When Mr. Ray visited Cornwall in 1662, he found but one person who could write in it; and that, as few of the children could speak Cornish, it would soon be lost.<sup>1</sup> A little later, however, a Cornish sermon was preached, in 1678, by a Mr. Robinson, at Landewednach, near the Lizard. In 1700 it was still spoken by the fishermen and tinners of Paul and St. Just. The last authentic account we have of the living Cornish is in a letter of the 10th of March, 1701, from Mr. Lhwyd, who compiled a Cornish Grammar,<sup>2</sup> to his friend Mr. Tonkin, in which he says, that it was then retained in only five or six villages near the Land's End. Mr. Lhwyd's authority as an archæologist stands so high that it cannot be controverted; but though an impure Cornish might still have been spoken for some few years longer, his visit in Cornwall may be reckoned as the period of the extinction of that language. The claims of the noted Dolly Pentreath, and the other scattered notices about it, appear to be so very equivocal, as to require a separate examination.

It is evident from this hasty historical sketch, that the Cornish is very ancient, and that it loses itself in the barbarous ages which preceded the era of chivalry and romance. Several of the proper names convey to us a memorial of the Druid superstition, and are probably much older than the birth of Christ. Hence, when we contemplate some of the wild and romantic scenery of Cornwall, the mind is filled with awe in reflecting that some thousand years ago it made the same impression on our less favored ancestors, and that, notwithstanding various revolutions, religious as well as

<sup>1</sup> According to his Itineraries, which have been published by Mr. Scott, F.A.S., "Mr. Dicken Gwyn was considered as the only person who could then write in the Cornish language; and who lived in one of the most western parishes, called St. Just, where there were few but what could speak English, while none of the children could speak Cornish; so that the language would soon be lost." Ray's Itinerary, p. 281.

<sup>2</sup> Archæologia Brit. p. 225.—The Preface, p. 222, seems intended for Cornish. •Ed.

political, the names, which they then gave it as expressive of their feelings, have remained as immutable as the base of those cliffs, which seem to have been providentially placed as a barrier against the fury of the Atlantic.

This rapid sketch must be considered as introductory to my following letters, in which I shall discuss some peculiarities of the Cornish idiom, and of its affinities, immediate as well as remote, with other languages. You will excuse the above historical details, as several parts of my subsequent theory are founded upon them, and without such an explanation would not have been easily understood. I hope, also, that it will have taken something from the dryness inseparable from philological topics.

D.

## LETTER II.

### PHENICIAN, WELSH, ARMORIC.

THE languages, which are considered as more immediately connected with the Cornish, are the Welsh and Armoric, or Bas Breton. It is not however my intention to enter here fully into the mutual affinities of the three, or to explain what are the various peculiarities of terms, grammar, or idiom, which have stamped on each its essential differences. Little is known about the Armoric in this country, though it is commonly said, that the Welsh and the Bas Bretons can converse together. There are some instances of the kind mentioned in the histories of Cornwall; but as they rest on the testimony of illiterate persons, there remains much doubt upon my mind. Contrary to this, Mr. Scawen has told us in *Borlase, (Nat. History, p. 313.)* that "the radicals are so much

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' A sailor from Mount's Bay, in 1746, by Captain, afterwards Admiral, Barrington; and another, a smuggler from Mouse-hole, who was met by Dr. Pryce in 1790, and who had conversed with the Bas Breton, at Morlaix, in 1730.—Hitchin's Hist. of Corn. Vol. I. pp. 225 and 230.

We have met with emigrant naval officers from Britany, who perfectly understood almost all the Welsh words. The difference consisted in the inflections. Ed.

alike in all, that they are known and admitted by the inhabitants of either country; but their grammar has so varied, that they cannot converse:" and I am inclined to believe him, from the Armoric specimens that I have seen. It is nevertheless easy to reconcile these contradictions, though he says *they cannot converse*, which merely implies, that the languages are different, but by no means that the natives of both countries might not understand each other; which indeed generally happens, when the languages are radically the same, as when a Spaniard is not at a loss to know the meaning of an Italian.

If I am not mistaken, some part of the Church service<sup>1</sup> is performed in Armoric, (at least it was so before the Revolution,) which obliged the priests to be conversant in it, as well as in French. I must however candidly own, that I am ignorant whether there are any literary remains in that dialect, or on what subjects. Yet I should suppose, that, like the Cornish, it has never been much cultivated, and that it is not more copious, but is merely limited to express the wants of a rude agricultural people.

Hence among these dialects, the Welsh undoubtedly claims the pre-eminence. It is spoken over a larger extent of country, and having been adopted for the language of poetry, and consecrated to the service of religion, in a translation of the Scriptures, it has survived to this day. The fragments of Welsh poetry still remind the patriotic inhabitants of the glories of heroes born in better years, and of that minstrelsy which has so often excited posterity to emulate the achievements of departed valor; but in Cornwall, no such causes have operated to keep the language alive. This latter country lost its independence early, the fame of its warriors was either forgotten, or else no bards arose to sing of them, except in other tongues; and thus the want of a native literature accelerated its extinction.

The Cornish is described by Mr. Stawen, a high authority on this question, as "elegant and manly, pure, short, and expressive." I also readily agree with him, that it is not so guttural as the Welsh, or rather, that it is very little, if at all, guttural; and that

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<sup>1</sup> Sermons are probably still preached in Bas-Breton; but in a Roman Catholic country they are not integral parts of the service. • Ed.



notwithstanding our defective pronunciation it is far from being inharmonious. But I must disagree with his assertion, that "it is a tongue, as used in Cornwall, most like the Phenician." This seems to rest on no better grounds, than that Cornwall was anciently visited by Phenician traders to purchase tin; but it is not credible that so limited an intercourse would have had such a decided influence on the vernacular tongue. If this were to be proved, it should be done by a collation of the two languages, and by producing a number of radical words, common to both; but till this is the case, it is but fair to refuse assent to a merely speculative and improbable theory.

Mr. Polwhele, in his *History of Cornwall*, speaks of the "great affinity of the Welsh with the Phenician."<sup>2</sup> He produces two quotations, which apparently establish this; but as he owns that they are copied from one of the Bath Guides, you will allow, that I ought to have a more unexceptionable authority, before I can give it my assent.

But to whatever cause this comparative softness of the Cornish may be attributed, it certainly appears more pleasing than the Welsh, as far as sounds are concerned. This will be evident on the slightest glance at the structure of the words in both; and even now the pronunciation of the proper names in Cornwall becomes familiar by practice, and is much less offensive to the ear than many of English derivation.

Dr. Pryce, M.D. of Redruth, in Cornwall, published an *Essay on the Cornish Language* about 25 years ago. It is not my intention to enter largely into the merits of his work, though I cannot pass unnoticed a passage of his preface. "The Chaldean, Syriac, Egyptian, Arabic, Phenician, Celtic, Gaulish, Welsh, and Cornish languages, are all derived from the Hebrew tongue; and in their descent one from the other, in travelling from the east to the west, they have branched themselves into so many dialects, from one and the same root." It is indeed evident, that some of the above are derived from each other; but it is a stretch of inge-

<sup>1</sup> Borlase's *Nat. History of Cornwall*, p. 314.

<sup>2</sup> Polwhele's *History of Cornwall*, Vol. III. p. 26.

nity to assert that the Cornish is *mediately* descended from the Hebrew; for, as I will show hereafter, the roots common to both are too few in number to lead to any such conclusion. It is possible that Hebrew was the primitive language of mankind, though I must own that I have my doubts whether it had any existence before the Israelites grew into a separate people. Chaldee is so much like it, that it seems to be no more than a dialect of the same tongue, and this with Phenician and Coptic; were probably more ancient. This does not necessarily mean any more than that the language was changed, though many of the ancient roots might have still remained common to them all. As believers in the Mosaic account, we may admit that these languages may be traced to the general confusion at Babel; and thus have a satisfactory reason why a few Hebrew words may still retain the same meanings in the Celtic and its dialects. Without this, I do not apprehend it to be possible to reconcile the striking similarities which often occur in the languages of nations, who have either never had any intercourse with each other, or, if they have, it has been in ages too remote either for history or tradition. This is not, however, applicable to those languages, which are indebted for their origin to natural causes, such as the lapse of time, the national taste, political changes, and the progress of foreign commerce; so that the systematic disguise of words, and the deviations of grammar, may be traced in almost every page, as between the Hebrew and Syriac; the Greek and the Romaic; the Latin and the Italian. These latter are now spoken, yet they may hereafter vanish from the living catalogue, and make room for descendants, which are not yet in existence.

Much has been written about the trade of the Phenicians in Britain: I am willing to believe, that those mercantile adventurers resorted to our shores; but so few monuments of them remain, that it is not likely that they ever formed there any considerable establishment, or carried on more than a desultory trade in tin. Even the cessation of that trade must have happened early, and cannot be of a later era than the fall of Carthage. It is therefore not probable that such transient visitors should have left any impression on the language of the natives, when scarcely a vestige can be discovered to prove that they had any settlement in the country. The barrow, the deserted entrenchment, and the ruined

castle, generally survive, when the language of their founders has, like them, ceased to exist. Hence it is as preposterous for Mr. Scawen to attribute the comparative softness of the Cornish to a Phœnician intercourse, as it would be for a modern traveller to imagine that the English factory had operated a certain revolution in the Chinese language at Canton.

Like all other foreigners who visit any country, the Phœnicians may have left some traces of their language in Cornwall; and perhaps even more than is to be found in the Cornish that was spoken at a more recent period. But I must own my scepticism, when I read, that there was a Phœnician colony at Hartland point, on the British Channel, a most inconvenient station for those early navigators; or that the Start is still a memorial of their goddess Astarte. The same may be said of the Phœnician etymology of Hamoaze, and a few others.

*Pen* means an eminence in Cornish,<sup>1</sup> and is usually applied in proper names to that part of the hill, which is near the brow of its declivity. I think that this is very likely to be derived from the Phœnician *pinnah*, which signifies the same. To this authority of Mr. Polwhele in his *Historical Views of Devon*, (p. 172.) it may be added that it comes from the Hebrew פנה *he saw*, and that the same idea of a hill is preserved in the classical σκopia and *specula*; and in some measure also in the modern, *vista*, *vue*, *view*. If any remains of the Phœnician are to be found in any part of Europe, it is in the Spanish Peninsula; and accordingly *peña* and *peñedo* in Spanish, and *penha* and *penedo* in Portuguese, mean a *rock* or *rocky hill*. It is a negative proof of this derivation, that the word is not used in Greek, Latin,<sup>2</sup> Italian, or French; but *Venedh*, a *mountain*, occurs in Boetase's Vocabulary.

The well-known word *tre*, a *house* or *village*, is also said to be originally Phœnician from *tira*, a *castle*. This is probably the same as the Hebrew צור a *rock*, and is also the name of Tyre, and well agrees with the locality of its rocky situation. How far this may be the origin of the Cornish *tre*, I know not, though I confess that it is not improbably Phœnician. If that people ever had any

<sup>1</sup> In Welsh It is *hegl*. \* Ed.

<sup>2</sup> May not the Apennines have the same origin? Ed.

factories in Britain, the name of *tira*, might have been very properly given to places suited for habitation and defence; an idea which is now applied to a *fort* in the interior of America. The natives might probably imitate the Phenician buildings, and give them the same name, which in process of time would lose its first meaning of a castle, when applied to the residence of a peaceful husbandman. This is conjecture; for it is better in etymological difficulties to acknowledge them, than to risk any of those fanciful suppositions, which only expose their author to ridicule. It is therefore with this reserve, that I adopt the derivation of *tre* from *tira*. If it is correct, the word must have been singularly corrupted from its primary signification; as at present, though Tregony is an exception to this, it denotes single houses in the country, and sometimes villages; but in all cases it is without any reference to their local situation.

It is not only true, that the Phenician remains in Cornish are few, but they become still fewer by the imperfect acquaintance we have with the former, and by the scanty fragments which have been handed down to us of the latter. It is, therefore, possible that there may be many Phenician derivatives, now so disguised in their meanings and orthography, as to be no longer discoverable. In such a scarcity of materials, it is better to close this examination of the two languages; though some more fortunate scholar may hereafter be possessed of such superior documents, as may enable him to prosecute the analogy with success.

Mr. Scawen's opinion, that the comparative sweetness of Cornish above that of the other Celtic dialects is owing to its Phenician mixture, is very doubtful. It would be far more rational to account for it on the supposition, that languages in the progress of their derivation from the same source, assume, from natural though perhaps unknown causes, their peculiar characteristics of smoothness or roughness, poverty or copiousness. Thus, cultivation has rendered the German more copious, and less disagreeable. The Syriac, Arabic, and Persian, though related to the Hebrew, have in the course of ages acquired very different degrees of smoothness. The provincialisms of the Latin, exclusive of any external cause, have thus grown and been modified into the peculiarities of the modern languages. It is to this alone that we are

indebted for the volubility of the French, the feminine softness of the Italian, the austere gravity of the Spanish, and the nasal sound which continually distinguishes the Portuguese.

The Punic was a dialect of the Phenician, and some remains of it may possibly be concealed in the Cornish. There is part of a scene in it in the *Pœnulus* of Plautus, (act v. scene 1.) which has often unsuccessfully employed the ingenuity of critics. I have no doubt that it is very corrupt, as might be expected, after having passed for more than 2000 years through the hands of editors who knew nothing of Punic. It is remarkable that several Latin words are scattered in it, and that in the middle, the following come together :

Misti Atticum esse,

Concubitum a bello cutim beant.

I think that all these were originally Punic words, which, from their resemblance to Latinity, were thus ridiculously metamorphosed, as we shall hereafter see in the Anglicised names of Camel, Lizard, and Port Isaac. I find in it the Cornish words *cuth*, old, and *ten*, a man; and *chym lach* is exactly like the idiomatic Hebrew phrase קום לך, 'Arise, go, the classical *ἄρσεν*, *ἰθι*, and *Vade*, age: but I know not that the Punic has the Hebraic meaning. Might not, however, these resemblances be accidental, and the whole be a mere gibberish of Punic and Latin, thrown together by Plautus in one of his sportive moments? But this is conjecture; I confess myself unable to understand that fragment; and if it is ever understood, it must be by a patient collation of it, with the modern languages of the coast of Barbary, and with the vulgar Arabic, which is still spoken at Malta; nor would I have even mentioned it, were it not to observe, how little affinity I could discover on comparing it with the Cornish Vocabulary. D.

P. S. In my next letters, I shall consider the subject as connected with the Hebrew, Greek, Latin, English, French, and other languages, with Orthography, the Digamma, compound words; then proceed to other historical and philological particulars on the Cornish Dialect.

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<sup>1</sup> 1 Sam. ix. 3. Jonah, i. 2.; and passim. Hom. Il. ii. 8.; and Virg. Æn. iv. 223.

## ADVERSARIA LITERARIA.

No. xvii.

## FABULARUM UTILITAS.

*Carmen in Acad. Paris præmio dignatum.*

NON sine consilio vitæ documenta beatæ  
 Utilia inclusit figmento docta vetustas.  
 Nos quippe illecebris captandōs esse sciebat,  
 Et ridere magis ficta sub imagine verum.  
 Illa voluptates perituraque gaudia mundi  
 Effugienda monet, dum nobis improba narrat  
 Carmina Sirenum, malefidaque pocula Circes.

Nam prope Surrentum, magno si credis Homero,  
 Tyrrheno fluctu qua tunditur insula, sedem  
 Sirencs posuere, vagis mala dulcia nautis :  
 Quos simul insidiis formæ et modulamine vocis  
 Allectos, traherent per saxa infamia mille  
 Naufragiis, scopulosque humanis ossibus albos.  
 Has impune tamen, defensus munere ceræ,  
 Oras præteriit, Sirenum victor, Ulysses.

Eminet haud procul hinc (est idem testis Homerus)  
 Insula quam tenuit Circe, Circe improba Solis  
 Progenies, Circe metuenda potentibus herbis.  
 Si qua procella furens, si quod male numen amicum  
 Ferat inexpertos infesta ad littora nautas,  
 Hospitibus magicos dabat, hospita barbara, succos.  
 Quum dira incautis hausissent pocula labris  
 Heu prave allecti comites prudentis Ulyssci,  
 Sumserunt varias, animantia vilia, formas.  
 Hic referens ursum, rugit ferus ore cruento ;  
 Ille, lupi ritu mittit longos ululatus :  
 Alter et immundi grunnit sub imagine porci.  
 Suspectos latites et perfida munera solus,  
 Astes arte domans, cavit lætius heros.

Si leve decutias, tegitur quo fabula, velum,  
 Austerad hoc præcepta latent sub cortice blando ;  
 Et Flaccus merito cecinisse videtur : " Homerus  
 Grandibus in scriptis, quid turpe, quid utile, quid non,  
 Plenius ac melius Chrysippo et Crantore dixit."

M. BIGNAN.

*Invidi Supplicium.*

QUONDAM felicem conspexerat invidus : Orcum  
 Ecce, velut rapido fulmine tactus, adit.  
 Infera pallenta completur curia cœtu ;  
 Cistitur ille sacros judicis ante pedes.  
 Fatalem dextra Minos jam concutit urnam,  
 Supplicia exquirens crimine digna gravi.  
 An labra præcipiti fugiet liquor arida lapsu ?  
 Contiguam an tallent poma repente manum ?  
 An saxum immane ad montis fastigia trudet ?  
 Volventurne cita pendula membra iota ?  
 Immo renascentes æterno vulnere fibras  
 Et rediviva ferox viscera vultur edat !  
 " Non ita . multiplicem vario pro crimine poenam  
 Inveni," Stygius tunc dominator ait.  
 " Infernas ergo sedes, mea regna, relinquat  
 Atque iterum ad superos protrahat iste diem.  
 Cordaque, cernenti felices undique, tundat  
 Vulture Tartareo sævior invidia."

*Ænigma.*

Nocti invisâ, meæ genitricis funere nascor :  
 Corda secat forceps ; me vorat ignis edax.

*Danaë, ex Simonide.*

ACRISIUS Danaën, post aurea furta Tonantis,  
 Jusserat invisâ cum prole furentibus undis  
 Immiti, in syrtes horrendaque saxa ferendam.  
 Arcam igitur ferro solidam et compagibus arctis  
 Mœsta subit Danaë, parvumque sub ubere natum  
 Ipsa tenens, ponto objicitur rapienda minaci,  
 Jam fluitans tremulo tranquilla per æquora motu,  
 Hinc illuc ventis fertur ratis : et modo dextra  
 Parte micat surgens, modo lævam ostendit ; at intus,  
 Ambo infelices jactantur carcere duro.  
 At postquam magno cum murpore turbidus auster  
 Insonat, motis et fluctibus æquora late  
 Intumescit, genas lacrypis perlusa, necemque  
 Non sibi sed nato metuens, premit anxia mater  
 Filios : ad pectus, mollique sopore jacentem  
 Talibus alloquitur : " Quantos ego, nate, dolores  
 Sustine, vexata omni in discrimine vitæ,  
 Filiaque infelix, matrumque miserrima mater !

Interea irato securus in æquore dormis,  
 Nec curas vasto reboantes gurgite fluctus,  
 Nec conjuratum cæli pelagique furorē:  
 Dormis purpureo tectus velamine; dormis  
 Pulchra reclinatus materno in pectore colla:  
 Ah! si tantorum non esses ipse malorum  
 Nestius, hunc forsā leuēres, nate, dolorem;  
 Fleusque simul, lacrymisque rigans puerilibus ora,  
 Præberes miscræ solamina dulcia matri.  
 At potius molli, proles carissima, somno  
 Perge frui: pariter sopitis dormiat æquor  
 Fluctibus, et teneant hostilia flamma venti.  
 Tuque meæ genitor solus, tu Perscos auctor  
 Jupiter, hos luctus, hoc lamentabile fatum  
 Verte, precor: vel, si temeraria vota videntur,  
 Ob natum insontem miserandæ ignosce parenti.” F. M.

*Scholiasts in Plutum Aristophanis (vs. 1.) emendatur.*

Ἀπαυδᾷ δὲ οὐ διὰ τὴν MAXHN, ἀλλὰ διὰ τὸ ἐπαχθὲς τῶν δεσποτῶν.]  
 “Ante legebatur nullo sensu μάχην” emendationem [τύχην] a I.  
 Kusterio comprobata adoptavi. Τύχην conditionem, sortem seruilem vocat: ut ad v. 21. οὐδὲ μὲν δούλοις ἐνειδίξουσα τὸ τῆς τύχης ὑποδεῖς. Τύχαι παρ’ Ἑλλήσιν, inquit Schol. Eurip. ad Hec. v. 865. καὶ αἱ ταπειναὶ τάξεις τῶν ἀνθρώπων καὶ ὑποτεταγμένοι, καὶ αἱ ὑψηλαὶ καὶ ἐπικρατοῦσαι ubi, quas duclum πρὸ πράξεις ιεροσυσίαν, τάξεις clare confirmat Cod. D'O. Diosogenis apud Stob. Παντοδαποὶ βίῳι καὶ τύχαι ἀνθρώπων. Τύχην inter alia Suidas interpretatur ἐπιτήδευμα. HEMSTERHUSIUS Τύχην lectio, quam comprobavit Kusterius, est ex conjectura J. C. Pauwii, sensui potius quam ductui litterarum morem gerentis. Lege, una tantum littera commutata, MAXHN. Ceterum confusæ sunt vocēs τυχεῖν et λαχεῖν in Soph. Antig. 699. ubi vide Brunckium, ut et ad Electi. 364. In Antig. 387. δίχη impressorum est, codicem omnium τύχη. N. A.

*Remarks on a Passage in Stobæus.*

THE following passage in Stobæus Ed. I. 52. p. 296. ed. Heeren, must be very obscure to readers unacquainted with the philosophy of Plato; and the obscurity of it is greatly increased by the incorrectness of one word, the emendation of which will restore it to its true meaning.

• Οἱ μὲν γὰρ εὐθὺς τὴν ψυχὴν αὐτῷ τῷ σώματι τῷ ὀργανικῷ συνοικίζουσιν, ὥσπερ οἱ πλείστοι τῶν Πλατωνικῶν οἱ δὲ μεταξὺ τῆς τε ἀσωμάτου ψυχῆς, καὶ τῆς ἀγγελιώδους αἰθέρια καὶ οὐράνια καὶ πνευματικά



περιβλήματα, περιαμπέχοντα τὴν νοεράν ζωὴν, προβεβλησθαι μὲν αἰτῆς φρουρᾷ; ἔνεκεν [λέγουσι], ὑπηρετεῖν δὲ αὐτῇ καθάπερ ὄχηματα, συμμέτρως δ' αὖ καὶ πρὸς τὸ στερεὸν σῶμα συμβιβάζειν μέσοις τισὶ κοινοῖς συνδέσμοις αὐτὴν συνάπτοντα.

This passage in its present state is unintelligible, owing to the word ἀγγε.ιάδους; but if ὀστρεώδους is substituted for it, the true meaning of the whole will be according to the following translation: "Some immediately conjoin the soul to the organic body, as most of the Platonists. But others say, that between the incorporeal soul, and the *testaceous* body, ethereal, celestial, and pneumatic garments circularly invest the intellectual life, and surround it as a guard. They add, that these vestments are subservient to the incorporeal soul as vehicles; and that they are commensurately adapted to the solid body, conjoining this soul to it, by certain middle common bonds."

The term ὀστρεώδης is very frequently used by Platonic writers to denote the human body; and was originally derived by them from the Phædrus of Plato, where speaking of the felicity of the soul in a former life, when she was united to divinity, he says "that she was then liberated from this external body, to which we are now bound like an oyster to its *shell*." καὶ ἀσήμενοι τούτου, ὃ νῦν δὴ σῶμα περιφέροντες ὀνομάζομεν ὀστρέου τρόπον δεδασμευμένοι.

By the *immortal* soul therefore in this passage, Porphyry means the rational and intellectual part of our soul; and this, according to the best of the Platonists, is united to the *testaceous* body by two media, an ethereal and a pneumatic vehicle, in the former of which the rational soul eternally resides, and in the latter she suffers the punishment of her guilt.

THOMAS TAYLOR.

### Classical Criticism.

It is observed by Mr. Blomfield (Gloss. Æsch. Theb. ad v. 965.) that ἐν is to be there rendered *in*cul; and the same remark is made by Professor Monk in his notes on the Electra of Sophocles (v. 713.) Some have hence concluded that the particle ἐν may by some unaccountable transformation be changed, on occasion, into an adverb, and used as ὁμοῦ might be, entirely losing its nature as a preposition. If these critics had expressed what I apprehend to be their meaning with greater strictness and accuracy, that mistake, which introduces an anomaly into the regular structure of the Greek language, only to be paralleled by the antiptoses of the scholiasts and grammarians, would not have arisen.

Mr. Blomfield refers, (evidently with approbation) to Mr. Elmsley's note on the 27th line of the CEdipus Tyrannus of

Sophocles, where this usage of *ἐν* is very rationally accounted for from the explanation of Hesychius. The words of the lexicographer are. *Ἐν δὲ, πρὸς τούτοις δὲ, ἐν αὐτοῖς δέ.* and I am persuaded that in all the passages where *ἐν* occurs in this signification, the ellipse may be satisfactorily supplied in nearly the same way, as in the last of these expressions. In the *Œdipus Tyrannus* v. 27. *ἐν "τούτοις" δ' ὁ πυγφόρος θεὸς* completes the sense, and so in the same play, v. 179. *Œdip.* Col. 55. supply *ἐν "αὐτῷ"* *Trach.* 207. *ἐν δὲ "τούτοις τοῖς ὕμνοις,"* or to the same effect. *Ag.* 675. *ἐν δ' "ἄλλοις τοιοῦτοις."* Viewing the verse cited by Mr. Blomfield (on *Æsch. Theb.* 965.) as it stands detached, *Κακὴ μὲν ὄψις, ἐν δὲ δειλαῖαι φρένει,* I would supply *ἐν δὲ τῷ αὐτῷ σώματι,* or something similar. The line from whence his remarks arise, *ἐν δὲ καρδία στένει,* seems to me to correspond exactly to the expression in the *Persæ* (l. 11.) *ὀρσολοπεῖται θυμὸς "ἔσωθεν"* So also his quotation from Callimachus, *ἐν δὲ σὺ πολλή.* The passage stands thus (*Callim. Hymn. in Dian.* 138.)

——— μέλοι δέ μοι αἰὲν αἰοδῆ,  
τῇ ἔνι μὲν Λητοῦς γάμος ἔσσεται, ἐν δὲ σὺ πολλή,  
ἐν δὲ καὶ Ἀπόλλων—κ. τ. λ.

and the particle *ἐν*, in each place where it is repeated, appears manifestly to have the same government as *ἐνι* (in the second line), that is, to signify *ἐν τῇ αἰοδῇ.*

The passage from Theocritus (*Idyl.* 2. 67.) belongs to a class of expressions frequently occurring in Herodotus; as for instance, (*Erato* cap. 11.) *καὶ δὴ κού σφι καὶ ἄλλοι ἡγορόωντο, ἐν δὲ δὴ καὶ ὁ Φωκαεὺς στρατηγὸς Διονύσιος κ. τ. λ.* It may seem strange to translate such phrases, "many others, and among them, Dionysius," because Dionysius is meant to be distinguished particularly from those others; but when we consider that the word *ἄλλος* is frequently redundant, we shall find that even such a construction of the sentence would not do much violence to the idiom of the Greek language. Plato has (in *Gorgia*) *Ἐπὶ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων.* (See Mr. Elmsley's note on the *Œdipus Tyrannus* of Sophocles l. 7.) But we may perhaps better understand in such instances as that now under consideration, *ἐν δὲ τούτοις τοῖς λέγουσιν;* and so for others of the same nature. There are yet two passages remaining more difficult, I think, to explain than any that have been already noticed. They are to be found in the 420th line of the *Antigone* of Sophocles, *ἐν δ' ἐμεστῶθι μέγας Αἰθέρ* and the 713th line of the *Electra* of the same poet, *ἐν δὲ πᾶς ἐμεστῶθι ὁρόμος Κτύπου κροτητῶν ἀημάτων.* Still though *ἐν* should here be allowed to have the sense of "simul," it might be resolved into *ἐν δὲ τούτῳ τῷ χρόνῳ.*

#### MUSCULOGUS.

\* We wish our correspondent to consider whether *ἐν* may not in some of those instances be a part of a following verb, from which it is separated by tmesis; and whether there are not such verbs as *ἐμμεστῶν* and *ἐνσκήπτω.* *Εὐ.*

*MS. Note of Markland in the 2nd part of Toup on Suidas. From the Burney Collection in the British Museum.*

“Ὅδ' αἶ λόγος σοι τοῦ πρὶν εὐγενέστερος· κάκιστος ἦν ἄριστος. This would have been an excellent performance, had it been carried on with the same judgment in all its parts as it is with skill in some. His confidence, especially in conjecturing on passages of Scripture, shows that he is but a young critic, as does likewise his speaking so disobligingly of learned men, and so vauntingly of himself. Time will correct all these things.”

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*Resemblance between Horace and Ferdusi.*

Horatii Carm. I. i. 35.

Quod si me Lyricis vatibus inseris,  
Sublimi feriam sidera vertice.

Compare with these lines, the following beautiful couplet of Ferdusi, quoted by Sir William Jones, *Persian Grammar*, p. 45. Ed. 1804.

نبی در برت کر بر آسودم  
سر فخر بر آسمان سودم

“If I could sleep one night on thy bosom, I should seem to touch the sky with my exalted head.”

M.

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## Literary Intelligence.

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### LATELY PUBLISHED.

No. V. of *Stephens' Greek Thesaurus* is just published.

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A plan of the work may be seen in No. XXV. of the *Classical Journal*, or may be had on application, or by letter post-paid, at Tooke's Court.

Any Subscriber not having yet received his Copy, must attribute the delay, not to any inattention on the part of the Editors, but to their not having been favored with any reference in London, where the numbers might have been sent on publication, and the Subscription received. A line addressed to Mr. Valpy, [Post paid], Tooke's Court, London, shall receive immediate attention.

Notices et Extraits des Manuscrits de la Bibliothèque du Roi, &c. T. 10. Paris. Imprimerie Royale. 1818. 4to. Première partie, pagg. vi + 432. Seconde partie, pp. 298.

This new volume of a very important collection contains :

1. *Définitions* : ouvrage du Séid Schérif Zéïu-eddin Abou'lhasan Ali ; par M. Silv. de SACY.—2. Livre de Calila et Dimma, etc. ; par le même.—3. Le Parangon de la Science par le Vizir Abou'lfazl. etc. ; par le même.—4. L'Electuaire des Cœurs, traduction Persanne du livre Indien intitulé Hitoupadésa ; par le même.—5. Notice sur les quatre Livres moraux attribués à Confucius ; par M. ABEL-REMUSAT.—6. Addition aux différentes notices sur les traductions des Fables de Bidpai ; par M. S. DE SACY.—7. Notice de l'ouvrage intitulé *Liber de Dina et Kalila*, etc. ; par le même.—8. Notice de trois MSS. Latins contenant les Lettres à Etienne évêque de Tournai ; par M. BIAL.—9. Notice des Lettres Inédites de Diogène le Cynique, contenues dans les MSS. 1353 et 398 du Vatican ; par M. BOISSONADE.

Psaumes nouvellement traduits sur l'Hébreu et mis dans leur ordre naturel, avec des explications et des notes, etc. 3 vol. 8vo. Paris.

Banquet de Léontis ; par Madame WYTTENBACH, née G . . . Paris, 1817. 1 vol. 12mo. pagg. vii + 196.

The author is the wife of the celebrated professor Wytttenbach.

Einladungsschrift zu den auf den 11, 12, 13 und 16 März festgesetzten Öffentlichen Prüfungen und Progressions feyerlichkeiten im Gymnasium zu Frankfurt am Mayn ; Von D. Fr. Chr. MATTHIAE, Professor und Director. Weberzwey stellen im Æschylus und Horaz. &c. Frankf 1818. 4°. pagg. 20.

Mémoires Historiques et Géographiques sur l'Arménie, suivis du texte Arménien des princes Orpélians, par Etienne Orpélian, et de celui des Géographies attribués à Moïse de Khoreï et au

Docteur Vartan, etc.; le tout accompagné d'une traduction Française et de notes par M. J. SAINT MARTIN. Paris. T. 1. in 8°. pagg. vii + 450.

Joachima Lelewela Pisma Pomniejszych Geograficzno-Historyczn. 1. Historia Geografji. 2. Wiadomości Historyczne, o Starożytności Miarach Długosci. 3. Wiadomości o Narodach, aż do Wieku Dziesiątego we Wnętrzu Europy Bedacych. 4. Stosunki Handlowe Ieruzłan, Potém Kałithgow z Grecami. 5. Opis Skrytki Herodota. W Warszawie. 1814.

Historyka Tudziez o Latweim i rozitecznem Nauczaniu Historyi; przez JOACH. LELWELA. W Wilnie. 1815.

Συλλογὴ Ἑλληνικῶν ἀνεκδότων κ. τ. λ. σπουδῇ Ἀνδρ. Μουστοξύδου καὶ Δημ. Σχινᾶ Τετράδιον ε'. Ἐν Βεῤῥα, 1816. 8°. This number contains Ὀλυμπιονόμου Σχόλια εἰς Φαιώια, Ἀνώνυμου σνόλια εἰς τὸν αὐτὸν διάλογον, and Παράφρασις εἰς τὰ Κυνηγετικά του Ὑππιανου. [We expect the sixth number, which will be the last.]

Traité d'Hippocrate du Régime dans les Maladies Aigües; des Airs, des Eaux et des Lieux, avec le texte Grec, les variantes, etc. etc., par M. le Chev. de MLROY. Paris, 12°. 1818. pagg. lx + 581.

La Luciae ou l'Ane de Lucius de Patras; avec le texte Grec revu sur plusieurs manuscrits. Paris. 12mo. 1818. pagg. xxi + 321. (The editor and translator is said to be M. COURRIER.)

Ὀμήρου Ἰλιάς, παραφρασθεῖσα καὶ ὁμοιοκαταλήκτως στιχουργηθεῖσα, μετὰ προσθήκης ἀναγκαίων καὶ ἐπαφελῶν ὑποσημειώσεων, κ. τ. λ. παρὰ Γεωργίου Ρουσιάδου τοῦ ἐκ Κοζάνης. Ἐν Βιέννῃ, 1817. 8°. T. 1, 2, et 3.

Meletemata e Disciplina Antiquitatis; opera FRID. CREUZERI. Pars altera. Lips. 1817. Contents: 1. De Comina et Einna poetis commentatus est Frid. Theoph. Welker. 2. Lectt. Plutarchearum Specimen scripsit G. H. Moser. 3. Variæ Lectt. et Observationes in Aristotelis Ethic. ad Nicom. I. scripsit C. Zell.

M. Acci Plauti Captivi, ad Metricæ legis normam recensita et observationibus aucta, quam pro specimine academico publico examini submittit J. Bosscha, (præceptor schola Amstelodamiensis.) Traj. ad Rhen. et Amstelod. 1817. 8°. pagg. xvi + 234.

Amongst the annexed theses we have distinguished particularly the following: "Wolff V. Cl. contendenti, apud Horat. l. O. l. 29. pro me legendum esse te, nos quidem minime assentimur.—Falsa sunt quæ de tormentis narrantur quibus necatus fuit Regulus.—Fallunt qui terræ motum, quo eversa sunt fundamenta Hierosolymæ, quum eam urbem instaurandi Judæis potestatem fecisset Julianus, miraculo atque ordinario Numinis intervenui ui-

buunt.—Tullum Hostilium fulminis eliciendi experimenta tentantem, periisse probabile est.—Platonis Apologia Socratis discreta est et eleganter scripta. Vere tamen de ea judicat Cassius Severus apud Senec. præf. lib. 111. Controv. *Eloquentissimi viri Platonis oratio, quæ pro Socrate scripta est, nec patrono nec reo digna est,* &c.

Recueil des Historiens des Gaules et de la France : par M. J. J. BRIAL, ancien Religieux Bénédictin, Membre de l'Académie des Inscriptions et Belles Lettres, etc. Tom. xvii. Paris, 1818. folio. pagg. xlviii + 865.

This volume contains: Gesta Philippi Augusti descripta a Magistro Rigordo; Gesta Phil. Augusti, auctore Willelmo Armorico; ejusdem Philippidos libri xii.; Ægidii Parisiensis Carolinus, etc.; Gesta Ludovici VIII., auctore anonymo; Gesta Ludovici VII., auctore Nic. de Braia; les Gestes de Phil. Auguste, extraits des Chroniques de St. Denys; les Gestes de Louis VIII.; Genealogia Rolfonis, primi Normanniæ Ducis; ex Benedicti Petrobургensis Vita et Gestis Henrici II. Angliæ Regis; ex Matthæi Paris Majoris Anglicana Historia ab anno 1201, usque ad ann. 1226; etc. etc. etc.

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## •IN THE PRESS.

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neque in artis medicæ injusta æstimatione, sed in eo potissimum quærendam esse intellexissem, quod paucorum tantum medicorum editiones sunt, quæ aut sine offensione legi, aut facile parari possint, constitui omnes medicos Græcos deinceps edere.

In hac editione textum Græcum, ad fidem optimorum exemplorum describi curabo, eique subjungam versionem Latinam. Singulis scriptoribus historiam literariam præmittam, ex JO. ALB. FABRICII bibliotheca Græca quidem petitam, sed passim auctam et emendatam. Deinde adjiciam apparatus criticum, partim ex editionibus vetustis, partim e codicibus manuscriptis haustum, cum virorum doctorum emendationibus, quas animadversionibus a JANO CORNARO, ANUT. FOESIO, JO. FREINDIO, GUENZIO, CLIFTONO, MEIBOMIO, TRILLERO, HERINGA, BERNARDO, WILLETIO, CORAYO aliisque conscriptis, inseram. Denique Græcitatibus medicæ indicem universalem addam, cujus specimen tantum FOESIUS exhibuit.

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qui fecerint, his singula plagularum alphabeta, quæ a typographis vocantur, modo idoneis subscriberentium numerus fuerit, uxo tantum VALLENSIS JOACHIMICO cum octo grossis monetæ Saxonicæ (1 Specæsthaler Conv. Geld), constabunt. Terminus subscriptionis postremus constitutus est ad nundinas paschales proximi anni.

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Sci. ipsis Cal. Novembr. A. R. S. MDCCCXVII. in Univers. liter. Lipsiensi.

Mr. ELMSLEY's edition of the *Medea* of Euripides, with an ample Commentary, is nearly ready for publication.

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Dr. Carey has in the press an improved edition of his larger work on Latin Prosody and Versification.

## PREPARING FOR PUBLICATION.

A Classical and Topographical Tour in Greece, during the years 1801, 1805, and 1806: By EDWARD DODWELL, Esq. A long residence in Turkey has enabled the author to examine, and the assistance of a first-rate artist to illustrate, the topography of that seat of early history. Greece, including Peloponnesus and the Ionian Islands, were the particular objects of his tour; in the course of which many districts, unexplored by modern travellers, have been penetrated, and remains, hitherto unknown, visited, and most faithful drawings made of their actual state. The result of Mr. Dodwell's observations will be produced as speedily as the very complete manner, in which it is intended to illustrate them, will allow; and it is presumed that the whole will form a work of the highest interest to the general reader, as well as to those of more profound classical research. To be published in two volumes, quarto, with not less than 100 engravings.

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celebrated scenes and monuments of Greece; in which fac-similes of the drawings, taken and colored upon the spot, will be produced, of the size of Stuart's Athens; forming a complete series of all that now exists of Grecian antiquity. The plates will be undertaken by the most eminent artists. The whole to be completed in twelve parts, the first of which will be published early in the ensuing year, and the price of each will not exceed two guineas and a half. The publishers presume it will be unnecessary to enlarge further upon a work of such strong interest—as specimens remain at 46, New Bond Street; where a book is kept for subscribers' names, who will receive their impressions precisely in the order of their subscription.

*Vetus Testamentum Græcum, cum Variis Lectionibus.* Editionem a ROB. HOLMES, S. T. I. inchoatam continuavit J. PARSONS, S. T. B. Tomus Secundus. 1818.

The first volume published by Dr. H. contains the Pentateuch only: the second, by the present Editor, contains all the Historical Books of the Old Testament from Joshua to the Second Book of Chronicles inclusively, and is enriched with the Collations of many scarce and valuable MSS. in addition to those introduced in the former volume. Perhaps in a future Number we may be able to give a more satisfactory account of this publication.

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## NOTE TO CORRESPONDENTS.

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Although we have given an unusual quantity of matter in this No. several valuable communications are necessarily postponed. Their authors will willingly submit to the delay, when they see our pages adorned with an article containing so much learned and judicious criticism as that of Professor BOYD NADE.

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